

THE FRONTISPECE
OF
OVID'S
METAMORPHOSIS

ENGLISHED,
MYTHOLOGIZ'D,

And
Represented in Figures.

An Essay to the Translation
of VIRGIL'S *ÆNEIS*.

By G. S.
IMPRINTED AT OXFORD,
By JOHN LICHFIELD.

An. Dom. MDCCXXII.

*Cum Privilegio ad imprimendum hanc Ovidij
TRANSLATIONEM.*

THE MINDE OF
THE FRONTISPEECE,
And Argument of this
WORKE.

FIRE, AIRE, EARTH, WATER, all the Opposites
That stroue in *Chaos*, powrefull LOVE vnites;
And from their Discord drew this Harmonie,
Which smiles in *Nature*: who, with rauisht eye,
Affects his owne-made *Beauties*. But, our *Will*,
Desire, and *Powres frascible*, the skill
Of PALLAS orders; who the *Mind* attires
With all *Heroick Vertues*: This aspires
To *Fame* and *Glorie*; by her noble Guide
Eternized, and well-nigh Deifi'd.
But who forsake that faire *Intelligence*,
To follow *Passion*, and voluptuous *Sense*;
That shun the Path and Toyles of *HERCVLES*,
Such, charm'd by *CIRCE*'s luxurie, and ease,
Themselues deforme: twixt whom, so great an ods,
That these are held for Beasts, and those for Gods.

PHŒBUS APOLLO (sacred Poesy)
Thus taught: for in these ancient Fables lie
The mysteries of all Philosophie.

Some *Natures* secrets shew; in some appeare
Distempers staines; some teach vs how to beare
Both Fortunes, bridling Ioy, Griefe, Hope, and Feare.

These Pietie, Devotion those excite;
These prompt to Vertue, those from Vice affright;
All fitly minging Profit with Delight.

This Course our Poet steeres: and those that faile,
By wandring stars, not by his Compasse, faile.

To the most High and Mightie

Prince CHARLES, King of

Great Britaine, France, and

IRELAND.

SIR,

YOur Gracious acceptance of the first fruits of my Trauels, when You were our Hope, as now our Happinesse; hath actuated both Will and Power to the finishing of this Peece: Being limn'd by that vnperfect light which was snatcht from the houres of night and repose. For the day was not mine, but dedicated to the seruice of your Great Father, and your Selfe: which, had it proued as fortunate as faithfull, in me, and others more worthy; we had hoped, ere many yeares had turned about, to haue presented you with a rich and wel-peopled Kingdome; from whence now, with my selfe, I onely bring this Composure:

Inter victrices Hedexam tibi serpere Laurus.

It needeth more then a single denization, being a double Stranger, Sprung from the Stocke of the ancient Romanes; but bred in the New-World, of the rudenesse whereof it cannot but participate; especially hauing ~~Warres~~ and Tumults to bring it to light in stead of the Muses. But how euer vnperfect, Your fauour is able to supply; and to make it worthy of life, if you iudge it not vnworthy of your Royall Patronage. To this haue I added, as the Mind to the Body, the History and Philosophicall sence of the Fables (with the shadow of either in Picture) which I humbly offer at the same Altar, that they may as the rest of my labours, receiue their estimation from so great an Authority. Long may you liue to bee, as you are the delight and Glorie of your People: and slowly, yet surely, exchange your mortal Diadem for an immortal. So wishes

Your Maiesties

most humble

Seruant

George Sandys.

R.

A Panegyricke to the King.

—Materia respondet Musa.—

IOue, whose transcendent Acts the Poets sing,
By Men made more then Man, is found a King:
Whose Thunder and ineuitable Flame,
His lustice and maiestick Awe proclaime:
His chearfull Influence, and refreshing Showers,
Mercy and Bounty; Marks of heauenly Powers.
These, free from Ioues disorders, blesse thy Raigne,
And might restore the golden Age againe,
If all men, by thy great Example lead,
Would that prepared way to Vertue tread.
Rare Cures, deepe Prophecies, harmonious Lays,
Inspbeard Apollo; crown'd with Wisdomes Raies,
Thy onely touch can heale: Thou, to thy State,
The better Genius, Oracle, and Fate:
The Poets Theame and Patron, who at will
Canst adde'r Augustus Scepter Maro's Quill.
Our Worlds cleare Eye, thy Cynthia, euer bright:
When neere'st thee, displayes her fairest light:
May her exalted Rayes for euer inyne
In a beneuolent Aspect with thyne!
Not Cupids wild-fiers, but those Beames which dart
From Venus purer Spheare, inflame thy hart.
Minerua's Oline prospers in thy Land:
And Neptunes Ocean stoopes to thy Commaund.
Like Bacchus thy fresh Youth, and free Delights;
Not as disguised in his frantick Rites:
Such, as when he, with Phoebus, takes his seate
On sacred Nisa; and with quickning heate
Inspires the Muses. Thou, our Mercury,
From shades infernall, wretches, doom'd to dy,

Re.

Restor'st to light : thy prudent Snakes asswage
Hell-norish'd Discord, and Warres bloody Rage:
Thy Zeale to many Mercuries giues wing,
Who beauenly Embassies to Mortals bring:
Thy Vigilance secure Repose imparts;
Yet build'st no Counsels on his subtil Artes.
Those old Heroes with their Heroines,
Who spangled all the firmament with Signes,
Shut out succeeding worthies; scarce could spare
A little roome for Berenices Haire.
Great Iulius, who their Gods transcended farre,
Could rise no higher then a Blazing-starre.
Others, whom after Ages most admire,
At Comets catch, or Starres new set on fire;
Which, though Ætheriall, see not their euent;
So soone, like sublunary Glories, spent!
These, whose Aspects gaue lawes to Destiny,
Before the luster of the Day starre fly.
Their lights prou'd erring Fiers, their Influence vaine;
And nothing but their empty Names remaine.
Those last immortaliz'd, whose dying breath
Pronounc'd them Men, created Gods by Death;
Whom fragrant Flames, Ioues Eagles, Periuries,
And Popular Applause, rais'd to the Skies,
Downe shot like Falling starres: more transitory
In their Diuine, then in their Humane Glory.
These, as the first, bold Flattery deifi'd:
Thou, to whom Heaven that title hath apply'd,
Shalt by Humility, a Grace vnknewne
To their Ambition, gaine a beauenly Throne.
Enough my Muse: Time shall a Poet raise,
Borne vnder better starres, to sing his Praise.

Urania

Urania to the Queene.

THE *Muses*, by your fauour blest,
Fairst Queene inuite you to their Feast.
The *Graces* will reioyce, and sue,
Since so excel'd, to waite on you.
Ambrosia tast, which frees from Death;
And Nectar, fragrant as your breath,
By *Hebe* fill'd; who states the Prime
Of Youth, and brailes the wings of Time.
Here in *Adonis* Gardens grow,
What nether Age nor winter know.
The Boy, with whom *Loue* seem'd to dy,
Bleeds in this pale *Anemony*.
Selfe-lou'd *Narcissus* in the Myrror
Of your faire eyes, now sees his error;
And from the flattering Fountaine turnes.
The *Hyacinth* no longer mournes.
This *Heliotrope*, which did pursue
Th' adored Sun, conuerts to you.
These Statues touch, and they agen
Will from cold marble change to men.
Chast *Daphne* bends her virgin boughs,
And twines to imbrace your sacred browes.
Their tops the *Paphian* Myrtles moue;
Saluting you their Queene of Loue.
Myrrha, who weepes for her offence,
Presents her teares; her Frankinsence
Leucothoe; the *Heliades*
Their Amber: yet you need not these.
They all retaine their sence, and throng
To heare the *Thracian* Poets Song.
How would they, should you sing, admire!
Neglect his skill! as he his Lyre!
Contending *Nightingals*, stricke mute,
Drop downe, and dy vpon your Lute!
The *Phoenix*, from the glowing East,
With sweetes here builds her Tombe and Nest:
Another *Phoenix* seene, shee dyes;
Burnt into ashes by your eyes.

This

This Swan, which in *Penens* swims,
His Funerall songs conuerts to Hymnes.
These azure-plum'd *Halcyones*,
Whose Birth controules the raging Seas,
To your sweete Vnion yeild the praise
Of Nuptial loues; of Peacefull Dayes.
Nymph, take this Quiuer, and this Bow:
Diana such in shape and show;
When with her start-like traine shee crownes
Eurotas bancks, or *Cynthus* Downes,
There, chace the *Calydonian* Bore:
Here see *Aëaon* fly before
His eger Hounds. Wild Heards will stand
At gaze; nor feare so faire a hand.
There be, who our Delights despise,
As Shaddowes, and vaine Phantasies,
Those Sons of Earth, inthrald to sense,
Condemne what is our Excellence.
The Aire, Immortall Soules, the Skyes,
The Angels in their Hyrarchies;
Vnseene, to all things seene dispense
Breath, Life, Protection, Influence.
Our high Conceptions craue a Minde
From Earth, and Ignorance rescin'd:
Crowne Vertue; Fortunes pride, controule;
Raife Obiects, equall to the Soule:
At will create; eternity
Bestow on mortals, borne to dy:
Yet we, who life to others giue,
Faife Queene, would by your fauour liue.

TO

TO THE READER.

SInce it should be the principall end in publishing of Bookes, to informe the vnderstanding, direct the will, and temper the affections; in this second Edition of my Translation, I haue attempted (with what successe I submit to the Reader) to collect out of sundrie Authors the Philosophicall sense of these fables of Ouid; if I may call them his, when most of them are more antient then any extant Author, or perhaps then Letters themselves; before which, as they expressed their Conceptions in Hieroglyphickes, so did they their Philosophie and Diuinitie vnder Fables and Parables: a way not un-trod by the sacred Pen-men; as by the prudent Lawgiuers, in their reducing of the old World to ciuilitie, leaving behind a deeper impression, then can be made by the liuesse precepts of Philosophie. Plato in his imaginarie Commonwealth ordaineth, that Mothers and Nurses should season the tender minds of their children with these instructiue fables, wherein the wisdom of the Antient was inuolued; Some vnder Allegories expressing the wonderfull workes of nature; Some administering comfort in calamitie; others expelling the terrors and perturbations of the mind; Some inflaming by noble examples with an honest emulation, and leading, as it were, by the hand to the Temple of Honour and Vertue. For the Poet not onely renders things as they are; but what are not, as if they were, or rather as they should bee; agreeable to the high affections of the Soule, and more conducing to magnanimitie: iustice then either men or Fortune in the exalting of Vertue and suppressing of Vice, by shewing the beautie of the one and deformitie of the other, pursued by the diuine Vengeance, by inbred terrors, and infernall torments. For apparent it is, that They among the Heathen preferred that truth of the immortalitie of the Soule: and therefore Epicurus, who maintained the contrarie, dehorted his Scholars from the Reading of Poetrie. In the Mithologie I haue rather followed (as fuller of delight and more vsfull) the varietie of mens seuerall conceptions, where they are not ouer-strained, then curiously examined their exact proprietie; which is to be borne-with in Fables and Allegories, so as the principall parts of application resemble the ground-workes.

I haue also endeauored to cleare the Historicall part, by tracing the almost worne-out steps of Antiquitie; wherein the sacred stories afford the clearest direction. For the first Period from the Creation to the Flood, which the Ethnickes called the Obscure, some the Emptie times; and the Ages next following which were stild the Heroicall, because the after deified Heroes then flourished; as also the Fabulow, in that those stories

con-

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conuayed by Tradition in loose and broken Fragments, were by the Poets interwouen with instructing Mythologies, are most obscurely and perplexedly deliuered by all, but the supernaturally inspired Moses. Wherefore, not without authority, haue I here and there giuen a touch of the relation which those fabulous Traditions, haue to the diuine History, which the Fathers haue obserued, and made vse of in conuincing the Heathen. By this and the rest it may appeare, that our Subiect, how euer slight in apparance, is nothing lesse both in vse and substance, wherein if my Intentions faile not, the matter and deliuey is so tempred, that the ordinary Reader need not reiect it as too difficult, nor the learned as too obuious.

To the Translation I haue giuen what perfection my Pen could bestow; by polishing, altering, or restoring, the harsh, improper, or mistaken, with a nicer exactnesse then perhaps is required in so long a labour. I haue also added Marginall notes for illustration and ease of the meere English Reader, since diuers places in our Author are otherwise impossible to be understood but by those who are well versed in the ancient Poets and Historians; withall to auoid the confusion of names which are giuen to one Person, deriued from his Ancestors, Country, Quality, or Achieuements. The heads of the stories set in capitall letters in the Margent of the Translation are the same with those in the margent of the Commentary: by which you may readily find the Mythologie peculiar vnto euery Fable.

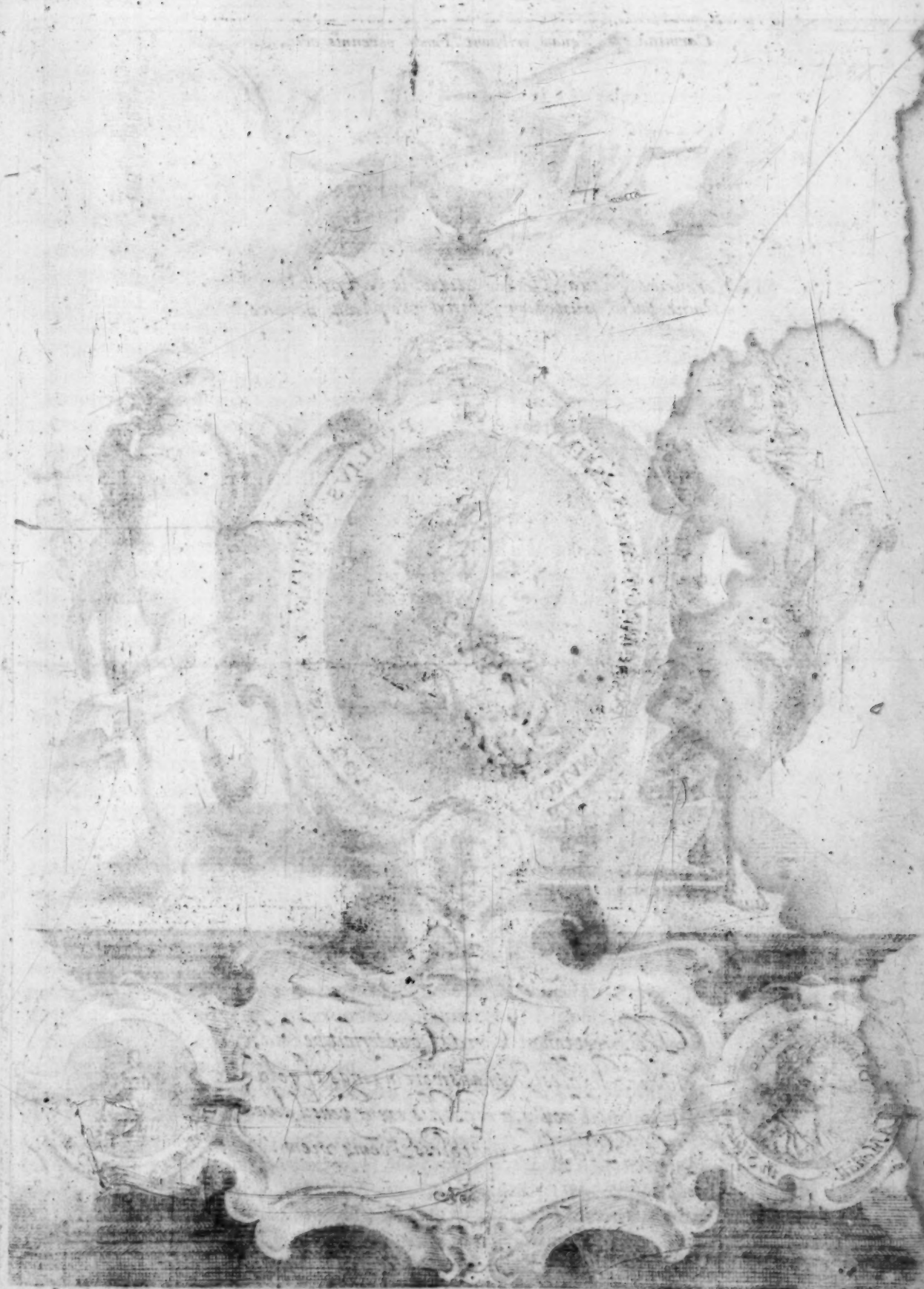
And for thy farther delight I haue contracted the substance of euery Booke into as many Figures (by the hand of a rare Workman, and as rarely performed, if our iudgments may be led by theirs, who are Masters among vs in that Faculty) since there is betweene Poetry and Picture so great a congruine; the one called by Simonides a speaking Picture, and the other a silent Poesie: Both Daughters of the Imagination, both busied in the imitation of Nature, or transcending it for the better with equall liberty: the one being borne in the beginning of the World; and the other soone after, as appeares by the Hieroglyphicall Figures on the Egyptian Obeliskes, which were long before the inuention of Letters: the one feasting the Eare, and the other the Eye, the noblest of the senses, by which the Vnderstanding is onely informed, and the mind sincerely delighted: and as the rarest peeces in Poets are the descriptions of Pictures, so the Painter expresseth the Poet with equall Felicitie; representing not onely the actions of men, but making their Passions and Affections speake in their faces; in so much as he renders the liuely Image of their Minds as well as of their Bodies; the end of the one and the other being to mingle Delight with Profit. To this I was the rather induced, that so excellent a Poem might with the like Solemnity be entertained by vs, as it
bath


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bath beene among other Nations: rendred in so many languages, illustrated by Comments, and imbelished with Figures: withall, that I may not proue lesse gratefull to my Autor, by whose Muse I may modestly hope to be rescued from Oblivion.

Lastly, since I cannot but doubt that my errors in so various a subiect require a favourable conuenance, I am to desire that the Printers may not be added to mine. The literall will easily passe without rubs in the reading; the grosse ones correct themselves; but by those betweene both the sence is in greatest danger to suffer. However, I haue sifted out all, or the most materiall, and exposed them in the end of the Volume.

THE



Carmina  *quam tribuunt, Fama perennis erit.*

*Mercurius Veneris, Martis, Jovis et Saturni
Omne pulchrum, quod in ceteris Graephag. gerunt*



THE LIFE OF

OVID.

PUBLIUS OVIDIUS NASO, descended of the ancient Family of the NASONES, who had preserved the dignitie of Roman Knights from the first original of that Order, was borne at *Salmo*, a Citie of the *Beligni*, on the XIII of the Calends of April, in the Consul-ships of HIRCIUS and PATERA, both slaine at the battle of *Munda* against MARCUS ANTONIUS. While yet a boy, his quick wit and readie apprehension gave his parents an assurance of a future excellencie: in so much as his father LUCIUS sent him to *Rome* (together with his brother, a yeare elder then hee, and borne on the same day) to be instructed by PLOTIUS GRIPPUS, that Art might perfect the accomplishments of Nature. In his first of youth he was much addicted vnto Poetrie, wherein hee had an excellent grace and naturall facilitie. But continually reprov'd by his father for following so vnprofitable a studie, with an ill will he forsooke the pleasant walkes of the Muses to trauell in the rugged paths of the Law, vnder AVRELIUS EVSCUS and PORCIUS LATRO, of whose eloquence and learning he was a great Admirer. Neither attained he therein to a vulgar commendation, being numbred by MARCUS ANNEVS SENECA among the principall Orators of those times. His prose was no other then dissolued verse: his speech witty, briefe, and powerfull in perswasion. Having past through diuers offices of Iudicature, and now readie to assume the habit of a Senator: his elder brother and father being dead, impatient of toyle, and the clamours of litigious Assemblies, he retired himselfe from all publike affaires to affected vacancie and his former abandoned studies. Yet such was the mutuall affection betwene him and VARRO that hee accepted of Command, and served vnder him in the warres of *Asia*: from whence hee returned by *Athens*, where hee made his aboad, vntill hee had attained to the perfection of that language. A man of a meane stature, slender of bodie, spare of diet; and, if not too amorous, euery way temperate. Hee drunke no wine but what was much alayed with water: An Abhorrer of vnnaturall Lusts, from which it should seeme that age was not innocent: neat in apparell, of a free, affable, and courtly behaviour; whereby he acquired the friendship of many, such as were great in learning and nobilitie; among whom not a few of Consular dignitie: and so honoured by diuers, that they wore his picture in rings cut in precious stones. One haue I seene in a Cornelian, of exquisite workmanship, with his name ingraven on the one side, and certaine obscure characters on the other, supposed as ancient as those times: I haue also an old Medall of Silver stamped with his image: both which are presented vnder his Figure, with the Reuerse of the latter. A great Admirer, and as much admired, of the excellent Poets of those times, with whom hee was most familiar and intimate. Being perswaded by some of them to leaue out three verses of those many which he had written, he gaue his consent, so that of all he might except three onely: whereupon they privately writ those which they would haue him abolish, and hee on the other side those which he excepted: when both their papers being showne, presented the same verses: the first and second recorded by PEDO ALBINVS VARRVS, who was one of the Arbiters,

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*Semi-bonemque virum, semi-virumque bonem.
Sed gelidum Boream, egelidumque Notum.*

whereby it appeareth that his admirable wit did not want an answerable iudgement in suppressing the libertie of his verse, had he not affected it. An ample patrimonie he had in the territories of *Sulmo*; with a house and a Temple in the Citie, where now stands the Church of *Sancta Maria de Tumba*: and where now stands the Church of *Sancta Maria de Consolatione*; he had another in *Rome*, not farre from the Capitoll; with pleasant Hort-yards betweene the wayes of *Flaminia* and *Claudia*, wherein he was accustomed to recreate himselfe with his Muses. Hee had three wives: whereof the first being given him in his youth, as neither worthie nor profitable, soone after (according to the custome of the *Romans*) he divorced: nor liu'd he long with the second, although nobly borne, and of behauiour inculpable. The chastitie and beauty of the third he often extolleth; whom he instructed in poetrie, and to his death entirely affected. Neither was her affection inferior to his; living all the time of his banishment like a sorrowfull widdow, and continuing to the end exemplarie faithfull. But in this eueryway happy condition, when his age required ease, and now about to imploy his beloued vacancie in the reuiew and polishing of his former labours, he was banished, or rather confined to *Tomas* (a citie of *Sarmatia* bordering on the Euxine Sea) by *AVGVSTVS CÆSAR*, on the fourth of the Ides of December, and in the one and fiftieth yeere of his age, to the generall griefe of his friends and acquaintance: who sayled into *Thrace* in a ship of his owne, and by land performed the rest of his voyage. The cause of this his so cruell and deplored exile, is rather coniectured then certainly knowne. Most agree that it was for his too much familiarity with *IULIA* the daughter of *AVGVSTVS*, masked vnder the name of *CORINNA*. Others that hee had vnfortunately seene the incest of *CÆSAR*: which may be insinuated, in that he complains of his error, and compares himselfe to *ÆTÆON*. But the pretended occasion was for his composing of the *Art of Love*, as intollersably lasciuious and corrupting good manners. A pretence I may call it, since vnlikely it is, that hee should banish him in his age for what hee writ when hardly a man, and after so long a conniuaunce. Yet *AVGVSTVS*, either to conceale his owne crime or his daughters, would haue it so thought: neither would *OVID* reueale the true cause, least hee should further exasperate his displeasure. After he had long in vaine solicited his repeale by the mediation of *GERMANICVS CÆSAR*, and others that were neere vnto the Emperour; or at least to be removed to a more temperate Clime; his hopes (as he writes) forsaking the earth with *AVGVSTVS*, he died at *Tomas* in the fifth yeare of the raigne of *TIBERIVS*; hauing liued seven yeares in banishment. As *TIBVLLVS* and hee were borne in one day, so hee and *LIVIE* died on an other; that his birth and death might be nobly accompanied. He had so wonne the barbarous *GETS* with his humanitie and generous actions (hauing also written a booke in their language) that they honoured him in his life with triumphant garlands, and celebrated his funerals with vniuersall sorrow; erecting his tombe before the gates of their citie, hard by a lake which retaineth his name to this day. His sepulcher was found in the yeere, *MDVII*. with a magnificent conecture presenting this Epitaph,

THE LIFE OF OVID.

FATVM NECESSITATIS LEX.

*Here lies that living Poet, by the rage
Of great Augustus banished from Rome:
Who in his countrie sought t'interre his Age;
But vainly, Fate hath lodg'd him in this tombe.*

ISABELLA Queene of Hungarie in the yeare MDXL shewed to BARCÆVS a pen of silver, found not long before vnder certaine ruines, with this inscription; OVIDII NASONIS CALAMVS: which she highly esteemed, and preserved as a sacred relique. Of the booke which hee writ, since most of them are extant among vs, I will onely recite these following verses of ANGELVS POLITIANVS.

1. *From times first birth he chants the change of things,*
2. *The flames of Love in Elegiacks sings,*
3. *With curses doubtfull Ibis he insnares,*
4. *Epistles dictates fraught with Lovers cares,*
5. *In Swan-like tunes deplores his sad exile,*
6. *His verse the Roman Festivals compile,*
7. *Of fishes sings unknowne to Latin eares,*
8. *Computes the stars that glide in beavenly spheres,*
9. *His paper fills with Epigrammick rimes,*
10. *The tragick stage on high cothurnals climes,*
11. *Whips Poetaisters that abuse the times.*

Metamorphosis.
De Arte, & Amorum.
In Ibin.
Epist. Heroidum;
Trist. & de Pontō,
Fasti,
Halieutica,
Phænomena,
Epigrammata,
Medæ trag.
In maïor Poetas,

Yet leaues he out the *Remedie of Love*, a legitimate Poem (except hee make it an appendix to the *Art*) and his *Consolation to LRVIA* for the death of DRVSVS: which SENECA hath excerpted and sprinkled among his severall *Consolations*. Among such a multiplicitie of arguments our gentle Poet did neuer write a virulent verse, but onely against CORNIFICVS; (maskt vnder the name of IBIS) who solicited his wife in his absence, and laboured against the repeale of his banishment. Concerning his *Metamorphosis*, it should seeme that he therein imitated PARTHENIVS of *Chios*, who writ on the same argument: as the *Latin Poets* euen generally borrowed their inventions from the *Græcian Magazines*. I will conclude with what himselfe hath written of this Poem, wherein I haue imployed my vacant houres: with what successe, I leaue to the censure of others, which perhaps may proue lesse rigid then my owne.

*I thank your love: my verse farre liuelier then
My picture shew me; wherefore those peruse:
My verse, which sing the changed shapes of men;
Though lest vnperfect by my banisht Muse.
Departing, these I sadly with my hand
Into the fire, with other riches, threw:
Her sonne *Althæa* burning in his brand,
A better sister then a mother grew:
So I, what should not perish with me, cast
Those booke, my issue, in the funerall flame:*

Trist. lib. 1. Elegia. 6.

In that I did my Muse my crime distast;
Or that as yet unpolished and lame.
But since I could not so destroy them quite;
For sundry copies it should seeme there be:
Now may they live, nor lazily delight
The generous Reader; put in minde of me.
Yet they with patience can by none be read,
That know not how they uncorrected stand:
Snatched from the forge, ere throughly anniled;
Deprived of my last life-giving hand.
For praise I crave thy pardon: highly grac'd,
If, Reader, they be not despis'd by thee:
Yet in the front be these sixe verses plac'd,
If with thy liking it at least agree.

Who meets this Orphan-volume, poore in worth,
Within your Citie harborage afford.
To winne more favour, not by him set forth;
But vanish from the funerall of his Lord.
He, all the faults, which these rude lines deface,
Would haue reform'd, had his mishaps gin'n space.

OVID DEFENDED.

Since diuers, onely wittic in reprooving, haue profaned our Poet with their fastidious censures, we, to vindicate his worth from detraction, and prevent preiudicacie, haue here reuiued a few of those infinite testimonies, which the cleereſt iudgements of all Ages haue giuen him. I will begin with the censure of that accurate Orator

MARCUS ANNÆVS SENECA,

One of his frequent and admiring Auditors. *NASO had a constant, becoming, and amiable wit. His Proſe appeared no other then diſſolued Verſes. And a little after. Of his wordes no Prodigall, except in his Verſe: wherein, he was not ignorant of the fault, but affected it: and often would ſay, that a Mole miſſe-became not a beautifull face, but made it more lonely. Amongſt the excellent of his time, wee may eſteeme*

Controu. 10.

VELLEIUS PATERCVLVVS,

Who writeth thus in his hiftoric. *It is almoſt a folly, to number the wits that are euer in our eyes. Amongſt theſe, of our Age the moſt eminent are, Virgil the Prince of Verſe, Rabirius, Liuie imitating Saluſt, Tibullus, and NASO in the forme of his abſolute Poem. Nor doth*

Hift. lib. 2.

LYCIVS ANNÆVS SENECA

degenerate from his Fathers opinion: who to that Verſe, by him thus diſſolued, *The Rocks appeare like Ilands, and augment the diſperſed Cyclades, annexeth this, as ſaith the wittiſt of all Poets. A conſtant Imitator of his, through all his Philoſophie; but eſpecially in his Tragedies. Whereupon ſome haue coniectured that Seneca's Medea belongeth to OVID. Whereof*

Natur. Quæſt. lib. 3.

QVINTILIAN

thus cenſures. *OVID's Medea ſeemeth ſo me to expreſſe her miſery, that man could haue performed, would be rather haue reſtrained then cheriſhed his inuention. And*

Lib. 10.

CORNELIVS TACITVS,

Neiſher is there any compoſition of Aſinius, or Meſſala ſo illuſtrious, as OVID's Medea. The wittic

Dial de Orat.

MARTIAL

for the moſt part links him to incomparable *Virgil: as in this Epigram; Th' art more then mad! thoſe, whom thou ſee'ſt ſo bare, Wiſh OVID's ſelfe, or Virgil may compare.*

Lib. 3. Epig. 39

And in that to *Infantius.*

*Would'ſt thou adde ſpirit to my fainting Muſe,
And read immortal Verſes? loue in faſe.*

Lib. 1. Epig. 73

*Me, Mantua; SVLMO mee ſhould ſtile diuine;
Were but Alexu, or CORINNA mine.*

Recorded by

STATIVS PAMPINIUS,

amongſt the beſt Poets.

Siluar. L. 1.

That honoured Day, the old Callimachus,

Philetas, Vmbrian Propertius,

Prepare to celebrate with one conſent;

And NASO, chearefull though in baniſhment,

Wiſh rich Tibullus.

Nor is he onely approoued by prophane Authors. Thus learned

IACANTIVS

OVID DEFENDED

Instit. diu. lib. 1.

LACTANTIUS,

OVID, in the beginning of his excellent Poem, confesseth that God (not disguizing his Name) ordain'd the world; who calls him the Creator thereof, and Maker of all things. In the following booke. Which that ingenious Poet hath admirably described. And

In Ose. cap. 2.

S. HIEROME;

Semiramis, of whom they report many wonders, erected the walls of Babylon; as testifies that renowned Poet in the 4. booke of his Metamorphosis. Nor is he forgot by

De Ciuit. Dei.

S. AUGUSTINE.

And NASO, that excellent Poet. Now descend wee to those, whom later times haue preferred for learning and iudgement. Thus sings the high prais'd

In Nutricia.

ANGELVS POLITIANVS.

Tis doubtfull, whether He, whom SVLMO bore,
The World-commanding Tyber honour'd more,
Then his foule exile thee defam'd, O Rome!
Whom Getick sands (alas!) but halfe intombe.
Perhaps obseru'd by Augustus Spyes
To looke on IVLIA with too friendly eyes.

In Ciceroniano Dialogo.

ERASMVS

crownes him with the perfection of Eloquence. And the Censurer of all Poets,

Poetices. lib. 5. & 6.

IVLIVS CESAR SCALIGER,

thus writes, when he comes to censure our Author. But now we arrive where the height of wit, and sharpnesse of iudgement, are both to be exercis'd. For, who can commend OVID sufficiently? much lesse, who dares reprehend him? Notwithstanding, I will say something; not in way of detraction, but that we also may be able to grow with his greatnesse. Then speaking of his Metamorphosis. Bookes deserving a more fortunate Author; that from his last hand they might haue had their perfection: which he himselfe bewaileth in luculent Verses. Yet are there, in these well-nigh an infinite number, which the wit of another, I beleene, could neuer haue equal'd. And thus exclaims against Caesar in the person of OVID.

In Heroibus,

Tyrant, with me I would thou hadst begun:
Nor thy black slaughters had my Fate fore-run.
If my licentious Youth incens'd thee so;
Thy owne condemnes thee: into exile go.
Thy Cabinets are staid with horrid decies:
And thy foule guilt all monstrous names exceeds.
Diuine wit, innocence, nor yet my tongue,
Next to Apollo's, could prevent my wrong.
I smooth'd th' old Poets with my fluent vaine;
And taught the New a farre more numerous straine.
When thee I prais'd, then from the truth I swer'd;
And banishment for that alone deseru'd.

Now heare we the much knowing

Prefat. in Horatium.

STEPHANVS.

NASO, in his Metamorphosis, may well be called the Poet of Painters; in that those witty descriptions offer'd such lively patternes for their pencils to imitate. And

Disputat. de fabula.

MARCVS ANTONIVS TRITONIVS.

This diuine worke is necessary, and to be desired of all, that are addicted to Poetrie, both for the gracefullnesse of speech, the admirable art of the Poet and delightful varietie of the Subject. Neither was there euer any, that diligently collected, or learnedly,

OVID DEFENDED

learnedly, elegantly and orderly expressed the fables, but OVID; who composed out of Orpheus, Hesiod, Homer, and other the most ancient Poets, so excellent and noble a Worke, that therein the learning of the Latines may worthily glorie. Add wee that of

BERNARDVS MARTINVS:

I conceive the Poet of SVLMO did follow the industrie and advice of Zeuxes, in the composition of that admirable worke of his Metamorphosis. For as that excellent Painter, about to draw the Picture of Helena, had assembled together the most rare and beautifull Virgins of Greece; that by examining their severall perfections and graces he might expresse all in one with his curious pencill: so he out of the innumerable volumes of the Græcian Poets, first gathered these multiplicities of fables, composing the diffused and variously dispersed into one bodie: and then diligently noting what in every author was elegant and beautifull, transferd the same to his owne, that nothing might be wanting to the enriching and adorning of his so diuine a Poem. I must not omit this testimonie of the learned

ANTONIUS MURETVS.

The Metamorphosis, a diuine Poem; shining through-out, with all the lustres of conceits and eloquence. Nor this of

HERCVLES CIOFANVS;

in that a Citizen of SVLMO. A wittie worke, repleat with solid & manifold learning. Who peruse it diligently, shall find such admirable fluencie, such fulnesse, so great a grauitie of words and sentences; that few or none amongst the Latine Poets can be said to transcend him. What should I say of that singular, and well-nigh diuine contexture of Fable with Fable? so surpassing that nothing can be spoken or done, more artificially, more excellently, or, indeed, more gracefully. Who handling such diuersity of matter, so cunningly weaves them together, that all appeare but one Series. Planudes, well knowing that Greece had not a Poem so abounding with delight and beauty, translated it into that language. What should I say more? All Arts, which antiquitie knew, are here so fully delineated, that a number, expert in both tongues, of Prime understanding and iudgements, admire it beyond all expression. The first that writ a Commentarie on this booke (whereof fiftie thousand were vented, and that in his life time) was

RAPHAEL REGIVS:

who thus in his Preface. There is nothing appertaining to the knowledge and glorie of warre, whereof we haue not famous examples in the Metamorphosis of OVID; (not so speake of Stratagems, nor the Orations of Commanders) described with such efficacie and eloquence, that often in reading, you will imagine your selfe imbroiled in their conflicts. Neither shall you finde any Author, from whom, a civill life may gather better instructions. Conclude we with

IACOBVS MICYLLVS.

Hardly shall you find a Poem, which flowes with greater facilitie. For what should I speake of Learning? Herein, so great, so various and abstruse; that many places haue neither bene explained, nor yet understood; no, nor by the most knowing; requiring rather a resolution from the Delian Oracle, &c.

Let the ingenuous that affect not error, now rectifie their owne by the iudgements of these. But incurable Criticks, who warre about words, and gall the sound to feed on their sores, as not desiring their sanitie, I forbcare to dissuade and deliner them vp to the censure of ACRIPPA.

Varior. Lect. lib. 3.
cap. 18.

Orat. 3. volum. 3.

Prefat. obseru. in
Metam.

In prefat. Comment.

In Principio Addi-
tionum.

QVOD

QVOD OLIM FACIEBAT
VOTVM GERMANICO OVIDIVS,

IDEM AVGVSTISSIMO CAROLO

Interpretis sui nomine faciunt

OVIDIANI MANES,

Excipe pacato, Cæsar Brittannice, vultu,
Hoc opus, & timidae dirige navis iter.

Officioque, leuem non auersatus honorem,

Huic tibi deuoto, numine dexter ades.

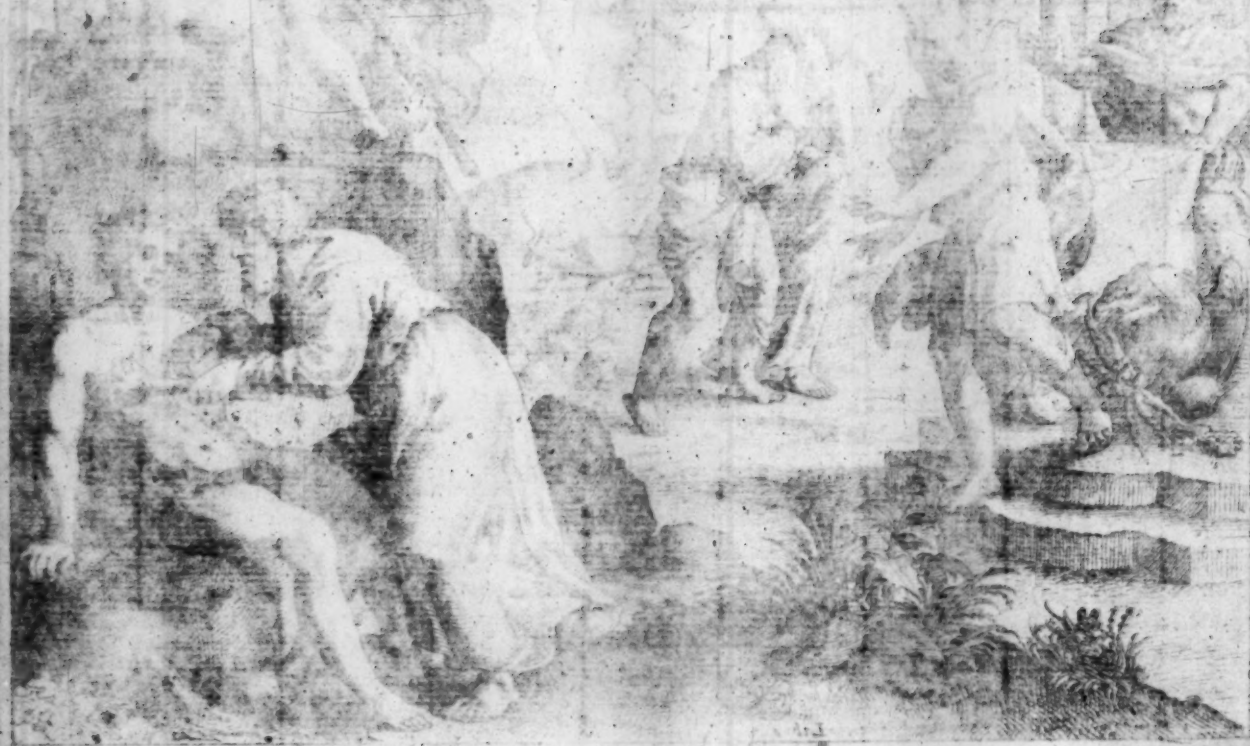
Huic te da placidum, dederis in carmine vires;

Ingenium vultu statque caditque tuo.

Pagina iudicium docti subitura mouetur

Principis, ut Clario missa legenda Deo.





OVIDS

METAMORPHOSIS

The first Booke.

THE ARGUMENT.

THe World, form'd out of Chaos, *Maris made.*
 The Ages change. The Giants Heaven invade.
 Earth turnes their blood to men. Ioue's flames confound
 Lycaon, now a Wolfe. The World is drown'd.
 Man-kind, cast stones restore. All quickning Earth
 Renewes the rest, and giues new Monsters birth.
 Apollo, Python kills; heart-wounded, Ioues
 Lust-flying Daphne: Shee a Lawrell proues.
 Ioue, Iō made a Cow, to mask fowle deads.
 Hermines, a Heardsman. Syrinx, chang'd to Reeds;
 Dead Argu's eyes adorne the Peacocks traine.
 The Cow, to Iō, Ioue transformes againe.

OF bodies chang'd to other shapes I sing.
 Assist, you Gods ^a(from you these changes spring)
 And, from the Worlds first fabrick ^bto these times,
 Deduce my never-discontinued Rymes.

The Sea, the Earth, all-covering Heaven vnfram'd,
 One face had Nature, which they *Chaos* nam'd:
 An vndigested lump; a barren load,
 Where jarring seeds of things ill-joyn'd aboard.
 No^c *Titan* yet the world with light adorne;
 Nor waxing ^d*Phæbe* fill'd her wained hornes:
 Nor hung the selfe-poiz'd Earth in thin Ayre plac'd;
 Nor ^e*Amphitrite* the vast shore imbrac'd.
 With Earth, was Ayre and Sea: the Earth vnstable,
 The Ayre was darke, the Sea vn-navigable:
 No certaine forme to any one assign'd:
 This, that resists. For, in one body joyn'd,
 The Cold and Hot, the Drie and Humid fight;
 The Soft and Hard, the Heauie with the Light.
 But God, the better Nature, this decides:
 Who Earth from Heaven, the Sea from earth divides:
 And purer Heaven extracts from grosser Ayre.
 All which vnfolded by his prudent care
 From that blind Masse, the happily dis-joyn'd
 With strifelesse peace. He to their seats confin'd.
 Forth-with vp-sprung the quick and waighlesse Fire,
 Whose flames vnto the highest Arch aspire:
 The next, in leuine and place, is Ayre:
 Grosse Elements to thicker Earth repayre

A

Selfe-clog'd

^a (Nam vos mutastis & illas)
 Ordo. Nam & vos mutastis il-
 las. Virg. Times Danus & do-
 naferentes. Minime vero (in-
 quit Regius) impericorum quo-
 rundam expositio est admitteren-
 da; Nam mutastis vos & illas:
 quo quidem modo ex eleganti
 sensus insusius efficeretur. Peri-
 ret enim illa emphasti pulchra,
 que per copulam Et aperta de-
 monstratur. Hac autem exposi-
 tione ostendit, non Deorum solum
 sed aliarum quoque rerum trans-
 mutationes comprehenduntur.
 Sic & Pontanus.
^b The raigne of *Argulus*.

CHAOS.

^c The Sunne, of his suppo-
 sed mother *Tites*, whose 45.
 children were called *Titans*.
^d The Moone; as *Phæbus*
 the Sunne, in regard of their
 brightnesse, said to haue
 hornes from the figure of
 her Crescent.
^e The daughter of *Oceanus*
 and wife to *Neptune*, here ta-
 ken for the Sea.

THE 4 ELEMENTS.

^a The earth, or Goddess thereof.

THE EARTH ADORNED.

Selfe-clog'd with waight: the Waters flowing round,
Possesse the last, and solid ^a *Tellus* bound.

What God soeuer this division wrought,
And euery part to due proportion brought;
First, least the Earth vnequall should appeare,
He turn'd it round, in figure of a Spheare;
Then, Seas diffus'd; commanding them to roare
With ruffling Winds, and giue the Land a shore.
To those he addeth Springs, Ponds, Lakes immense;
And Riuers, whom their winding borders fence:
Of these, not few Earth's thirsty iawes deuoure;
The rest, their streams into the Ocean poure;
When, in that liquid Plaine, with freer waue,
The foamic Clifles, in stead of Banks, they laue:
Bid's Trees increase to Woods, the Plaines extend,
The rocky Mountaynes rise, and Vales descend.

THE 5 ZONES.

^b So called of compassing the Heauens like girdles.

Two equall ^b Zones, on either side, dispose
The measur'd Heauens; a fifth, more hot then those.
As many Lines th' included Glöbe diuide:
I'th' midst vn sufferable beams reside;
Snow clothes the other two: the temperate hold
'Twixt these their seats, the Heat well mixt with Cold.

THE DESCRIPTION OF THE AYRE.

^c The sons of the Giant *Astræa* and *Aurora*.

^d A name of a Westerne wind in that it blowes from the Orient: *Perfis* and *Sabaa* lying East from *Ita*.

^e The West wind importing a nourisher of life; for all vegetables by the temperature thereof more luxuriously prosper.

^f The North wind: so called of his blustering.

^g A Constellation, neare the *Arcticke* Circle, which seems to follow the Northerne waine; and takes his name from the drining of oxen.

THE HEAVENS AND THEIR CONTENTS.

^h Seauen starres that wheele about the North Pole, and are disposed in that forme.

ⁱ The Southerne wind; and signifies an attraction of water, in that commonly accompanied with raine.

As Earth, as Water, vpper Ayre out-waighs;
So much doth Ayre Fire's lighter balance raise.
There, He commands the changing Clouds to stray;
There, thundering terrors mortall mindes dismay;
And with the Lightning, Winds ingendring Snow:
Yet not permitted every way to blow;
Who hardly now to teare the World refraine
(^c So Brothers jarre!) though they diuided raigne,
To *Perfis* and *Sabbaa*, ^d *Eurus* flies;
Whose gums perfume the blushing Mornes vp-rise:
Next to the Evening, and the Coast that glows
With setting *Phæbus*, flowrie ^e *Zeph'rus* blowes:
In *Scythia* horrid ^f *Boreas* holds his raigne,
Beneath ^g *Boötes* and the ^h frozen Waine:
The Land to this oppos'd, doth ⁱ *Auster* steepe
With fruitfull showres, and clouds which ever weepe.

Above all these he plac't the liquid Skies;
Which, void of earthly dregs, did highest rise.
Scarce had He all thus orderly dispos'd;
When as the Starres their radiant heads disclos'd
(Long hid in Night) and shone through all the skie.
Then, that no place should vnpossessed lie,
Bright Constellations, and faire figured Gods,
In heauenly Mansions fixt their blest abodes:
The glittering Fishes to the Flouds repayre;
The Beasts to Earth, the Birds resort to Ayre.

MAN CREATED.

The nobler Creature, with a mind possesst,
Was wanting yet, that should command the rest.

That

That Maker, the best World's originall,
 Either Him fram'd of seed Caelestiall;
 Or Earth, which late he did from Heauen diuide,
 Some sacred seeds retain'd, to Heauen ally'd:
 Which with the liuing streame *Prometheus* mixt;
 And in that artificiall structure fixt
 The forme of all th'all-ruling Deities.
 And whereas others see with downe-cast eyes,
 He with a loftie looke did Man indue,
 And bade him heauens transcendent glories view.
 So, that rude Clay, which had no forme afore,
 Thus chang'd, of Man the vnknowne figure bore.

The *Golden Age* was first; which vncompeld,
 And without rule, in faith and Truth exceld.
 As then, there was nor punishment, nor feare;
 Nor threatning ^a Lawes in brasse prescribed were;
 Nor suppliant crouching pris'ners shooke to see
 Their angrie Iudge: but all was safe and free.
 To visit other Worlds, no wounded ^b Pine
 Did yet from Hills to faithlesse Seas decline.
 Then, vn-ambitious Mortals knew no more,
 But their owne Countreys Nature-bounded shore.
 Nor Swords, nor Armes were yet: no trenches round
 Besieged Townes, nor strifefull Trumpers sound:
 The Souldier, of no vse. In firme content
 And harmlesse ease, their happy daies were spent.
 The yet-free Earth did of her owne accord
 (Vntorne with ploughs) all sorts of fruit afford.
 Content with Natures vn-enforced food,
 They gather ^c Wildings, Strawberies of the Wood,
 Sowre ^d Cornels, what vpon the Bramble growes,
 And Acornes, which ^e *Ioue's* spreading Oke bestowes.
 'Twas alwaies Spring: ^f warme *Zephyrus* sweetly blew
 On smiling flowres, which without setting grew.
 Forth-with the Earth-corne, vnmanured, beares;
 And euery yeere renews her golden Eares:
 With ^g Milke and Nectar were the Rivers fill'd;
 And Hony from ^h greene Holly-okes distill'd.

But, when *Saturne* was throwne downe to Hell,
Ioue rul'd; and then the *Siluer Age* befell:
 More base then Gold, and yet then Brasse more pure.
Ioue chang'd the Spring (which alwaies did indure)
 To Winter, Summer, Autumne hot and cold:
 The shortned Springs the year's fourth part vphold.
 Then, first the glowing Ayre with feruor burn'd
 The Raine to ice-floes by blake winds turn'd.
 Men houses built; late hous'd in caves profound,
 In plashed Bowres, and Sheds with Ofers bound.
 Then, first was come into long furrowes throwne:
 And Oxen vnder heavy yokes did growne.

THE 4 AGES.

^a A custome both among
 the *Grecians* and *Romans* to
 ingraue their lawes in tables
 of brasse, and hang them vp
 in the places of their pub-
 lique assemblies.

^b Whereof masts are made
 for ships: a part of the ship
 here taken for the who'e.

^c *Arbutus sativa* which I
 haue rather rendred in a fa-
 miliar word, nor lesse agree-
 able to the subject.

^d A red fruit with a hard shcl
 growing on a thicke shrub,
 for the most part in moun-
 tainous places.

^e Either that the Symbol of
 Empire; or because he first
 introduced the feeding vpon
 Acornes.

^f Therefore the fained hus-
 band of Flora.

^g The Scripture expresseth
 plenty, and felicity by a land
 overflowing with milke and
 hony; borrowed from thence
 by the Poets. Ours here ad-
 deth *Nectar* which signifies
 a preserue of eternall youth:
 expressing the long & flou-
 rishing liues of men in that
 age.

^h *Ilex* the leaues like those
 of Holly euer flourishing.
 The dwarfe kind of this oke
 beares the Kermes, an excre-
 scens vpon the leafe.

^a The trees whereof they were made.

^b The Scripture informes, ^{vi} that the earth was devided in the daies of *Pbalet*, hee thereof so called, which signifies diuision.

^c *Lycetus* was said to be the first that sunke mines: and therefore fained to penetrat the Earth with the sharpnes of his sight.

^d *H. N.* so called of *Styx* (which signifies loathsome) an infernall Riuer.

^h *Iustice* the daughter of *Iupiter* and *Themis*. Or of *Astraeus* (who first gaue names to the starres, and thereupon called their father,) and *Hemera*; that is the Daughter of the Day; or Goddess of civility, because iustice maketh men ciuill.

THE WARRES OF THE GYANTS.

ⁱ Mountaines of *Thesaly*.

^k The mountaines by them cast vpon one another.

^l *Iupiter* the sonne of *Saturne*.

THE PARLAMENT OF THE GODS.

^m A white apparition which compasseth the Heuens in a broken and irregular circle.

Next vnto this succeeds the *Brazen Age*;
Worse natur'd, prompt to horrid warre, and rage:
But yet not wicked. Stubborne *Tyr* the last.
Then, blusshlesse crimes, which all degrees surpast,
The World surround. Shame, Truth, and Faith depart:
Fraud enters, ignorant in no bad Art;
Force, Treason, and the wicked loue of gayne.
Their sailes, those winds, which yet they knew not, strayne:
And ships,^a which long on lofty Mountaines stood,
Then plow'd th' vnpractiz'd bosom of the Flood.

The Ground, as common earst as Light, or Aire,
^b By limit-giuing Geometry they share.

Nor with rich Earth's iust nourishments content,

^c For treasure they her secret entrailes rent;

The powerfull Evill, which all power invades,

By her well hid, and wrapt in ^d *Stygian* shades.

Curst Steele, more cursed Gold she now forth brought:

And bloody-handed Warre, who with both fought:

All liue by spoyle. The Host his Guest betrays;

Sons, Fathers-in-lawe: twixt Brethren loue decays.

Wiues husbands, Husbands wiues attempt to kill:

And cruell Step-mothers pale poysons fill.

The Sonne his Fathers hastie death desires:

Foild Pietie, trod vnderfoot, expires.

^h *Astraea*, last of all the heavenly birth,

Affrighted, leaues the blood-defiled Earth.

And that the Heauens their safety might suspect,

The Gyants now coelestiall Thrones affect,

Who to the skies congested mountaines reare.

Then *Ioue* with thunder did ⁱ *Olympus* teare;

Steepe ⁱ *Pelion* from vnder ⁱ *Ossa* throwne.

^k Prest with their burthen their huge bodies growne;

And with her Childrens blood the Earth imbrui'd:

Which shee, scarce throughly cold, with life indu'd;

And gaue thereto, t' vphold her Stock, the face

And forme of Man; a God-contemning Race,

Greddie of slaughter, not to be withstood;

Such, as well shewes, that they were borne of blood.

Which when from Heaven ^l *Saturnus* did behold;

He sigh't; revoluing what was yet vntold,

Of fell *Lycæon's* late inhumane feast.

Iust anger, worthy *Ioue*, inflam'd his brest.

A Synod call'd, the summoned appeare.

There is a way, well seene when skies be cleare,

The ^m *Milkie* nam'd: by this, the Gods resort

Vnto th' Almighty Thunderers high Court.

With euer-open doores, on either hand,

Of nobler Deities the Houses stand:

The Vulgar dwell disperst: the Chiefe and Great

In front of all, their shining Mansions seat.

/ This

This glorious Roofe I would not doubt to call,
 Had I but boldnesse lent mee, Heauen's *White-Hall*.
 All set on Marble seats; He, leaning on
 His Iuory Scepter, in a higher Throne;
 Did twice or thrice his dreadfull Tresses shake:
 The Earth, the Sea, the Starres (though fixed) quake;
 Then thus, inflam'd with indignation, spake:
 I was not more perplext in that sad Time,
 For this Worlds Monarchie, when, bold to clime,
 The Serpent-footed Giants durst invade,
 And would on Heauen their hundred hands haue laid.
 Though fierce the Foe, yet did that Warre depend
 But of one Body, and had soone an end.
 Now all the race of man I must confound;
 Where-euer ^a *Nereus* walks his wauy Round:
 And this I vow by those ^b infernall Floods,
 Which slowly glide through silent *Stygian* woods.
 All cures first sought; such parts as health reiect
 Must be cut off, least they the sound infect.
 Our Demi-gods, Nymphs, Syluans, Saryres, Faunes;
 Who haunt cleare Springs, high Mountaines, Woods and
 (On whom since yet we please not to bestow (Lawnes
 Caelestiall dwellings) must subsist below.
 Thinke you, you Gods, they can in safety rest,
 When me (of lightning, and of you posselt,
 Who both at our Imperiall pleasure sway)
 The sterne *Lycaon* practiz'd to betraye
 All bluster, and in rage the wretch demand:
 So, ^c when bold treason sought, with impious hand;
 By *Cesar's* blood t'out-race the Roman name;
 Man-kind, and all the World's affrighted Frame,
 Astonisht at so great a ruine, shooke.
 Nor thine, for Thee, lesse thought, *Augustus*, tooke;
 Then they for *Ioue*. He, when he had suppress't
 Their murmur, thus proceeded to the rest:
 He hath his punishment; remit that care:
 The manner how, I will in brieft declare.
 The Time's accus'd, (but, as I hope bely'd)
 Totric, I downe from steepe ^d *Olympus* slide.
 A God, transform'd like one of humane birt h;
 I wandred through the many-peopl'd Earth.
 'Twere long to tell, what crimes of euery sort
 Swarm'd in all parts: the truth exceeds report.
 Now past den-dreadfull ^e *Manalus* confines,
^e *Cyllene*, cold ^e *Lycaus* clad with Pines,
 There where th' *Arcadians* dwell, when ^f Doubtfull light
 Drew on the dewy Charriot of the Night,
 I entred his vn-hospitable Court.
 The better Vulgar to their prair's resort,
 When I by signes had showne a Gods repaire.

^a A Sea God, here taken for
 the ambient Ocean.
^b *Styx*: the oath of the Gods.
 See the Comment on the
 second booke.

See the Comment.

^c Diuerse conspiracies there
 were against the life of *Augustus*, as by *Lepidus* the younger, *Parrus*, *Marcius*, *Fannius*, *Cepio*, &c. One *Telephus* intended to haue slaine him in the Senate: and a slave belonging to the *Illyrian* army with a wood-knife vnder his gowne was crept into his bed-chamber.

LYCAON.

^d A Mountaine betwene
Macedon & *Thessaly*, whose
 top is neuer reached by the
 Clouds, therefore so called
 by the inhabitants, and vied
 for heauen by the Poets.
^e Mountaines of *Arcadia*, *Manalus* celebrated for wild
 beasts, *Cyllene* for the birth
 of *Mercury*: and *Lycaus* for
 Pine trees.
^f Twi-light.

^a The earth, or Goddess thereof.

THE EARTH ADORNED.

Selfe-clog'd with waights: the Waters flowing round,
Possesse the last, and solid ^a *Tellus* bound.

What God soeuer this diuision wrought,
And euery part to due proportion brought;
First, least the Earth vnequall should appeare,
He turn'd it round, in figure of a Spheare;
Then, Seas diffus'd; commanding them to roare
With ruffling Winds, and giue the Land a shore.
To those he addeth Springs, Ponds, Lakes immense;
And Riuers, whom their winding borders fence:
Of these, not few Earth's thirsty jawes deuoure;
The rest, their streams into the Ocean poure;
When, in that liquid Plaine, with freer waue,
The foamic Clifles, in stead of Banks, they laue:
Bid's Trees increase to Woods, the Plaines extend,
The rocky Mountaynes rise, and Vales descend.

THE 5 ZONES.

^b So called of compassing the Heauens like girdles.

Two equall ^b Zones, on either side, dispose
The measur'd Heauens; a fifth, more hot then those.
As many Lines th' included Globe diuide:
I'th' midst vn sufferable beams reside;
Snow clothes the other two: the temperate hold
'Twixt these their seats, the Heat well mixt with Cold.

THE DESCRIPTION OF THE AYRE.

^c The sons of the Giant *Astræus* and *Aurora*.

^d A name of a Westerne wind in that it blowes from the Orient: *Perfis* and *Sabæa* lying East from *Itæ*.

^e The West wind importing a nourisher of life; for all vegetables by the temperature thereof more luxuriously prosper.

^f The North wind: so called of his blustering.

^g A Constellation, neare the *Arctic* Circle, which seems to follow the Northerne waine; and takes his name from the drining of oxen.

THE HEAVENS AND THEIR CONTENTS.

^h Seauen starres that wheele about the North Pole, and are disposed in that forme.

ⁱ The Southerne wind; and signifies an attraction of water, in that commonly accompanied with raine.

As Earth, as Water, vpper Ayre out-waighs;
So much doth Ayre Fire's lighter balance raise.
There, He commands the changing Clouds to stray;
There, thundering terrors mortall mindes dismay;
And with the Lightning, Winds ingendring Snow:
Yet not permitted every way to blow;
Who hardly now to teare the World refraine
(^c So Brothers jarre!) though they diuided raigne,
To *Perfis* and *Sabbae*, ^d *Eurus* flies;
Whose gums perfume the blushing Mornes vp-rise:
Next to the Evening, and the Coast that glowes
With setting *Phæbus*, flowrie ^e *Zeph'rus* blowes:
In *Scythia* horrid ^f *Boreas* holds his raigne,
Beneath ^g *Boötes* and the ^h frozen Waine:
The Land to this oppos'd, doth ⁱ *Auster* steepe
With fruitfull showres, and clouds which ever weepe.
Aboue all these he plac't the liquid Skies;
Which, void of earthly dregs, did highest rise.

Scarce had He all thus orderly dispos'd;
When as the Starres their radiant heads disclos'd
(Long hid in Night) and shone through all the skie.
Then, that no place should vnpossessed lie,
Bright Constellations, and faire figured Gods,
In heauenly Mansions fixt their blest abodes:
The glittering Fishes to the Flouds repayre;
The Beasts to Earth, the Birds resort to Ayre.

MAN CREATED.

The nobler Creature, with a mind possesst,
Was wanting yet, that should command the rest.

That

That Maker, the best World's originall,
 Either Him fram'd of seed Celestiall;
 Or Earth, which late he did from Heauen diuide,
 Some sacred seeds retain'd, to Heauen ally'd:
 Which with the liuing streame *Prometheus* mixt;
 And in that artificiall structure fixt
 The forme of all th'all-ruling Deities.
 And whereas others see with downe-cast eyes,
 He with a loftie looke did Man indue,
 And bade him heauens transcendent glories view.
 So, that rude Clay, which had no forme afore,
 Thus chang'd, of Man the vnknowne figure bore.

The *Golden Age* was first, which vncompeld,
 And without rule, in faith and Truth exceld.
 As then, there was nor punishment, nor feare;
 Nor threatning ^a Lawes in brasse prescribed were;
 Nor suppliant crouching pris'ners shooke to see
 Their angrie Iudge: but all was safe and free.
 To visit other Worlds, no wounde ^b Pine
 Did yet from Hills to faithlesse Seas decline.
 Then, vn-ambitious Mortals knew no more,
 But their owne Countre's Nature-bounded shore.
 Nor Swords, nor Armes were yet: no trenches round
 Besieged Townes, nor strifefull Trumpets sound:
 The Souldier, of no vse. In firme content
 And harmlesse ease, their happy daies were spent;
 The yet-free Earth did of her owne accord
 (Vntorne with ploughs) all sorts of fruit afford.
 Content with Natures vn-enforced food,
 They gather ^c Wildings, *Strawberies* of the Wood,
 Sowre ^d Cornels, what vpon the *Bramble* growes,
 And *Acornes*, which ^e *Ioue's* spreading Oke bestowes.
 'Twas alwaies Spring: ^f warme *Zephyrus* sweetly blew
 On smiling flowres, which without sowing grew.
 Forth-with the Earth corne, vnmanured, beares;
 And euery yeere renewes her golden Eares:
 With ^g Milke and Nectar werethe Riuers fill'd;
 And Hony from ^h greene Holly-hokes distill'd.

But, after *Saturne* was throwne downe to Hell,
Ioue rul'd; and then the *Silver Age* befell:
 More base then Gold, and yet then Brasse more pure.
Ioue chang'd the Spring (which alwaies did indure)
 To Winter, Summer, Autumne hot and cold:
 The shortned Springs the year's fourth part vphold.
 Then, first the glowing Ayre with feruor burn'd
 The Raine to ice-floes by bleak winds turn'd.
 Men houses built; late hous'd in caves profound,
 In plashed Bowres, and Sheds with Osiers bound.
 Then, first was come into long furrowes throwne:
 And Oxen vnder heavy yokes did growne.

A 2

THE 4 AGES.

^a A custome both among
 the *Grecians* and *Romans* to
 ingraue their lawes in tables
 of brasse, and hang them vp
 in the places of their pub-
 lique assemblies.

^b Whereof masts are made
 for ships: a part of the ship
 here taken for the who'e.

^c *Arbutus sativa*] which I
 haue rather rendred in a fa-
 miliar word, nor lesse agree-
 able to the subiect.

^d A red fruit with a hard shcl
 growing on a thicke shrub,
 for the most part in moun-
 tainous places.

^e Either that the Symbooll of
 Empire; or because he first
 introduced the feeding vpon
 Acornes.

^f Therefore the fained hus-
 band of Flora.

^g The Scripture expresseth
 plenty, and felicity by a land
 overflowing with milke and
 hony; borrowed from thence
 by the Poets. Ours here ad-
 deth *Nectar* which signifies
 a preseruer of eternall youth:
 expressing the long & flou-
 rishing liues of men in that
 age.

^h *Ilex*] the leaues like those
 of Holly euer flourishing.
 The dwarfe kind of this oke
 beares the Kermes, an excre-
 scens vpon the leafe;

Next

Next vnto this succeeds the *Brazen Age*;
 Worle natur'd, prompt to horrid warre, and rage:
 But yet not wicked. Stubborne *Yr* the last.
 Then, blushelesse crimes, which all degrees surpast,
 The World surround, Shame, Truth, and Faith depart:
 Fraud enters, ignorant in no bad Art;
 Force, Treason, and the wicked loue of gayne.
 Their sailes, those winds, which yet they knew not, strayne:
 And ships,^a which long on lofty Mountaines stood,
 Then plow'd th' vnpractiz'd bosom of the Flood.

^a The trees whereof they were made.

^b The Scripture informes, vs that the earth was devided in the daies of *Pha'ec*, hee thereof so called, which signifies diuision.

^c *Lycæus* was said to be the first that sunke mines: and therefore faimed to penetrat the Earth with the sharpnes of his sight.

^d *H V*, so called of *Styx* (which signifies sloathlome) an infernall Ruer.

^h *Iustice* the daughter of *Iupiter* and *Themis*. Or of *Astræus* (who first gaue names to the staires, and thereupon called their father,) and *Hemera*; that is the Daughter of the Day; or Goddess of civility, because Iustice maketh men ciuill.

THE WARRES OF THE GYANTS.

ⁱ Mountaines of *Thealy*.

^k The mountaines by them cast vpon one another.

^l *Iupiter* the sonne of *Saturne*.

THE PARLAMENT OF THE GODS.

^m A white apparition which compasseth the Heauens in a broken and irregular circle.

The Ground, as common earst as Light, or Aire,
 By limit-giuing Geometry they share.
 Nor with rich Earth's iust nourishments content,
^c For treasure they her secret entrailles rent;
 The powerfull Evill, which all power invades,
 By her well hid; and wrapt in ^d *Stygian* shades.
 Curst Steele, more curst Gold she now forth brought:
 And bloody-handed Warre, who with both fought:
 All liue by spoyle. The Host his Guest betrayes;
 Sons, Fathers-in-lawe: twixt Brethren loue decays.
 Wiues husbands, Husbands wiues attempt to kill:
 And cruell Step-mothers pale poysons fill.
 The Sonne his Fathers hastie death desires:
 Foild Pietie, trod vnderfoot, expires.
^h *Astræa*, last of all the heauenly birth,
 Affrighted, leaues the blood-defiled Earth.

And that the Heauens their safety might suspect,
 The Gyants now coelestiall Thrones affect;
 Who to the skies congested mountaines reare.

Then *Ioue* with thunder did ⁱ *Olympus* teare;
 Steepe ⁱ *Pelion* from vnder ⁱ *Ossa* throwne.

^k Prest with their burthen their huge bodies growne;
 And with her Childrens blood the Earth imbru'd;
 Which shee, scarce throughly cold, with life indu'd;
 And gaue thereto, t'vphold her Stock; the face
 And forme of Man; a God-contemning Race,
 Greedie of slaughter, not to be withstood;
 Such, as well shewes, that they were borne of blood.

Which when from Heaven ^l *Saturnus* did behold;
 He sigh't; revoluing what was yet vtold,
 Offell *Lycaon's* late inhumane feast.

Iust anger, worthy *Ioue*, inflam'd his brest.

A Synod call'd, the summoned appeare.
 There is a way, well seene when skies be cleare,
 The ^m *Milkie* nam'd: by this, the Gods resort
 Vnto th' Almighty Thunderers high Court.
 With euer-open doores, on either hand,
 Of nobler Deities the Houses stand:
 The Vulgar dwell disperst: the Chiefe and Great
 In front of all, their shining Mansions seat.

This

This glorious Roofe I would not doubt to call,
 Had I but boldnesse lent mee, Heauen's *White-Hall*.
 All set on Marble seats; He, leaning on
 His Iuory Scepter, in a higher Throne;
 Did twice or thrice his dreadfull Tresses shake:
 The Earth, the Sea, the Starres (though fixed) quake;
 Then thus, inflam'd with indignation, spake:

I was not more perplex in that sad Time,
 For this Worlds Monarchie, when, bold to clime,
 The Serpent-footed Giants durst invade,
 And would on Heauen their hundred hands haue laid.
 Though fierce the Foe, yet did that Warre depend
 But of one Body, and had soone an end.

Now all the race of man I must confound;
 Where-euer ^a *Nereus* walks his wayy Round;
 And this I vow by those ^b infernall Floods,
 Which slowly glide through silent *Stygian* woods,
 All cures first sought; such parts as health reject
 Must be cut off, least they the sound infect.
 Our Demi-gods, Nymphs, Syluans, Satyres, Faunes;
 Who haunt cleare Springs, high Mountaines, Woods and
 (On whom since yet we please not to bestow (Lawnes
 Caelestiall dwellings) must subsist below.

Thinke you, you Gods, they can in safety rest,
 When me (of lightning, and of you posselt,
 Who both at our Imperiall pleasure sway)
 The sterne *Lycaon* practiz'd to betray:
 All bluster, and in rage the wretch demand.
 So, ^c when bold treason fought, with impious hand,
 By *Cesar's* blood t' out-race the Roman name;
 Man-kind, and all the World's affrighted Frame,
 Astonisht at so great a ruine, shooke:

Nor thine, for Thee, lesse thought, *Augustus*, tooke;
 Then they for *Ioue*. He, when he had suppress
 Their murmur, thus proceeded to the rest:

He hath his punishment; remit that care:
 The manner how, I will in briebe declare.
 The Time's accus'd, (but, as I hope bely'd)
 Totric, I downe from steepe ^d *Olympus* slide:
 A God, transform'd like one of humane birt h,

I wandred through the many-peopl'd Earth.
 'Twere long to tell, what crimes of euery sort
 Swarm'd in all parts: the truth exceeds report:

Now past den-dreadfull ^e *Manalus* confines,
^e *Cyllene*, cold ^e *Lycaus* clad with Pines,
 There where th' *Arcadians* dwell, when ^f Doubtfull light
 Drew on the deawy Charriot of the Night,
 I entred his vn-hospitable Court.

The better Vulgar to their prair's resort,
 When I by signes had showne a Gods repaire.

^a A Sea God, here taken for
 the ambient Ocean.

^b *Styx*: the oath of the Gods.
 See the Comment on the
 second booke.

See the Comment.

^c Diverse conspiracies there
 were against the life of *Augustus*, as by *Lepidus* the younger, *Varro*, *Murana*, *Fannius*, *Cepio*, &c. One *Telephus* intended to haue slaine him in the Senate: and a slave belonging to the *Illyrian* army with a wood-knife vnder his gowne was crept into his bed-chamber.

LYCAON.

^d A Mountaine betweene
Macedon & *Thessaly*, whose
 top is neuer reached by the
 Clouds, therefore so called
 by the inhabitants, and vsed
 for heauen by the Poets.

^e Mountaines of *Arcadia*. *Manalus* celebrated for wild
 beasts, *Cyllene* for the birth
 of *Mercury*: and *Lycaus* for
 Pine trees.

^f Twi-light.

Lycan first derides their zealous pray'r;
 Then said, We straight th'vndoubted truth will trie,
 Whether He be immortall or may die.
 In dead of Night, when all was whist and still,
 Me, in my sleepe, he purposeth to kill.
 Nor with so foule an enterprize content,
 An Hostage murders, from ^a *Molossia* sent:
 Part of his seuer'd scarce-dead limmes he boyles;
 An other part on hissing Embers broyles;
 This set before me, I the house ore-turn'd
 With vengefull flames, which round about him burn'd.
 He, frighted, to the silent Desart flies;
 There howles, and speech with lost indeavour tries.
 His selfe-like jawes still grin: more then for food
 He slaughters beasts, and yet delights in blood.
 His armes to thighs, his clothes to bristles chang'd;
 A ^b Wolfe, not much from his first forme estrang'd:
 So horie hair'd; his looks so full of rape;
 So fiery ey'd; so terrible his shape.

^a A Region of *Epirus*.

^b *Lycan* signifies a wolfe.

^c A Fury: her name importing a brother of discord.

One house that fate, which all deserue, sustaines:
 For, through the World the fierce ^c *Erinnys* raignes.
 Youl'd thinke they had conspir'd to sinne. But, all
 Shall swiftly by deserued vengeance fall.

Ioue's words a Part approue, and his inrent
 Exasperate: the rest giue their consent.
 Yet all for Mans destruction grieu'd appeare;
 And aske what forme the widdowed Earth shall beare?
 Who shall with odours their cold Altars feast:
 Must Earth be only by wild beasts possesse?
 The King of Gods re-comforts their despaire;
 And biddeth them impose on him that care:
 Who promis'd, by a strange originall
 Of better people, to supply their fall.

^d Concurring which the sacred Scriptures.

And now about to let his lightning flie,
 He fear'd least so much flame should catch the skie,
 And burne Heauens Axeltree. Besides, ^d by doome,
 Of certaine Fate, he knew the time should come,
 When, Sea, Earth, rauisht Heauen, the curious Frame
 Of this World's masse, should shrinke in purging flame.

^e Lightning forged by the Cyclops. See the Comment.

He therefore those ^e *Cyclopean* darts reiects;
 And different-natur'd punishments elects:
 To open all the Flood-gates of the skie,
 And Man by inundation to destroy.

DEVCALIONS

FLOOD.

^f *Aeolus* was fained to be the God of the Winds, because hee first discovered their nature. As those Ilands their prison which carry his name, lying West of *Sicilia*.

Rough *Boreas* in ^f *Aeolian* prison laid,
 And those drie blasts which gathered Clouds invade:
 Out flies the South, with dropping wings; who shrouds
 His terrible aspect in pitchie clouds.
 His white haire stream's, his Beard big-swoln with showres;
 Mists bind his browes, Raine from his bosom poures,
 As with his hands the hanging clouds he crusht:

They

They roar'd, and downe in showres together rusht.
 All-colour'd ^a *Iris*, *Iuno's* messenger,
 To weeping Clouds doth nourishment confer.
 The Corne is lodg'd, the Husband-men despaire;
 Their long years labour lost, with all their care.
Ioue, not content with his æthereall rages,
 His ^b brother's auxili'arie floods engages.
 The Streames conuented; 'Tis too late to vse
 Much speech, said *Neptune*; all your powres effuse;
 Your doores vnbarre, remoue what ere restraines
 Your liberall Waues, and giue them the full raynes.
 Thus charged, they returne; their Springs vnfold;
 And to the Sea with head-long furie rol'd.
 He with his ^c Trident strikes the Earth: Shee shakes;
 And way for Water by her motion makes.
 Through open fields now rush the spreading Floods;
 And hurrie with them Cattle, People, Woods,
 Houses, and Temples with their Gods inclos'd.
 What such a force, vn-ouerthrowne, oppos'd,
 The higher-swelling Water quite deuoures;
 Which hides th' aspiring tops of swallowed towres.
 Now Land and Sea no different visage bore:
 For, all was Sea, nor had the Sea a shore.
 One, takes a Hill: One in a Boat deplores;
 And, where He lately plow'd, now strikes his Oares.
 O'r Corne, o'r drowned Villages He failes:
 This from high Elmes intangled Fishes hailes.
 In Fields they anchor cast, as Chance did guide:
 And Ships the vnder-lying Vineyards hide.
 Where Mountaine-louing Goats did lately graze,
 The Sea-calf now his vgly body layes.
 Groues, Citties, Temples, couer'd by the Deepe,
 The Nymphs admire; in woods the Delphins keepe,
 And chafe about the boughs: ^d the Wolfe doth swim
 Amongst the Sheepe: the Lyon (now not grim)
 And Tygres tread the Waues. Swift feet no more
 Auaile the Hart: nor wounding tusks the Bore.
 The wandring Birds, hid Earth long sought in vaine,
 With wearie wings descend into the Mayne.
 Licentious Seas o'r drowned Hills now fret:
 And vnknowne surges ayrie Mountaines beat.
 The Waues the greater part deuoure: the rest,
 Death, with long-wanted sustenance, opprest.
^e The Land of *Phocis*, fruitfull when a Land,
 Diuides *Aonia* from th' *Aethian* strand;
 But now a part of the insulting Mayne,
 Of sudden-swelling waters a vast Playne,
 There, his two heads ^f *Pernassus* doth extend
 To touched Stars; whose tops the Clouds transcend.
 On this *Dencalion's* little Boat was throwne:

^a A name of the Raine-bow.

^b *Neptune*, the God of Waters.

^c *Neptune's* three forked mace
 expressing his triple Empire,
 See the Comment.

^d *Senecca* reproues this part of
 the description, as too light
 for so sad an argument, here-
 in perhaps a better Philoso-
 pher than a Poet.

DEUCALION AND PYRRHA.

^e But according to the truth
 of Geography, *Aonia*, which
 is *Beotia*, lies betweene *Attica*
 and *Phocis*.

^f A mountaine of *Phocis*, cal-
 led at the first *Larnassus*, of
Dencalion's Arke, or covered
 boate.

With

^a *Corycus* is a caue in *Parnassus*, consecrated to the Nymphs: and thereof called *Corycian*.

^b The Goddess of Counsell: called the good counsellor by *Pindarus*.

^c A petty Sea god; said to be blew, of the colour of the sea.

^d Long for many

^e *Prometheus* and *Epimetheus* were the sons of *Iapetus*. *Epimetheus* the father of *Pyrre* and *Prometheus* of *Deucalion*, yet calls he her sister, as of old they did cozen Germans.

^f *Prometheus*, who made man of Earth.

With him, his wife; the rest all overflowne.

^a *Corycian* Nymphs, and Hill-gods he adores;
And ^b *Themis*, then oraculous, implores.

None was there better, none more iust then Hee:
And none more reverenc't the Gods then Shee.

Ioue, when he saw that all a Lake was growne,
And of so many thousand men but one;
One, of so many thousand women, left;
Both guiltlesse, pious both; and all berett:
The clouds (now chac't by *Boreas*) from him throwes:
And Earth to Heauen, Heauen vnto Earth he shewes.
Nor Seas persist to rage: their awfull guide
The wild waues calmes, his Trident laid aside;
And calls ^c blew *Triton*, riding on the Deep.
(Whose mantle Nature did in purple steep)
And bids him his lowd sounding shell inspire,
And giue the Floods a signall to retire.

He his wreath'd trumpet takes (as giuen in charge)
That from the turning bottome growes more large:
To which when he giues breath, 'tis heard by all,
From farre-vprising *Phabus* to his fall.
When this the watery Deity had set
To his large mouth, and sounded a retreat;
All Floods it heard, that Earth or Ocean knew:
And all the Floods, that heard the same, with-drew.
Seas now haue shores: full streames their channels keepe:
They sink, and hills about the waters peep.
Earth re-ascends: as waues decrease, so growe
The formes of things, and late-hid figures shewe.
And after ^d a long day, the trees extend
Their bared tops; with mud their branches bend.
The World's restor'd. Which when in such a state,
So deadly silent, and so desolate,
Deucalion saw: with teares which might haue made
An other Flood, he thus to *Pyrre* said.

^e O Sister! O my wife! the poore remains
Of all thy Sex; which all, in one, containes!
Whom human Nature, one paternall Line,
Then one chaste Bed, and now like dangers ioyne!
Of what the Sunne beholds from East to West.
We two are all: the Sea intombs the rest.
Nor yet can we of life be confident;
The threatning clouds strange terrors still present.
O what a heart wouldst thou haue had, if Fate
Had ta'ne me from thee, and prolong'd thy date!
So wild a feare, such sorrowes, so forlorne
And comfortlesse, how couldest thou haue borne!
If Seas had suckt thee in, I would haue follow'd
My Wife in death, and Sea should me haue swallow'd.
O would I could my ^f Father's cunning vse!

And

And soules into well-modul'd Clay infuse!
Now, all our mortall Race we two contayne;
And but a patterne of Man-kind remayne.

This said, both wept: both, pray'rs to Heauen addresse;
And seeke the ^a Oracle in their distresse.

Forth-with descending to *Cephisus* Flood,
Which in known banks now ran, though thick with mud;

They on their heads and garments water throwe;
And to the Temple of the Goddesse goe.

At that time all defil'd with mosse and mire;
The vnfrequented Altar without fire.

Then, humbly on their faces prostrate lay'd,
And kissing the cold stones, with feare thus pray'd.

If Powres diuine to iust desires consent,
And angrie Gods doe in the end relent;

Say, *Themis*, how shall wee our Race repaire?
O, helpe the drown'd in Water and Despaire!

The Goddesse, with compassion mou'd, reply'd;
Goe from my Temple: both your faces hide;

Let Garments all vnbraced loosely flow;

And your Great-Parents bones behind you throw.
Amaz'd! first *Pyrrha* silence breakes, and said;

By me the Goddesse must not be obey'd;

And, trembling, pardon craues: ^b Her Mothers ghost
See feares would suffer, if her bones were tost.

Meane-while they ponder and reiterate

The words proceeding from ambiguous Fate,

Then, ^c *Promethides*, ^d *Epimethides*

Thus recollecteth; lost in her dismay:

Or I the Oracle misse vnderstand,

Or the iust Gods no wicked thing command,

The Earth is our Great-Mother: and the stones,

Therein contain'd, I take to be her bones.

These, sure, are those we should behind vs throw.

Although ^e *Titania* thought it might be so,

Yet shee misse-doubts. Both with weake faith rely

On ayding Heauen. What hurt was it to try?

Departing with heads vail'd, and clothes vnbrac't,

Commanded stones they o're their shoulders cast.

Did not Antiquitie auouch the same,

Who would beleeu't! the stones lesse hard became.

And as their naturall hardnesse them forooke;

So by degrees they Man's dimensions tooke;

And gentler-natur'd grew, as they increast:

And, yet not manifestly Man exprest;

But, like rough-hewne rude marble Statues stand,

That want the Workmans last life-giuing hand.

The Earthy parts, and what had any iuyce,

Were both converted to the body's vse.

The vnflexible and solid, turne to bones:

B

The

^a Of *Themis*, the first that
gaue any; whole Temple
flood in *Boris* by the river
Cephisus.

^b Superstitious antiquity
supposed that the Soule
could not be at rest if the
body were vnburied, or o-
therwise disturbed.

^c *Democriton* the son of *Prome-
theus*.

^d *Pyrrha*, the daughter of *E-
pimetheus*.

^e *Pyrrha*; of her Great-grand-
father *Titan*, the Father o-
f *Epimetheus*.

The veins remain, that were when they were stones.
Those, throwne by Man, the forme of men indue:
And those were Women, which the Woman threw.
Hence we, a hardy Race, inur'd to payne;
Our Actions our Originall explyne.

^a Nilus for a part of the Summer surrounds all Egypt; beginning to rise with the rising Sun on the 17. of Iune: about the middle of September it ceaseth to augment; and in the midst of October retires within his channells.

All other Creatures tooke their numerous birth
And figures, from the voluntary Earth.
When that old humor with the Sunne did sweat,
And slimy Marishes grew big with heat;
The pregnant Seeds, as from their Mothers wombe,
From quickning Earth both growth and forme assume.

So, ^a when seuē chanel'd Nil^s forsakes the Playne,
When ancient bounds retyring streames contayne,
And late-left slime æthereall feruours burne,
Men various creatures with the glebe vp-turne:
Of those, some in their very time of birth;
Some lame; and others halfe alieue, halfe earth.
For, Heat and Moysture, when they temperate grow,
Forth-with conceiue; and life on things bestow.

^b The Sunne.

From striuing Fire and Water all proceede;
Discording Concord euer apt to breede.
So, Earth by that late Deluge muddy growne,
When on her lap reflecting ^b Titan shone,
Produc't a World of formes; restor'd the late:
And other vnknowne Monsters did create.

PYTHON.

Huge Python, thee, against her will, shee bred;
A Serpent, whom the new-borne People dread;
Whole bulk did like a mouing Mountaine shewe.

^c Apollo, the same with the Sun, so named from the shooting of his beames, his siluer bow expressing his light.

Behold! ^c the God that beares the siluer Bowe
(Till then, inur'd to strike the flying Deere,
Or swifter Roe, who euery shadow feare)
That terror with a thousand arrowes slew;
And through black wounds the clotted poison drew.
Then, least the well-deserued memorie
Of such a Praise, in future times should die;

^d Celebrated chiefly by the Megarians and Sicyonians.

He instituteth celebrated ^d Games
Of free contention; which he Pythia names,
Who Ran, who Wrestled best, or Rak't the ground
With swiftest Wheels, the Oken Garland crown'd.
The Laurel was not yet: all sorts of Boughs
Phæbus then bound about his radiant Browes,

DAPHNE.

^e The daughter of the Riuer Peneus.

^f Apollo, of the Iland Delos where he was fained to haue beene borne.

^e Peneian Daphne was his first belou'd,
Not Chance, but Cupid's wrath, that fury mou'd.
Whom ^f Delius (proud of his late Conquest) saw,
As he his pliant Bowe began to draw;
And said: Lasciuious Boy, how ill agree
Thou and these Armes! too Manly far for thee.
Such suit our shoulders; whose strong arme confounds
Both Man and Beast, with neuer-missing wounds;
That Python, bristled with thick Arrows, queld,

Who

Who o're so many poyſned Akers ſweld.
 Be thou content to kindle with thy Flame
 Deſires we know not; nor our prayſes claime:
 Then, ^a *Venus* ſonne, Selfe-prayſed euer bee:
 All may thy Bowe tranſfixe, as mine ſhall thee.
 So farre as Gods exceed all earthly pow'r's;
 So much thy glorie is exceld by ours.
 With that, He breaks the Ayre with nimble wings,
 And to *Parnaffus* ſhadie ſummit Springs;
 Two different arrowes from his Quiuer drawes:
 One, hate of Loue; the other Loue doth cauſe.
 What cauſ'd, was ſharpe, and had a golden Head;
 But what repulſt, was blunt, and tipt with Lead.
 The God this in ^b *Peneia* fixt: that ſtrucke
Apoll's bones, and in his Marrow ſtucke.
 Forth-with he loues: a Louer's name ſhee flies:
 And emulating ^c vn-wed *Phæbe*, ioyes
 In ſpoyles of ſaluage Beaſts, and ſylvan Lares;
 A fillet binding her neglected haire.
 Her, many ſought: but ſhe, averſe to all,
 Vnknowne to Man, nor brooking ſuch a thrall
 Frequents the pathleſſe Woods; and hates to proue,
 Nor cares to heare, what ^d *Hymen* is, or Loue.
 Oft ſaid her Father, Daughter, thou do'ſt owe
 A Son-in-law, who Nephews may beſtowe.
 But ſhe, who Marriage as a Crime eſchew'd
 (Her Face with bluſhing ſhamefac'tnes imbew'd)
 Hung on his necke with fawning armes, and ſaid,
 Deare Father, giue me leaue to liue a Maid:
 This boone ^e *Diana's* fire did her afford.
^f He, too indulgent, gaue thee his accord:
 But thee, thy excellencie countermands;
 And thy owne beautie thy deſire with-ſtands.
Apollo loues, and faine would *Daphne* wed:
 What he deſires, he hopes; and is miſſe-led
 By his owne Oracles. As ſtubbles burne,
 As hedges into ſudden blazes turne,
 Fire ſet too neere, or left by chance behinde,
 By paſſengers, and ſcattered with the winde:
 So ſprings he into flames: a fire doth moue
 Through all his veins: hope feeds his barren loue.
 He on her ſhoulders ſees her haire vntreſt:
 O what, ſaid he, if theſe were neatly dreſt!
 He ſees her Eyes, two Starres; her Lips which kiſſe
 Their happy Selues, and longs to taſte their bliſſe:
 Admires her fingers, hands, her armes halfe-bare;
 And Parts vnſcene conceiues to be more rare.
 Swifter then following winds, away ſhee runs;
 And him, for all this his intricate, ſhuns.
 Stay Nymph, I pray thee ſtay; I am no Foe:

^a *Cupid*, or *Deſire*; as *Venus*
 beauty: Beauty being the pa-
 rent of loue, and loue a de-
 ſire of Beauty.

^b *Daphne*, the daughter of *Pe-
 neus*.

^c *Diana*, ſaid to affect virgini-
 ty of the cold influence of
 the Moone: as to be a hun-
 treſſe of her continuall
 courſe, or in that luſt is ſub-
 dued by labor.

^d The Preſident of Mariage.

^e *Jupiter* was the father of
Diana, ſo called of *Iana*, which
 ſignifies the Moone; or of
 her vnſpotted chaſtity.
^f *Peneus*. This is ſpoken by the
 Poet.

So Lambs from Wolves, Harts fly from Lyons fo;
 So from the Eagle springs the trembling Dove:
 They, from their deaths: but my pursuite is Loue.
 Wo's me, if thou shouldst fall, or thorns should race
 Thy tender legs, whilst I inforce the chace!
 These roughs are craggy: moderate thy hast,
 And, trust me, I will not pursue so fast.
 Yet know, who 'tis you please: No Mountaineere,
 No home-bred Clowne, nor keepe I Cattle here.
 From whom thou fly'st thou know'st not (silly foole?)
 And therefore fly'st thou. I in ^a Delphos rule;

^a Where hee had his principall Temples.

^b See the comment.

^a Ionian Claros, ^a Lycian, Patara,
 And Sea-girt Tenedos doe me obay.
 Ioue is my Father. What shall be, hath beene,
 Oris; by my instructiue rayes is seene.
^b Immortall Verse from our invention springs;
 And how to strike the well concording-strings.
 My shafts hit sure: yet He one surer found,
 Who in my emptie bosome made this wound.
 Of herbs I found the vertue; and through all
 The World they Me the great Physitian call.
 Ay me, that herbs can Loue no cure afford!
 That Arts, releeuing all, should faile their Lord!

More had he said, when she, with nimble dread,
 From him, and his vnfinisht court-ship fled.
 How gracefull then! the Wind that obviouse blew,
 Too much betray'd her to his amorous view;
 And play'd the Wanton with her fluent haire:
 Her Beauty, by her flight, appear'd more rare.
 No more the God will his intricacies loose;
 But, vrg'd by loue, with all his force pursues.
 As when a Hare the speedy Gray-hound spies;
 His feet for prey, shee hers for safety flies;
 Now bears he vp; now, now he hopes to fetch her;
 And, with his snout extended, straines to catch her:
 Not knowing whether caught or no, shee slips
 Out of his wide-stretcht jaws, and touching lips.
 The God and Virgin in such strife appeare:
 He, quickned by his hope, She, by her feare,
 But, the Pursuer doth more nimble proue:
 Enabled by th' industrious wings of loue.

^c Peneus.

Nor giues he time to breathe: now at her heeles,
 His breath vpon her dangling haire shee feelles.
 Cleane spent, and fainting, her affrighted blood
 Forsakes her cheeks. Shee cries vnto the ^c Flood.
 Helpe Father, if your streames containe a Powre!
 May Earth, for too well pleasing, me deuour:
 Or, by transforming, O destroy this shape,
 That thus betrayes me to vndoing rape.
 Forth-with, a nummesse all her limbs possesse;

And

And slender filmes her softer sides inuest.
 Haire into leaues, her Armes to branches grow:
 And late swift feet, now rootes, are lesse then slow.
 Her gracefull head a leauy top sustaynes:
 One beauty throughout all her forme remains:
 Still *Phabus* loues. He handles the new Plant;
 And feeles her Heart within the barke to pant.
 Imbrac't the bole, as he would her haue done;
 And kist the boughs: the boughs his kisses shun:
 To whom the God: Although thou canst not bee
 The wife I wisht, yet shalt thou be my Tree,
 Our Quiuer, Harp, our Treffes neuer shorne,
 My Laurell, thou shalt euer more adorne;
 And ^b Browes triumphant, when they ^c *Iō* sing,
 And to the ^d Capitol their Trophees bring.
 Thou shalt defend from Thunders blasting stroke,
^e *Augustus* doores, on either side the Oke.
 And, as our vn-cut haire no change receaues;
 So euer flourish with vnfading leaues.
 Here ^f *Paan* ends. The Laurell all allowes:
 In signe whereof her gratefull head shee bowes.

A pleasant Groue within *Aemonia* growes,
 Call'd *Tempe*; which high ragged Cliffs inclose,
 Through this, *Peneus*, pour'd from *Pindus*, raues,
 And from the bottom rowles with foming waues;
 That by steep down-falls tumbling from on hie,
 Ingender mists, which smoke-like, vpward flie,
 That on the dewy tops of Trees distill,
 And more then neighbouring woods with noyses fill.

Here, in a Caue, his Court and residence

^h The great flood keepe: here iustice doth dispence
 To streames, and gentle Nymphs that streams frequent.

The Floods, that nature were, with one consent
 First thither came; as yet, at felse-debate,
 Whether to comfort, or congratulate.

Coole ⁱ *Sperchius*, flowe ⁱ *Amphrysus*, ⁱ *Apidan*.

Swift ⁱ *As*, ⁱ *Enipe*, that troubled ran.

Then, forth-with those, who (as their sours bend)
 To Seas their Waues (with wandring, weary) send.

All but old *Inachus*: who in his Caues
 Obscure recesses, with tears augments his waues:

For *Iō*, mournes as lost: nor yet knowes hee

Whether above or vnder Earth shee bee:

But, her, whom he not any where could find,

Hethinkes is no where: feare distracts his mind.

As from her Fathers streams the Nymphs return'd,

^k *Saturnus*, seeing her in passion burn'd.

O Virgin, worthy *Ioue*! whose bed must blesse

What God I know not, though a Man, no lesse:

Here in these Woods, said hee, or there repose,

B 3

Whil'st

^a *Daphne* signifies a Laurell.

^b The Romans when they triumphed were crowned with Laurell, the Symbole of victory, in that it euer flourisheth.

^c An acclamation of Ioy.

^d The pallace where the Senate assembled.

^e See the Comment.

^f *Apollo*; either of healing as the inuenter of Physicke, or of the darting of his beams.

^g *Thessaly*; anciently *Aemonia*.

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^h *Peneus*.

ⁱ Rivers of *Thessaly*.

A riuer of *Peloponnesus*, which runs through the territories of *Argos*.

^k *Iupiter* the son of *Saturne*.

^a A lake nere *Argos*.
^b A Mountaine of *Arcadia*,
 where *Inachus* hatu his head.

^c *Io*, the daughter of *Inachus*.

^d *Iuno*, the daughter of *Saturne*.

^e The Sunne.

Whil'ft thus the World with fainting fervor glowes.
 Nor feare among the Saluages to venter:
 A God protecting, thou maist safely enter.
 Nor one of vulgar ranke; bur, He that beares
 Heauens Scepter, and the clouds with thunder teares,
 O, flie not! for she fled. The Pastures past
 Of ^a *Lerna*, and ^b *Lyrcau's* gloomy wast,
 He in the Aire a fable cloud displai'd,
 Caught, and devirginat's the strugling Maid.
 Mean-while, with wonder *Iuno* doth furuay
 Those duskie Clouds, that made a night of Day.
 And, finding that they neither tooke their birth
 From vap'rous streams, nor from the humid Earth,
 For her mist Husband seearcheth Heauen: as one,
 To whom his stealths so often had beene knowne.
 Whom when shee could not find; Deceiu'd am I,
 Or wrong'd, she said. Downe from the enamel'd skie
 Shee slides to Earth. The foggy Clouds with-draw
 At her command. Her comming *Ioue* fore-saw,
 And changed ^c *Inachus* into a Cow;
 Whose forme euen *Iuno* prais'd; demanding how
 Shee thither came? Whose was she? Of what herd?
 As ignorant of what she more then fear'd.
Ioue faynes (her importunity to shift)
 Her borne of Earth. ^d *Saturnia* begs the gift.
 What should he doe? Be cruell to his Loue;
 Or by denying her, suspicion moue?
 Shame that perswades; and Loue doth this disswade:
 But, stronger Loue Shame vnder foote had layd;
 Yet doubts, if he should such a thing deny
 His Wife and Sister, 'twould the fraud descry.
 Obtrayn'd; not forth-with feare the Goddesse left;
 Distrusting *Ioue*, and iealous of his theft,
 Vntill deliuered to *Argus* guard.
 A hundred eyes his head's large circuit starr'd;
 Whereof, by turnes, at once two only slept;
 The other watcht, and still their Stations kept.
 Which way so-ere he stands, he *Io* spyas:
Io, behind him, was before his eyes.
 By day, she graz'd abroad: ^e *Sol* vnder ground,
 He hous'd her, in vnworthy halter bound.
 On leaues of trees and bitter hearbes she fed.
 Poore soule! the Earth not alwaies greene, her bed;
 And of the Torrent drinks. With hands vp-heau'd
 Shee thought to beg for pittie: how deceiu'd!
 Who low'd, when shee began to make her mone;
 And trembled at the voyce which was her owne.
 Vnto the banks of *Inachus* she stray'd;
 Her Fathers banks, where shee so oft had playd:
 Beholding in his streame her horned head,

Shee

Shee starts; and from her selfe, selfe-frighted, fled.
 Her Sisters, nor old *Inachus*, her knew:
 Which way so-ere they went, shee would pursue,
 And suffer them to stroke her; and doth moue
 Their wonder with her strange expressed loue.
 He brought her Grasse: She gently lickt his hands,
 And kist his palmes; nor longer, teares withstands.
 And had shee then had words, shee had display'd
 Her Name, her Fortunes, and implor'd his ayde.
 For words,^a shee letters with her foot imprest
 Vpon the Sand, which her sad change profess.
 Wo's me! cry'd *Inachus*; his armes he throwes
 About her snowy Necke. O, woe of woes!
 Art thou my daughter throughout all the Round
 Of Earth so sought; that now,^b not found, art found!
 Lesse was thy losse; lesse was my miserie.
 Dumb wretch (alas!) thou canst not make reply:
 Yet: as thou canst thou dost: thy lowings speake,
 And deep-fetcht sighs that from thy bosom breake.
 I, ignorant, prepar'd thy marriage bed:
 My hopes, a Sonne-in-law, and Nephewes fed.
 Now, from the Heerd, thy issue must descend:
 Nor can the length of time my sorrowes end;
 Accurst in that a God, Death's sweet reliefe
 Hard fates denie to my immortall griefe.

This said: his Daughter (in that shape belou'd)
 The Star-ey'd *Argus* farre from thence remou'd;
 When, mounted on a hill, the warie Spie
 Suruayes the Plaines that round about him lie.

The King of Gods those sorrowes shee indur'd,
 Could brooke no longer, by his fault procur'd:
 But, calls his sonne, of fulgent *Pleias* bred;
^c Commanding him to cut off *Argus* head.
 He^d wings his heeles, puts on his^d Felt, and takes
 His drowfie Rod; the Towre of *Tow* forakes;
 And, winding, stoops to Earth. The changed God
 His Hat and Wings layes by; retaynes his Rod:
 With which he driues his Gotes (like one that feeds
 The bearded Heerd) and sings t'his slender Reeds.

Much taken with that Art, before vnknowne,
 Come, sit by me, said *Argus*, on this stone.
 No place affordeth better Pastorage,
 Or shelter for the Sunnes offensive rage.
 Pleas'd^e *Atlantiades* doth him obey;
 And with discourse protracts the speedy Day:
 Then, singing to his Pipe's soft melody,
 Endeauours to subdue each wakefull eye.
 The Herds-man strives to conquer vrgent sleepe:
 Though seiz'd on halfe, the other halfe doe keepe
 Obseruant watch, He asks who did invent

^a The impression of a Cowes foote resembles an *I* in the midst of an *O*. But *Inachus* by this could not distinguish his Daughter from others: rather shee writ her name with her foot, as retaining her reason.
^b Vnfound as his daughter but found a dumb beast. *Tu non inuenta, reperta es*. Others will haue it, vnfound art found.

^c *Mercury*, the son of *Maia* one of the *Pleiades*, so called of their mother *Pleione*, changed into those 7 starres which are on the Shoulder of *Taurus*.
^d Of these, see the Comment.

^e *Mercury*, the son of *Maia* the daughter of *Atlas*.

With

SYRINX:

^a Nymphs frequenting the woods of *Nonachris* a city of *Arcadia*.^b A water Nymph.^c The God of Shepherds to whom the *Pine* tree was consecrated.^d A mountaine of *Arcadia*.^e A River of *Arcadia*
^f The Water Nymphs.^g *Mercury*; of *Cyllene*, a mountaine of *Arcadia*, where hee was borne.^h This *Caduceus*.ⁱ *Iano*, the daughter of *Saturne*.^k The name of a Fury.

(With that, he yawn'd) that late-found Instrument.

Then, thus the God his charmed eares inclines:

Amongst the ^a *Hamadryad* & *Nonacrines*(On cold *Arcadian* Hills) for beautie fam'd,A ^b *Naias* dwelt; the Nymphs, her *Syrinx* nam'd.

Who oft deceiu'd the Satyres that pursu'd,

The rurall Gods, and those whom Woods include:

In exercises and in chaste desire,

Diana-like: and such in her attire.

You either in each other might behold:

Saue that Her Bowe was *Horne*; *Diana's* Gold:Yet oft mistooke. ^c *Pan*, crown'd with Pines, returningFrom steepe ^d *Lycæus*, saw her; and, loue-burning,

Thus said: Faire Virgin, grant a Gods request;

And be his Wife. Surcease to tell the rest;

How from his prayers shee fled, as from her shame,

Till to smooth ^e *Ladon's* sandy banks shee came.There stopt; implores the ^f liquid Sisters aid,

To change her shape; and pittie a forc't Maid.

Pan, when he thought he had his *Syrinx* claspt

Betweene his arms, Reeds for her body graspt.

He sighs: they, stir'd therewith, report againe

A mournfull sound, like one that did complaine.

Rapt with the musick; Yet, O sweet (said he)

Together euer thus conuerse will we.

Then, of vnequall wax-joyn'd Reeds he fram'd

This seuen-fold Pipe: of her 'twas *Syrinx* nam'd.Thus much about to haue said, ^g *Cyllenius* spies

How leaden sleep had seal'd vp all his eyes.

Then, silent, with his ^h Magick rod he strokes

Their languish lights, which sounder sleep prouokes,

And with his Fawchion lops his nodding head:

Whose blood besinear'd the hoarie Rock with red.

There lyes he, of so many lights, the light

Put forth: his hundred eyes set in one night.

Yet, that those starry iewels might remayne,

ⁱ *Saturnia* fixt them in her Peacocks trayne.

Inflam'd with anger, and impatient haste,

Before sad *Ios* eyes and thoughts she plac't^k *Erinnyes* Snakes; and through the World doth driue

The conscience-stung affrighted Fugitiue.

Thou, *Nile*, to her long royle an end, didst yeeld.

Approaching thee, shee on thy margent kneel'd;

Her looks (such as she had) to heauen vp-throws:

With tears, sighs, sounds (expressing wordlesse woes)

Shee seemed *Ioue* t'accuse, as too ingrate,

And to implore an end of her hard fate.

He clips his Wife; and her intreats to free

Th' vniustly plagu'd. Be confident (said he)

Shee neuer more shall cause thy griefe, or feare:

His

^a His vow he bids the *Stygian* Waters heare.
Appeas'd; the Nymph recouer'd her first looke;
So faire, so sweet! the haire her skin forsooke:
Her horns decrease: large eyes, wide jawes, contract:
Shoulders and hands againe become exact:
Her hooues to nailes diminish: nothing now,
But that pure White, retaines shee of the Cow.
Then, on her feet her body shee erects
Now borne by two. Her selfe shee yet suspects;
Nor dares to speake alowd, lest shee should heare
Her selfe to low; but softly tries with feare.
Now, shee, ^b a Goddesse, is ador'd by those
That ^c shine in linnen stoles where *Nilus* flowes.

Hence sprung *Ioue's Epaphus*, no lesse divine;
Whose Temples next vnto his Mother's joyne.
Equall in yeares, nor equall spirit wants

The Sunne-got *Phaëton*: who proudly vants
Of his high Parentage; nor will giue place.

^d *Inachides* puts on him this disgrace:
Foole, thou thy Mother trusts in things vnknowne;
And of a Father boasts that's not thy owne.

Vext *Phaëton* blusht: his shame his rage repels:
Who straight to *Clymene* the slander tels:

And Mother, said he, to your griefes increase;
I, free, and late so lofty, held my peace;

As sham'd that such a tainture should be lai'd
Vpon my blood, that could not be gain-said.

But, if I be descended from aboue;
Giue proöfe thereof, and this reproach remoue.

Then hangs about her neck: ^e by her owne Head,
By ^f *Merops*, by his ^g Sisters nuptiall bed,

Intreats herto produce some certaine gage,
That might assure his question'd parentage.

Mou'd with her sonnes intreaty, more inflam'd
With indignation to be so defam'd,

Shee casts her armes to heauen: and looking on
His radiant Orbe, thus said: I sweare, my son,

By yon faire Taper, that so bright appeares

With far-projected beames; who sees, and heares:

That Sun whom thou behold'st, who light and heat
Affords the informed World, did thee beget.

If not, may he to me deny his sight:

And to my eyes let this be his last light.

Nor far-remoued doth his Palace stand;

His first-vprife confines vpon our ^h Land:

If that thy heart doe serue thee, thither goe;

And there thy Father, of thy Father, knowe.

Hereat, ioy'd *Phaëton* enlightned grew;

Whose towring thoughts no lesse then Heaven pursew:

His *Aethiopia* pass, and *Ind* which fries

With burning beames, he climes the Sun's vprife.

C

OVID'S

^a See the Comment on the
second Booke.

^b Called *Isis* by the *Egyptians*

^c The Priests of *Isis* wore
Surplices of linnen: which
Otho, and after *Domitian*, put
on, at the celebration of her
Ceremonies.

^d *Epaphus*; of his Grandfa-
ther *Inachus*.

^e A custome of old to sweare
by their heads whom they
principally honoured.

^f *Clymene*, after shee had con-
ceaued by *Phæbus*, was mar-
ried to *Merops*.

^g Whereof three are menti-
oned in the second Booke.

^h *Aethiopia*; where *Phaëton*
is reported by *Berosus* to haue
raigned.

Although I conceived at the first, that it would seeme a vaine ostentation in mee (who am only a louer of learning) to stuffe the Margent with Quotations: yet vpon second thoughts, least it should be objected how I make that my owne which I doe but borrow, and proue, vngratefull to the lenders; I hold it not amisse in this empty Page, (so left by the oversight of the Printer) to mention those principall Authors out of whom I haue compiled these commentaries. The first place is due to diuers of the Greeke, and most of the latine Poets, together with their Expositors. I am much indebted to Plato, the poeticall Philosopher: not a little to Palaphates, Apollidorus, Aratus, Strabo, Diodorus, Pausanias, Plutarch, and Lucian: among the Romans chiefly, to Cicero, Higinus, Pliny, and Macrobius. Neither haue I bene sparingly supplied by those ancient Fathers, Lactantius, Eusebius, S^t Augustine, and Fulgentius. Of moderne writers, I haue receiued the greatest light from Geraldus, Pontanus, Ficinus, Viues, Comes, Scaliger, Sabinus, Picrius, and the Crowne of the latter, the Vicount of S^t Albons: assisted, though lesse constantly, by other authors, almost of all Ages and Arguments. Hauing bene true to my first purpose, in making choice for the most part of those interpretations, which either beare the Stampe of Antiquity, or receiue estimation from the honour of the Author.

VPON THE FIRST BOOKE OF OVIDS METAMORPHOSIS.

HIS Argument first propounded, our Poet according to the custome of the Heroicall, invokes the divine assistance. Rather would we begin, saith Li-
vy, if it were our manner, as it is of the Poets, with our vpwes & prayers
to the Gods, that they might giue successe to so great a labour. Then hee pro-
ceeds to the description of that confused Masse, which the Platonists call the un-
digested World, as the world the digested Chaos: ordered, as they say by Loue;
who raised the heavy, illuminated the obscure, quickned the dead, gaue forme to the
deformed, and perfection to the imperfect: which was no other then that harmony CHAOS
in Nature created by the Almightyes Fiat. And although by not expressing the
originall he seemes to intimate the eternitie of his Chaos: yet appeares in the
rest so consonant to the truth, as doubtlesse he had either seene the Books of Moyses,
or receaued that doctrine by tradition. He confesseth God, not disguizing his name
(as obserued by Lactantius) to be the Creator of the World & maker of all things:
and by that word Commanded, so often reiterated, that hee made them by his
Word only. Whom he also calleth the Better Nature; so named by the Stoicke:
Wilt thou call him Nature? Thou offendest not: it is he by whose spirit wee
liue, of whom all things were borne. The better concludes a worse, which was
Chaos: God they held to be the Minde, and Chaos the Matter: the Minde called
by Plato the worlds Architectresse.

Chaos is first digested into the foure Elements. The Fire exceeding the rest in THE 4 ELEMENTS.
drinesse, heat, and leuitie, ascendeth next vnto the Orbe of the Moone; in forme
Fire
sphericall, and turn'd about with the motion of the Heavens; pure in his owne
Spheare, not devouring, bright, giuing light; yet such as cannot be seene by reason
of his tenuity: dissipated, rarified, & consequently preserved by his circular mo-
tion. The next in leuitie and place is Aire: moist, moderate hot; filling whatsoe-
Ayre.
uer is not otherwise supplied, as defending Nature from abhorred vauitie; which
rather then suffer, heavy bodies will ascend, and the light fall down-ward: mode-
rate hot, in regard of the vicinitie of the fire; moist, in that thin, fluent, and bound-
lesse; the food of our spirits, without which the creature cannot subsist. Below the
Earth.
Ayre the Earth, dry, cold, thick, solid and heavy: dry, in that settled, and devou-
ring all moisture; cold, in that without motion, and farre remoued from the foun-
taine of heat: weight proceeds from density and soliditie, and therefore 'tis fixed
in the midst of the world, as it were his Center. Last, he mentions the water; as
Water.
lowest in his superficies approved by the perpetuall descent of Rivers; the shore be-
ing lower then the In-land, as the Sea then the shore. And although it seeme other-
wise, yet is that but a deception of the eye, casting higher beames on places farre di-
stant: so in a long Gallery the floore and ceiling appeare to incline to each other. Yet
is the water lesse heavy, moist, and respectiueky cold, naturally pressing to the same
Center with the Earth, imbracing, and running within it, as blood in the veines,
which else would be barren: moisture being the mother of all generation. The
forme thereof is sphericall, or equally distant from the Center; making one Globe
with the Earth, as is apparent at Sea by raising or laying the North-starre. And
by loosning the shore by degrees, the lower objects first, and after the higher. So the
mast is discovered before the Hull of a ship; which if the Sea were leuell (as Pa-
tritijs will haue it) would first appeare, as exceeding it so infinitely in magnitude.

THE EARTH
ADORNED.

Nether is his argument weighty which he drawes from water-levels, since that gibbosity cannot be discerned, nor taken by instruments, in so small a proportion, rising but six foot in three miles, the space of a visible Horizon. Thus before he calleth Amphitrite, the feined daughter of Oceanus and Doris, and wife unto Neptune: in that he, as they held, was the spirit diffused through the universall masse of water; and, as we may say, the soule of that Element: Amphitrite, that body and matter of all moisture which imbraceth the Earth, or is imbraced by it. The name deriued from the beating vpon the incompassed Earth with her surges.

From the Elements he proceeds to the Ornament of the Earth: made round, that it might be equall in it selfe; and equally distant from the celestially bodies, from whence it receaueth her virtue. That it is so, is apparent by the Eclipse of the Moone, for such as the substance such is the shadow: effected by the naturall pressing of all parts to the Center; if not of the World, yet of her owne body. For the former is denied by Copernicus and his followers, who would rather place the Sunne in the Center: & alleading the Moone to be a heavy body, with risings and depressions, like our vallies and mountaines as since discovered by Galileos Glasses. And perhaps to a Menippus in the Moone, the Earth, according to Aristotle, would appeare such another Planet. Our Poet before described the earth to hang in the Ayre, ballanced with her owne weight: and Lucretius of the same under the name of Cybel:

Hanc veteres Graium doctice-
cinere poete
Sublimem in curru biuugos agita-
re Leones:
Aeris in spatio magnam pendere
docentes
Tellurum, nec posse in terra siste-
re terram, Lib. 2.

The sage Greek Poets sung, that she was by
Yok't Lyons in her Chariot drawne on high:
By which they taught that this huge masse of mold
Hung in the Ayre; nor earth could earth vphold.

Rivers.

Mountaines.

Yet would the Ayre giue it way, were it not at rest in her proper Center. Some haue marvelled that it fell not: but that fall would haue proued an ascension; for, which way soever, it must haue fallen into heauen; which our Hemisphere would haue done as soone as the other. Yet Lactantius and S. Augustine with acerbities deride the opinion of the Antipodes, as if men could goe with their heads downward, and the raine upward; but heauen is every where about vs, and upward and downward are only words of relation in sphericall bodies, the superficies on every side, being the extreame, and the middle the Center. Yet Virgilius Bishop of Salsburg, was deprived of his Bishopricke for maintaining this opinion: now discovered by daily navigations, as long since by reason. The Sea-imbraced Earth is also inhaused with Rivers which glide from their fountaines: These are ingendred in the hollow cavernes below, by condensed ayre which resolues into water, and increasing by degrees breake from vnder the ground; maintaining their currents by a perpetuall accession. Some falling into bottomes, environed with hills, become lakes; some are drunk up by the earth, as Ladon, Lycus, Erafinus, &c. almost all by the Sea; which shee through secret passages, sweetned, as some say, by a long progresse, repaies to new fountaines: through which they haue their recourse by a perpetuall vicissitude; rising as high as they fall, and rather recoile then transcend their originall. Woods, Plaines, Mountaines and Vallies (not made, as some haue dreamed, by the Flood) were created for beautie, vse, and varietie. Nether makes it against the rounditie of the Earth that some one Mountaine aspires (as they report of Teneriff) fourescore furlongs aboue his basis; being farre lesse then awart on the face of man compared with the immensitie of the other, containing three thousand and six hundred miles in Semidiameter. But the best Geographers will admit of none aboue five miles high, which at Sea may be made threescore & six leagues off, being farther

ther perhaps then any haue beene discerned.

The five Zones, or diuisions of Heaven and Earth, not reall but imaginary, were well devised by Astronomers to distinguish the motions of the Sunne, the Moone and the Starres, the vicissitude of times, the site and qualitie of Countries. The Torrid, so called of excessive heat, the Sun being ever over it, is confined by the Tropicks of Cancer and Capricorne, and parted in the midst by the Equator; containing in latitude seauen and forty degrees. This in the daies of our Author was held generally uninhabitable. Yet Lucan, in the army of Pompey, musters the Æthiopians: and Pliny out of Eratosthenes describes Taprobana, vnder the line, (supposed the same with Zimatra) but elswhere concurreth with the former assertion: so Ptolomie makes a doubt thereof in his *Almagest*, yet in his *Geography* treats of the Agisymban Æthiopians on the South of the Equinoctiall. Thus hardly is an old opinion worne out though the arguments against it bee neuer so forcible: found now by the Portugals and Spaniards not only populous, but healthfull, pleasant, and abounding with whatsoever the avarice or voluptuousnesse of man can desire. To them vnder the line the daies and nights are alwaies equall; the heat of the one being qualified by the length of the other, and coole breises continually blowing from nine of the clock vntill the evening. All the Starres (even to the Poles) by turnes arise and set in their sight: though questioned by Lælius Burgundus and others. For in a free Horizon, as at Sea, we may see one halfe of the Heavens, or so insensibly lesse as cannot deprive the sight of a starre, the least farre exceeding the Earth in greatnesse, besides the refraction raises them halfe a degree. All within the Torrid Zone a part of the yeare haue their shadowes on their right side, and a part on the left, as the Sun is either towards the Winter or Summer Solstice. Two Summers they haue, and two haruests: the Trees ever greene, and bearing fruit continually. On each side of this lye the temperate Zones, confined by the Arctick and Antarctick Circles; each containing forty three degrees; and of equall qualitie. As the Sunne at high noone is with vs in the South, so is it North vnto those who dwell in the other; casting consequently contrary shadowes, to the no smal admiration of either who travell hether or thether.

THE FIVE ZONES.

The Torrid Zone.

The temperate Zones.

The Arabs in an vnknowne world now fees,
And wonders at the right hand shades of trees.

*Ignorant vobis Arabes ventura
in orbem,
Vmbra mirati nemorum non
ire sinistras. Luc. 1.3.*

The Hebrewes turning their faces to the East called the North the left, and the South the right hand, contrary to these souldiers of Arabia the Happy who marched Westward. Their Winter beyond the Line being our Summer, and our Summer their Winter. The Frigid Zones, held inhabitable for extremity of cold, by reason of the Sunnes distance from their verticall point, extend from the former circles to the North and South Pole; each three and twenty Degrees and a halfe in Latitude: yet this to the North is found within ten degrees of the Pole to be inhabited. To them whose Zeniths are the Poles the Equator is their Horizon. The starres in their Hemispheares are ever in sight, and those neere the Line apparent to either. Halfe the yeare both haue, but contrary to each other, one continued Day: and after for a certaine season, they see by refraction the body of the Sun, though vnder their Horizon, through the thicknesse of Vapours; confirmed by the Hollanders, who haue wintred neere vnto that of the North. So if you put a peece of gold into a bason of water, and stand so farre off as not to see the bottome; yet will it shew you the gold at that distance. The rest of the yeare is a perpetuall twilight, since the sunne is neuer below their Horizon above three and twenty Degrees; nor higher in

The Frigid Zones.

the summer; so that like Tantalus they starue for cold in his perpetuall presence, who wheelles their shadowes continually about them, and hardly warmes them with his beames in regard of their obliquitie. By this diuision the extent of the Heavens betwene the two Poles contains one hundred and fourescore Degrees, which doubled for the other Hemisphere amounts to three hundred and sixty, the measure of the whole circuit. A Degree in Heaven is threescore miles on the Earth; so the Globe of the Earth is twenty one thousand and six hundred miles in circumference.

THE DESCRIPTI-
ON OF THE AIRE.

Clouds.

Raine.

Lightning and
Thunder.

From Earth he ascends to Aire: how much thinner then Water the Optickes discover; the one causing a refraction but of halfe a Degree, and the other of forty eight Degrees. Yet how much grosser then the sky, is by twilight apparent: the whole skie being all the night long in the beames of the Sun (that little spire, the shadowe of the Earth excepted) yet pitchy darke notwithstanding by reason of the transparent tenuity, which giues no reflection. But Morning and Evening when the sun shines on the Aire from vnder the Horizon, by the light thereof the starres are obscured: so that blew which we see in a cleere heaven is only the reflection of the Aire, thickned by the warme and moist vapours, drawne up by the sun, and vertue of the starres, which otherwise would be too subtil to breath in. Acosta writes, that vpon the Andes high mountaines of Peru, men and horses expire in that too subtle and piercing: and Aristotle how those who ascended the top of Olympus (farre lower then the other) accustomed to carry wet sponges, to prevent the like mischiefe. These moist and grosse vapors, attracted as before, and condensed by cold convert into clouds, which hang as if congealed together; and dissolving by the fervor of the sun descend in fruitfull showres on the superficies of the Earth, not penetrating aboue the depth of ten feet, as obserued by Seneca, a diligent digger in Vinyards. Here hot and dry exhalations, inuoloped by watry Clouds, with motion or opposition of contrary cold, are inflamed: burning they rarifie; then struggle to burst forth, and at length forcet their way, darting downe flames with horrible roarings. Although naturall, yet well tearmed a terror to man; nay even to such who haue slighted the Gods and contemned their power. In somuch as Tiberius Caesar when the aire grew troubled, was no lesse distempred in his minde, and would put on a Garland of Laurell, as a preservative against it. And Caligula, who vsurped the title of Iupiter, and often bare a thunder-bolt in his hand, would shut his eyes, cover his face, and not seldome creep vnder bedsteeds and tables. But Dion writes that when it thundred and lightened aloft, he below would counterfeite the same by artificiall devices: following belike the example of Salmones, scene in Hell by Aeneas,

—Crudeles dentem Salmones
pennas.

Dum flammis Iovis, & sonitus
imitatur Olympi.

Quatuor hic inuestit equis, &
lampada quassant

Per Graium populos, mediaq;
per Elidii urbem

Ibat ovans, circumq; sibi poscebat
honorem.

Demens, qui nimbos, & non
imitabile fulmen

Aere & cornipidum cursu simu-
lat equorum. Virg. Aen. l. 6

Windes.

Suffering dire punishment, who durst of late
Ioues lightning, and heavens thunder imitate.
He, darting flames, through Greece and Elis rod,
Drawne by foure Steeds, in triumph like a God.
Mad man, the cloudes, and lightnings matelesse force
To forge with brasse, and speed of horne-hoofe horse.

Next treats he of the windes, proceeding from abundance of hot and dry exhalations, which attracted by the sun, and influence of particular starres, are violently struck downe by the cold and thick clouds of the third Region. But their naturall motion, which is to ascend, encountering with the violent, and neither prevailing, thrust them obliquely forward: when by meeting of like exhalations by the way their fury increaseth. Of these he mentioneth the foure cardinall only: calling them

them brothers, in that fained to be the sonnes of Aurora and the Gyant Astræus. For by the Gyants the Naturalists understand the included spirits of the Earth, of which the windes are ingendred; as the birth of Aurora in that they commonly rise in the morning; the aire being agitated by the approaching sun, the author of all motion. Their collaterall windes added, all amount on the Sea-mans Compassse to two and thirty. Their end is to agitate and purge the Aire, which otherwise would corrupt with too-much rest, and destroy the creature, to gather the cloudes, to disperse them, to procure raine and faire weather, for the production and cherishing of vegetables.

Now comes he to the Heavens; consisting of a pure and unmixed substance, held heretofore neither subject to corruption nor alteration. But late observations have proved the contrary: for Comets are now knowne to be about the Moone, nay higher then the least Parallax can be discerned; generated, as Tycho conceaues, of the Milky way; but according to Kepler, of a certaine thick matter, encompassing almost alwaies the body of the sun. Howsoever their dissipation must of necessity contaminate the virgin purity of Aristotles Quintessence. The Heavens being neither heavy nor light receaue a sphericall figure, of all other the most perfect, capacious, and fittest for motion. Ten Spheares there are including each other. The tenth moueth (or is moued by the finger of God) from East vnto West, and finisheth its course in foure and twenty houres; making day, and night, and time, which is the measure of motion. The other nine, on another Axeltree twenty three Degrees from the first, moue from West vnto East. The ninth, which is the Christalline, turneth the eighth (wherein are the fixed Starres) about with it; both of a uniforme motion, and finish their course in twenty and five thousand yeares: which motion appeares not but by the observation of sundry Ages. In the daies of Meton, foure-hundred and thirty yeares before Christ, the first starre of Aries was in the vernal intersection, which still keeps that name, although now remoued almost nine and twenty degrees. So that in more then two thousand yeares, the fixed starres haue not travelled from West to East, so much as one whole Signe in the Zodiack. The other seauen being Planets, haue variety of motions: Saturne finisheth his course in thirty yeares, Iupiter in twelue, Mars in two, the Sunne & Venus in one, Mercury in eight and twenty daies lesse, and the Moone in eight and twenty daies. Yet all are violently turned about by the rapture of the tenth Spheare in foure and twenty houres; measuring with incomprehensible celerity at least two hundred thousand miles every minute: which need not seeme incredible, if we consider the diffusion of light and motion of spirits, which either are or haue many things analogicall to bodies (not to speake of the passage of the glorified) performed in an instant: extolling rather (as doth this whole contemplation of Nature) the omnipotency of the Creator.

The Earth being replenished with Beasts, the water with Fishes, & the aire with Fowles, least the Heavens should only remaine empty, our Poet faines that the starres and Gods made that their habitation. By the Gods perhaps he intimates the Planets that carry their names: and the Ancient held that the starres had life, and dominion wit hall, over our sublunary bodies. Nor haue some Christians reiected this old opinion of the Philosophers, how certaine Angels, or Intelligences, assist and gine motion to the celestiaall Spheares. Instead of which, the new refiners of Astronomy vouchsafe a kind of soule to the Sunne, as requisite to those his notable effects of motion, generation, and influence. Plato affirms that at the first they adored no other: calling particular starres by the names of their dead friends, and honouring them with Temples. If my mouth (saith Iob) haue kissed my hand to the Sunne or the

THE HEAVENS
AND THEIR
CONTENTS.

The Spheares.

The Planets.

The Starres.

the Moone (so anciently hath the kissing of the hand beene a token of reverence) I should haue denied God: and the Prophet complaines that the Iew not onely worshipped these, but the whole Hoast of Heaven, so taught by their idolatrous neighbours, who not only held that they had life and understanding, but saw whatsoever was done by mortals; hearing their praises and prayers, and accepting of their sacrifices. That the twelue signes in the Zodiack were directed by twelue superintendents: Aries by Pallas, Taurus by Venus, Gemini by Apollo, Cancer by Mercury, Scorpio by Mars, Sagitarius by Diana, Capricornus by Velta, Aquarius by Iuno, and Pisces by Neptune. Those ruling in the severall parts of the body, and these in the soule. And surely the starres are not only ornaments; although exactly to discover their virtue in their aspects require a supernaturall knowledge: yet no otherwise incline or dispose the minde, then by working on our severall constitutions and complexions, nay many things concurre of farre greater efficacy, as parentage, education, discipline and custome. They consist of the more condensed part of the heauens: receauing all their light from the sunne; especially the Planets, casting shadowes in their opposition: and Venus by the new perspectiues, found horned like the Moone. Yet vnto the fixed starres, besides their borrowed light, some attribute an innate splendor: supposing that the sunne at so great a distance, appearing ten thousand times lesse vnto them then to vs, cannot communicate so great a light as they retribute to the earth. Yet still inioyes he his title of the generall fountaine of light, since his beames searching through the smallest cranny cast a greater lustre then all the starres together in the Firmament. All that are seene in our Hemisphere, digested into Constellations, besides the seauen Planets, amount not to above one thousand and two and twenty: and in the other one hundred and one and twenty more haue lately beene discovered: so in all there are eleven hundred forty and three: howeuer the glimmering and twinckling of so many make them seeme innumerable. And really so they are, though not by vs to be discerned, as appeares by Galilæos Glasses.

Thus sprung this beautifull world out of that deformed Chaos; and to Chaos (or rather into nothing) shall it againe retorne, if this opinion erre not:

— Sic cum compage soluta
Secula tota mundi suprema coegerit hora,
Antiquum repetent iterum. Chaos omnia
mittis
Sicera sideribus concurrent: ignea pontum
Astra petant: tellus extendere litora no-
lit,
Excussitq; fretum: fratres contraria Phoebe
Iouit, & obliquum bigas agitare per orbem
Indignata, diem poscet sibi: totaq; discors
Machina diuisi tam habui fœdera mundi.
Lucan l. 4.

The aged world, dissolued by the last
And fatall houre, shall to old Chaos hast.
Starres, justling starres, shall in the Deep confound
Their radiant fires: the land shall giue no bound
To swallowing Seas: the Moone shall crosse the Sunne
With scorne that her swift wheelles obliquely runne;
Daies throne aspiring. Discord then shall rend
The Worlds crackt frame, and Natures concord end.

But many of our Divines doe beleue that the world shall rather be renewed then annihilated, which opinion is strengthned by the eight of the Romans, as by other places of the Scriptures.

MAN CREATED.

The last in act, but the first in intention, was the creation of Man, for whom the rest were created: extolled by our Poet as a sacred creature, and therefore not to be violated; indued with a Minde, which is, with Reason and vnderstanding, the Lord of the rest of the creatures, so deputed by his Creator, sprung of celestiall seed, in regard of the essence of his soule, made of the earth, to teach him humilitie, yet after the image of God: not only in regard of his originall integritie (a good man, saith Plato, is like vnto God) for that had beene lost by his fall, nor in the invisibility, eternity,

OVIDS METAMORPHOSIS.

eternity, and wonderfull faculties of the soule; nor in his domination: but also (according to the opinion of the Iewes as appeares by Iosephus: as of Zanchius, and many of our moderne Divines) in the symetry and beauty of his body: Beauty is a quick and sprightly grace (as the Platonists hold) infused at first by a heavenly Ray; shining in the Minde of man, the concinnitie of the body, and harmony of the voice: which by Reason, by the Eye, and the Eare, stirre up, and delight, delighting ravish, and ravishing inflame vs with ardent affection: by contemplating and affecting of this, wee contemplate and affect the divine resulgency, as in that the Deitie. But if this seeme incongruous in respect of our corruptible bodies, yet holds it well as they shall bee glorified, and clad with a Sun-like brightnesse. Lastly man was made with an erected looke to admire the glory of the Creator. What Theologian could haue spoken more divinely? Alone deceived in the name of the Artificer. Error is as full of contradiction as truth of conformity. A man to make the first man, and he Prometheus the son of Iaphet. Lactantius writes that he liued in the daies of Iupiter, when Temples and Idols began to be erected, and was the first that ever made Statues. S. Augustine reports him for a man of great wisdom, who informed the rude and earthly minds of men with knowledge and vnderstanding, and therefore was fained to haue made them of clay: others, in that hee taught the doctrine of the Creation. He is said to haue fetcht fire from the Chariot of the Sun by the counsell of Minerva; because he first erected the mindes of men to celestiaall speculations. But to conforme the fable to the truth: Prometheus signifies Providence, and Minerva Heavenly Wisdom: by Gods providence therefore and wisdom Man was created. The celestiaall fire is his soule inspired from aboue: which the Philosophers themselves by the light of nature could discover. But nothing is here spoken of the creation of Woman. Aristophanes tells a fable in Plato how Man at the first was made double, after cut into two, and distinguished by their sexes, an obscure notion of Eues being taken out of the side of Adam.

The fiction of the foure Ages degenerating from better to worse, I should haue thought, with others, to haue beene deriued from that Image in Daniel; where the first Monarchie is presented by Gold, the second by Silver, the third by Brasse, and the fourth by Iron: had not Hesiod long before (from whom our Poet takes his invention) by those names described them:

THE FOURE AGES

The Golden Age.

The Golden Race of many languag'd men
The Gods first made; who heaven inhabit, when
The Scepter Saturne I waid: like Gods they liu'd,
Secure in minde: nor sweat with toile, nor greiu'd.
Age was no cumber; armes like vigor keepe,
Feete equall speed; Death was as soft as sleepe.

*Aureum quidem primum genus diversilo-
quentium hominum
Discebat celestium domorum incolae
Ii quidem sub Saturno erant, cum in caelo reg-
naret.
Sed ut diu vivebant, securi animo praediti,
Plane absq[ue] laboribus, & arumineq[ue] molestia
Senectus aderat, semper vero pedibus & ma-
nibus similes.
Moriebantur autem seu somno desisti.
Hesiodin Theog.*

Then was there neither Master nor Servant: names meerly brought in by ambi-
on and iniury. Enforced Nature gave sufficient to all; who securely possesse her un-
divided bounty. A rich condition wherein no man was poore: Avarice after intro-
ducing indigency: who by coveting a propriety, alienated all; and lost what it had,
by seeking to enlarge it. But this happy estate abounding with all felicities, assured-
ly represented that which man enjoyed in his innocency: under the raigne of Sa-
turne, more truly of Adam, whereof the Sabaticall yeare among the Iewes was a
memoriall: wherein they neither sowed their fields nor had a propriety in the fruits
of the Earth, which she voluntarily afforded. Saturne is fained to be the sonne of
Coelus, or Heaven, and Cybel, which is the Earth: so Adam had God to his Fa-
ther

ther and the Earth, whereof he was made, to his Mother. Saturne was the first that invented tillage, the first that ever raigned; and so was Adam: Saturne was throwne out of Heauen, and Adam out of Paradise: Saturne is said to deuoure his owne children, and Adam over-threw his whole posterity, (perhaps the occasion of their sacrificizing their children to Saturne or Moloch; for both were the same, as is apparent by their Idols and Ceremonies) Saturne hid himselfe from Ioue, and Adam from the presence of Iehovah. Saturne being an Hebrew word which signifies to lie hid. But the actions of the first are referred to the latter Saturne (the Poets vsually attributing the deeds of many vnto one, and drawing them to their owne country-men) who was deposed by Iupiter his sonne, and driuen out of Creete into Italy: said to be throwne into Hell, in that the West part of the world was called the Inferior, or Infernall, and vnder the Dominion of Pluto. But Astronomically, in that Saturne is the highest of the Planets, Tartarus signifying as well the heighth of Heauen, as the depth of Hell: nor can his motion be discerned; so slow, as seeming to stand still; and therefore faigned to be bound in fetters.

The Silver Age.

As the Westerne parts of the world were called the Inferior; so were the Easterne Heauen, or the Superior, being vnder the command of Iupiter.

Ille malum virus serpentibus addidit a-
rim,
Pædærig, lupos iussit, pontumq; mæcæ.
Virg. Georg.

He poyson first to speckled Serpents gaue:
Taught Wolues to prey, and made the Ocean rauē.

And what was this but his connivency at wicked and licentious people, of whom he was glad to make use in the expulsion of his Father? Rebellion being alwaies accompanied by liberty and out-rage: when nothing can better resemble those golden times, then a free Common-wealth, ordred and maintained by well instituted lawes. But the silver Age is to be referred to the first Iupiter; which perhaps was Cain: A tiller of the Earth, the first that ever sacrificized, a shedder of blood, a builder of Cities, the second that ever raigned, the husband of his sister, whose sonnes were the authors of various inventions, Tubal-Cain being Vulcan, Iabel Apollo, and Naamah Venus. Idolatry first began in his family; and finally hee had his Sepulcher in the East: all which agree with the former. The Poets, saith Lactantius, did write the truth, though they writ it disguisedly. In his time the people first fell from the worship of God, and through feare or flattery worshipped their King: envy, malice, and oppression (the poison of Serpents, & rapacity of Wolues) then entred the world, by his persecution of the good, and giuing power to the euill: Warre and Avarice supplying the roome of exile d Religion. Thus infringing their former concord, and happy community; they began to circumuent, betray, and by blood-shed to purchase a mis-named glory.

The Brasen Age.

The Brasen Age succeeded the Silver: for man grew not instantly superlatiue wicked, but degenerated by degrees, till imboldned by custome, through his insolencie and out-rage, he affrighted Astræa or Iustice from the earth: (perhaps alluding to the righteous Henocks miraculows and early assumption) producing this Iron Age, which is here so accuratly described by our Poet; and withall those miseries which pursue it.

Luctus & vitrices poluere cubilia curæ,
Pallentesq; habitant: morbi, tristiq; senectus,
Et metus & maleuada famēs, & turpis ege-
stas
Terribilisq; visum forma letus, que laborq;
Virg. Æn. 1.6.

Dejected Griefe, revengefull Cares, the rage
Of pale Diseases, melancholy Age,
Base Beggery, ill-tempting Famine, Feare,
Toyle, Death, and Furies, ever wander there.

But

But surely we slander this in calling it the Iron :

Now is the true stil'd Golden Age : for Gold
Honour is bought, and Ioue it selfe is sould.

*Aurea iam verè sunt secula, plurimum auro
Venit Honor, auro conciliatur amor.
Ovid. Am.*

Nay, of power to corrupt as many Magistrates as it hath made. Wee are honest
for reward, and againe dishonest for a greater.

It is said, that the Earth, enraged with Iupiter for the slaughter of the Titans,
in reuenge produced Gyants of a vast proportion: yet rather so called of their mon-
strous Mindes. For the stature of Men are now as heretofore: as appeares by the
embalmed bodies of the Egyptians, and by the ancient Sepulchers in Iudea. And
as the former Ages haue produced some of a prodigious Height, so also haue the
latter. Scaliger saw a Man at Millan, who hardly could lie on two beds, one set at
the foot of another: and Goropeus, a Woman in the Netherlands, who exceeded
ten feet. The Gyant of Burdeux (of the Guard to Francis the first) was so tall, that
a man of indifferent stature might haue gon betweene his legges without stooping:
Nor is there any mentioned in antient history that exceeded six or seven cubits.
The first Gyants that we read of were begot by the sonnes of God on the daughters
of Men: that is, by the sonnes of Seth on the offspring of Cain. The name signifies
to fall, in regard of their defection and apostasie from God and religion: rearmed in
the Scriptures men of might and renowne, of their strength, and strenuous perfor-
mancies: exceeding in pride and crueltie, and therefore said to rebell against Ioue
the counterfeite Iehovah. Such was the Gyant Nimrod after the Flood; the ring-
leader of those who built the Tower of Babel, whose height was intended to haue
reacht vnto heauen, and to haue prevented God in his future judgments. And what
was that but the throwing of mountaine vpon mountaine, to scale even heauen it
selfe, and warre with the Gods? The one confounded with lightning, and the other
by the confusion of languages. But those first are here most properly intended: who
also are taken for too potent subiects, or the tumultuary vulgar; rebelling against
their Princes, called Gods, as his substitutes: who by their disloyaltie and insol-
encies violate all lawes both of God and man, and profane whatsoener is sacred. The
Gyants were the sonnes of the Earth (for so they called of old the ignorant, and
earthly minded: as those the sonnes of heauen, who were admired for their vir-
tues) said to be of a huge proportion; in that commonly such are prone to intempe-
rance, wrath, and iniustice; seldome yeelding vnto reason, but are carried with the
swinge of their lusts and affections: to haue many handes, in regard of their
strength & atchieuements, the feet of Dragons, for their wicked waies & diuelish
designes, supporting Rebellion, tyranny & impietie. Pherecides the Syrian writes
how the Diuels were throwne out of heauen by Iupiter (this fall of the Gyants per-
haps an allusion to that of the Angells) the chiefe called Ophioneus, which signi-
fies Serpentine: hauing after made vse of that creature to poyson Eue with a false
ambition. This battail is faigned to haue beene fought in Thessaly (the Poets still
laying their Sceanes in Greece in which are the here mentioned mountaines of
Pelion, Ossa, and Olympus) for the inhumanitie of those people; and their con-
tempt of the Gods; and to be overwhelmed by them, for their flaming and sulphu-
rous exhalations. Whereupon that naturall sense is giuen to this fable; how the
Gyants are those windes that struggle in the cavernes of the Earth, which not fin-
ding a way inforce it; vomiting fire, and casting vp stones against heauen or Iupi-
ter. The Earth, their mother, of their blood is here said to haue renewed their race:
in that succeeded by as cruell and wicked an offspring: It is recorded that Faustina
the wife of Marcus Aurelius, being desperately in loue with a Fencer, was cured
by

THE WARRE OF
THE GYANTS.

by the advice of the Mathematicians with a potion of his blood: who conceauing soone after, was deliuered of Commodus; rather to bee stiled a Fencer then a Prince; whose only delight was in blood and murder. Plutarch writes that the ancient Kings of Egypt would drinke no wine untill the reigne of Psammetichus, nor offer it to the Gods: because they held the Vine to spring from the blood of the Gyants that warred against them; whose iuyce made those, who over-largely tasted it, like insolent and out-ragious. To prevent such disorders in his Iauisaries, the Grand Seignior not seldome commands all the Wine in Constantinople to bee staued: perhaps the politique intent of Mahomets prohibition. They attribute the Lightning vnto Iupiter; not only in that faigned to be the King of the Gods; but because he is the middle Planet between Saturne and Mars, participating of the cold of the one, and heat of the other: thunder and lightning proceeding from the conflict of those contrary qualities.

THE PARLAMENT
OF THE GODS.

Iupiter now intending the destruction of Man-kind for their sinnes, here calleth a Counsell: to informe vs how all humane affaires are governed by the certaine decree and providence of God; not by chance or Fortune, as the Tragedian complaineth.

---sed cur idem;
Qui tanta regia sub quo vasti
Pondera mundulibrata suos
Ducunt orbis; hominum nemi-
um
Securus ades à non sollicitus
Prodesse bonis, nocuisse malis.
Res humanas ordine nullo
Fortuna regit, spargitq; manu
Munera ceca, peiora fovens.
Vincit sanctos dira libido.
Fraus sublimi regnat in aula.
Tradere turpifaces populus
Gaudet; eosdem colit, atq; odit.
Tristis virtus peruersa tulit
Præmia vâli. Castos sequitur
Mala paupertas: viriâq; potens
Regnat adulter.
O vane pudor, falsumq; decus!
Sen. in Hipp.

O why shouldst thou that rulst the sky,
And mou'st those Orbs so orderly,
Th' affaires of men so much neglect?
Nor raile the good, nor bad deiect:
No; Fortune without order guides
What ever mortall man betides:
Her bounty her blind hands disburse
At randome; favoring the worse.
Dire lust foil'd Chastity profanes;
And fraud in Courts of Princes raignes.
Popular suffrages elate
Base men, who honour whom they hate.
Sad vertue the perverse reward
Receaues of Truth: want presserth hard
On chaster mindes: th' Adulterer high
In vice commands. Vaine modesty!
Deceitfull excellence!

A mystery which David could not conceaue, till he had entred the Sanctuary. But by this we are admonished, that nothing in a Common-wealth is to be decreed vn-advisedly or rashly; when Iupiter, who had all in his power, would determine of nothing of moment without the counsell and consent of the Gods: how much more men, who haue so small a portion of that diuine wisdom? Iupiter, that is a King, may of himselfe, saith Seneca, be beneficent, but not punish but by advice and approbation. The Milky way which the Gods doe tread ro this celestiaall Senate, is the only reall and visible Circle in the Heavens. The poeticaall and superstitious conceptions thereof, interwoven with the naturall cause, are thus expressed by Manilius.

The Milky waie.

Nec mihi celanda est fame vulgata vetustas
Mollior, è nivo lactis fluxisse liquorem
Pellere regina diuina: caelumq; colore
Insecuisse suo, quapropter lactem orbis
Dicitur, & nomen causa descendit ab ista.

Nor will we hide what ancient Fame proffest:
How milke which gush from Iuno's whiter brest
In heaven that splendent path and circle drew;
From whence the name, as erst the colour grew.

Or troops of vnsene starres there ioyne their light;
And with vnited splendor shine more bright.
Or Soules of *Heroes*, from their bodies freed,
Exchanging Earth for Heaven, (their vertues meede)
Shine in that Orbe, their proper place of rest;
And liue ætheriall liues, of heaven posselt.

*An nyctæ deusa stellarum turba corona
Contextit flammæ, et crassa lumine candet,
Et fulgor æ nitet collato clarior orbis
An forces anime dignatæ nomina celo
Corporibus resoluta suis, terræ remissa
Huc migrant ex orbe suumq; habitantia
cælum
Æthereas vivunt animos mundosq; fruun-
tur. In Astron.*

This Parliament consists of Iupiter, the King; of the Greater Gods, the Nobles, and of the inferior, the Commons. Of the upper House there are six Gods, and as many Goddesses: Iupiter, Neprune, Apollo, Mars, Vulcan, Mercury, (the speaker) Iuno, Vesta, Minerva, Ceres, Diana, and Venus: of the Lower, such whom the old world desired for their vertues. Thus by involving they abolished the truth, through the suggestion of the Diuell, to make a confusion, and induce unto error: these multitude of Gods, with their regall Ioue, so fained of the true Ichovah, the only Lord and Father of all, and of those celestiaall Spirits, his ministring Angels: as the other of his blessed Saints which in their puritie retaine his similitude. Nevertheless by this example we may conclude with Plato, that the Monarchicall government is of all the best: the type of God, and de figured in the Fabrick of mans Body: thus preferred by Homers Vlisses.

All cannot rule; for many Rulers bring
Confusion: let there be one Lord, one King.

*Non quidem ullo pacto omnes regnabimus.
Non bonum est multorum dominatus: unus
dominus esto.
Vnus Rex. Jliad. 1.1.*

In Iupiters Oration our Poet describes the office of a good Prince in punishing offenders: wherein lenity is to be preferred before severity, that all remedies are first to be applied ere enforced to the latter: and then to imitate the beginning of Nero, who wisht he had neuer knowne how to write, when he signed to the death of a Roman: or Bias, who alwaies wept when he pronounced that sentence. But if the disease grew uncurable, then are the corrupted member to be cut off least they infect the whole body. A precept to be practised, as giuen by Ioue in the celestiaall Assembly. Gods protection of the innocent, is here expressed in Iupiters care of the Semi-Gods; whom Regius conceaues to be the Heroes: others celestiaall Spirits vnder humane figures, and procreated for the benefit of Man. But of these hereafter.

Ioue illustrates the impiety of the world by the example of Lycaon; who thus beginnes his relation.

LYCAON.

The times accus'd, and as I hope belid,
To try, I downe from steepe Olympus slide.

which Pontanius the Iesuit takes to be derived from the eighteenth Chapter of Genesis. As Vives these following,

(A God transform'd like one of humane birth,
I wandred through the many-peopled Earth;)

From the bookes of the Sybils; which can concerne no other then Christ, as by him alleadged. Thus many Poeticall fables (saith Tertullian) haue taken their originall from the sacred Scriptures: and what we write is not beleeued, because the same is written by the Poets. This Lycaon was King of Arcadia, a cruel and inhumane Prince: who feasted the Cretan Iupiter (then with him on an embassy) with the flesh of a stranger. Which discovered, hee overthrew the table; and rushing into the streets, so incensed the Cittizens, that they betooke them to their weapons, and by his conduct droue him out of the City: who liuing like an out-law in the woods, committing daily rapines & robberies, was therefore said, together with his sonnes to haue beene changed into Wolves: and Ioue for expelling him

him was called *Lycæus*. Others say how he was the first that violated truces, and sacrificed his hostages to *Iupiter*: by his treachery drawing many into his power to their utter destruction: and therefore alluding to his name, which signifies a Wolfe, they fained him to be one. Yet *Evanthes*, no contemptible author, reports how the *Arcadians* accustomed to choose a man out of the family of *Antæus*, who brought to certaine lake, and forced to swim ouer, became forthwith a Wolfe for nine years abiding with other wolues in the deserts. In which space if he had tasted no mans flesh, returning to the lake, and swimming backe he recouered his forme. It is wonderfull saith *Pliny*, to consider how farre the *Græcian* credulity will extend: no ly so impudent that wanteth a witnesse. But would he not retract his censure, were he now aliue, and saw what is so ordinarily said to be practised by the witches of *Germany*, who take and forsake the shapes of wolues at their pleasure, and for which they are daily executed? As wee to magicall deceptions; so he, a Naturalist, perhaps would ascribe it to that melancholy disease, or rather madnesse, of which the infected are called *Lycanthropi*, in that they imitate wolues, and thinke themselves such, leaping out of their beds in the night, and lurking about the sepulchers by day, with pale lookes, hollow eyes, thirsty tongues, and exulcerated bodies. But this fable of *Lycaon* was devised to deterre from impiety, treachery, & inhospitality; as also to excite to the contrary virtues: since the Gods, though disguised, are alwaies present; punishing, and rewarding, according to our actions. In this, as in the rest, our Poet proportions the transformation to the quality of the transformed.

A wolfe not much from his first forme estrang'd.
So hoary hair'd, his lookes so full of rape;
So fiery-ey'd, so terrible his shape.

The Gods in this Counsell are cheifly solicitous about the preservation of the diuine worship: to informe how Religion should be the chiefe and first care in all consultations: the World being made for man, and man for Gods service, as the diuine Philosopher could instruct vs.

Iupiter intending to burne the Earth, is restrained by that remembered destiny, how not only Earth, but Heauen it selfe, should one day by fire be consumed. This is held to be but once reuealed in the Scriptures, and that by *S. Peter*; how came it then to the knowledge of *Ovid*, who was dead before that Epistle was written? It may bee out of the Prophecies of the Sybels, as in this.

*Igni flagrabit Mundus, signumq; dabunt hoc:
Enses atq; tuba simul, & sole exoriente
Terribilem sonitum, mugitumq; audiat omnis
Mundus, & exuret terram omnem torridus
ignis.*

*Hinc genus humanum postquam delebit, &
omnes*

*Vrbes & flauio exurent, atq; profundum,
Omnia fient hoc mixtus fuliginis pulvis.*

Orac. l4.

These signes the Worlds combustion shall fore-run:
Armes clashing, trumpets, from the rising Sunne
Horrible fragors, heard by all: this frame
Of Nature then shall feede the greedy flame.
Men, Citties, Floods, and Seas, by rau'nous lust
Of fire devour'd, all shall resolue to dust.

From hence perhaps the ancient Philosophers deriued their opinions, as *Seneca* a latter: The starres shall incounter one another, and whatsoeuer now shines so orderly shall burne in one fire. Who presume to ascribe it to a naturall cause: that the Sunne and the Starres, being fed by watry vapours, shall set the world on a conflagration as soone as that nourishment is exhausted: when as the Starres are not fiery in their proper nature, and no vapours ascend above the middle Region of the Aier. Besides what sustenance can they receaue from the humidity of the Earth

Earth, when the least fixed starre which is obserued is eightheene, and the Sunne one hundred sixty and seauen times bigger then the Earth it selfe. But the immediate hand of God shall effect it, as it did this deluge; although this also the Naturalists impute to watery constellations.

The Sinnes of men drew on (in which our Poet concurreth with Moses) the generall Deluge, although he transference it to Deucalions, wherein most of Greece was surrounded; which hapned seauen hundred and fourescore yeares after the other: yet in this he describeth the former, as appeares by many particulars: which may serue to reconcile his Chronology. for many of these following stories were before the daies of Deucalion. There is no nation so barbarous, no not the saluage Virginians, but haue some notion of so great a ruine. The naturall causes he alleadgeth of these accumulated waters. The North windes are shut vp, the South set at liberty: the cloudes descend in showres, which are nourished by the Raine-bow: because the Raine is increased by that dissoluing vapour wherein it appeareth: so formed and painted by the reflected rayes of the opposite Sunne, on a dropping, darke, & hollow cloud. The upper-most colour is crimson, made by the stronger refraction on the darker part thereof; for light upon blacke produceth a red: the next is greene, proceeding from a feebler, on a part more remote and watery: the lowest is blew, created by the weakest rayes; so that the sight can hardly apprehend the reflected splendor, which therefore appeares more darke and obscure. The coniunction of these colours augment their diuersity, as red and greene ingender a yellow: yet all are only in apparance, like those which are seene in a Merror. To confirme what hath beene alleadged by a knowne experiment; if with a scoope, against the setting Sunne, you cast water circularly into the aire, a raine-bow will appeare therein. This is called Iris, the daughter of Thaumas, or Wonder; Iris imports a message, because it presageth faire or foule weather, as it followeth the contrary; & therefore the messenger of Iuno, who is taken for the aire where clouds are ingendred. Moreover Neptune lifts vp his floods, the commaunded Rivers vnlocke their Fountaines; he strikes the Earth with his Trident, which is said to shake, in that the land which borders on the Sea is most subiect vnto Earthquakes; whose breaches giue new ascents to subterren waters, or let in those of the Ocean. Some would fetch water from aboue the firmament to make enough for this Deluge (though that perhaps he meant by the clouds) least God should be forced to a new creation after his Sabaoth. And although the dissolution of the snow which perpetually coouers the mountaines, especially of that huge accumulation from the beginning of the World beyond the Arcticke, and Antarticke Circles; the rarifying of the frozen and vniuersall Ocean (like a pot boyling ouer) as we see at full floods in a smaller proportion; the waters in the hollowes of the earth, squeezed as out of a sponge, and supplied with aire, with those former concomitancies, might proue abundantly sufficient; yet is it safer to admire, then subiect his miracles vnto naturall causes. They attribute a Tridem (a lance with three forkes) vnto Neptune: which signifies the third site (according to Plutarch) of the Elements of water, below the sky and the aire; whereupon the sea was called Amphitrite, and the petty Sea gods Tritons: or of the three parts of the Worlds (the fourth then vnknowne) embraced by the Ocean: or of his triple power in enraging, asswaging, and bounding the surges. But Neptune was a mortall (as the rest of the Gods) to whom his brother Iupiter gaue the Empire of the Sea, with the Ilands, & Maritime cities: as is registred on a Pillar of gold in the Temple of Iupiter Triphylus.

Deucalion and his wife Pyrrha; the Daughter of his brother Epimetheus, alone escaped (the reward of their piety) this generall destruction: he hauing made an Arke by

DEUCALIONS
FLOOD.

The Raine-bow.

Neptunes Trident.

DEUCALION AND
PYRRHA.

by the advice of his father Prometheus in which he floated on the waters. Lucian reports that not only they and their children entred the same, but all the creatures which the Earth sustained: comming vnto him by paires, and deposing their naturall discord by the dispensation of Iupiter: and Plutarch, that he let forth a Dove, which returning oft, at length came no more: by which he knew that shee had found footing: alluding all to the history of Noah: he is said to haue beene King of Thesfaly, the first founder of Cities, and erecter of Temples: in whose dayes those parts abounded with men, as they with flagitious offences. For multitudes of people procure a scarcity of all things, and necessity makes men more crafty, dishonest, and irregular. For these crimes, in those times (as our Poet here intimates) there fell such abundance of raine as drowned almost all Greece, Deucalion and Pyrrha sauing themselves on the top of Larnassus, so called of their covered boate, and after Parnassus, a mountaine of Phocis:

*Hesperio tantum, quantum semotus Eos
Cardine, Parnassius gemino petii atbera colle,
Atomi Phæbo, Bromioq; sacer: cui numine
mislo
Delphica Thebanq; referunt trieterica
Bacchæ:
Hoc solum fluctu terras mergente cacumen
Eminuit, ponton; fuit discrimen, & astris.
Lucen. l. 5.*

From East and West alike remoued lies
Parnassus; whose two tops aspire the skies:
To Phæbus and Lyeus consecrate.
To both the Theban Baccha celebrate
The Delphicke third-yeares feast. This did diuide
Sowlne Seas from Starres; the whole World drown'd beside.

To apply the fable yet more to the history. Both Noah and Deucalion are celebrated for their Iustice and Religion: Noah was commanded to build an Arke by God; & Deucalion advised therevnto by Prometheus, which is, the diuine. Providence: both sined for their vertue, the one on mount Ararat, and the other on Parnassus, while the vicious are swallowed by their owne impieties.

Now Iupiter dissipateth the clouds, sets the North-winde at liberty, and shewes the Earth vnto Heauen: Neptune suppresseth the Seas with his Trident, and commands his trumpeter Triton to sound a retreat to the waters; who is thus described by Virgil:

*Hunc vebit immanis Tryton & caruleæ
concha
Exterrens freta, cui laterum tenua bispidæ
nanti
Frons hominem præfert, in piscem defuit
atruæ.
Spumæa emisero sub pectore marmurat undæ.
Æn. l. 10.*

Whom mighty Triton beares, whose shells lowd blast
Blew floods affright: his figure to the wast
Presents a man, the rest a fish, before
His monstrous breast the foaming surges roare.

Others describe him, perhaps more exactly, to haue haire like water-parsely, a body couered with small and hard scales, gilles a little vnder the eares, the nostrills of a man, a wide mouth, with Panthers teeth: blew eyes, hands, fingers, and nailes, like the shell of a fish, finnes vnder the breast like a Dolphin. Pliny writes how an Embassador was sent of purpose from the Olissiponensi vnto Tiberius Cæsar to tell him of a Triton, seene and heard in a certaine caue, winding a shell, and in such a forme as they are commonly painted. But I cannot omit what is written by Alexander ab Alexandro, who lived in the last century, how he heard one Dracomet Boniface of Naples, a souldier of much experience, report in an honorable assembly, that in the warres of Spaine, he saw a sca monster with the face and body like a man, but below the belly like a fish, brought thither from the farthest shores of Mauritania. It had an old countenance; the haire and beard rough and shaggy, blew of colour, and high of stature, with finnes betweene the armes and the body.

These

These were held for Gods of the Sea, and propitious to sailers: Ignorance producing admiration, and admiration superstition. Yet perhaps they care not who concealed them to be only Divells, assuming that forme, to nourish a false devotion.

The desolate Earth now emergent, distressed Deucalion and Pyrrha, purging Man-kind from themselves with the holywater of Cephissus (an ancient custome among the Pagans) stones. repaire to the temple of Themis, with prostrated bodyes and humble soules presenting their prayers to the Goddesse. Prayers inforce Cælestiall pitty, and pitty reliefe, afforded in this answer.

Goe from my Temple; both your faces hide:
Let garments, all vnbraced, loosely flow;
And your great Parents bones behind you throw.

*The Earth interpreted for our common mother, and the stones for her bones, dissolved the ambiguity of the Oracle. Such was that of Apollo to Sextus and Aruns the sonnes of Tarquin, Iunius Brutus then present: Which of you first kisseth his Mother, shall haue the foueraigne command of Rome. The brethren cast lots who first should salute her after their returne: but Brutus, a supposed idior, faining to stumble, fell flat on the Earth and kissed it: lighting on a true sence, as appeared by the sequell. Like vnto this was Cæsar's dreame the night before he passed ouer Rubicon, how he carnally knew his mother, which signified his country. The same is reported of our Henry the fourth when he landed at Rauenspurge, both of them obtaining the empire of either. As Prometheus before made men of Clay; so now Deucalion his son, and Pyrrha his neece, by casting of stones behind them: both including one morall; that of saluage men they made ciuill, and imbewed their minds with cælestiall knowledge: & that by the advice of Themis, which is the inbred law and instinct of nature. The congruity of the names gaue birth, perhaps, to the fable: for *Adas* signifieth a stone, and *Adon*, the common people. Or in that they drew the rude and stone-like people in to the plaines from the rocks and caues of the mountaines first after the Deluge, and gathered them into Cities. God is said in the Gospell to be able of stones to raise vp children vnto Abraham: the sence not vnlike, though diuiner, meaning the ingrafting of the Gentiles into his faith, hardned in sinne through ignorance and custome. So the giuing vs hearts of flesh instead of those of stone, is meant by our conversion. Themis gaue Oracles at the foote of Parnassus, long before Apollo gaue any at Delphos. She is said to be the daughter of Cœlus and Cybele, commanding men onely to aske what was iust and lawfull; her selfe the same; and her name signifying as much. So as those who forswore themselves by the name of Themis, were held to violate all lawes both diuine and humane, and capitally to sinne against either.*

There was neede of diuine advice for the restoring of man: Heat and Moisture, the parents of Generation, are feigned here to haue produced the rest: among which Python, a prodigious serpent, whose bulke tooke vp so much of the mountaine. Although thus be allegoricall, yet read we of so huge a Serpent by Bograda in Africa, that it deprived the Roman army, vnder Attilius Regulus, of the vse of the Riuer; deuouring many of his souldiers, and crushing many to death with his imbracements: whose body no dart nor weapon could penetrate: more terrible to the Legions and Cohorts, then warre or Carthage: destroyed at last with milstones, and peeces of rocks, throwne out of engines; the stench infecting both the aire and army. His skinne was a hundred and twenty foote long. But the sence of this fable

E

is

Themis

PYTHON

is mecerely Physicall: for Python, borne after the Deluge of the humide Earth, is that great exhalation which rose from the late drowned World, untill it was dissipated by the fervor of the Sunne or Apollo.

*Tum tellus grauis imbre & ad uic stagnantibus undis.
Humida, anhela, uagos tollebat ad aethera totius,
Involuent celum nubes, & caligine opaca.
Hinc ille immanis Python--* Peni Met.

The Earth then soakt in showres, yet hardly dry,
Threw vp thicke cloudes which darkned all the sky:
This was that Python.

The word signifies putrefaction: and because the Sunne consumes the putrefaction of the Earth, his beams darting from his orbe like arrowes; with his arrowes he is said to haue killed Python. So serpentine Error by the light of truth is confounded. The Spirit which inspired the Priests of Apollo was called Pytho, as they themselves Pythonists. But, who will beleene that the Pythian games had their originall from this fable? Strabo relates that Python was a wicked and bloody theife, who infested all those parts with his outrages, and therefore was called Draco. He slaine by Apollo, the Delphians in gratitude for their recovered liberty, did institute those Games to his honour. During their fight the standers-by cryed Io Pæan, that is, shoote Apollo: which after grew a customary acclamation in victories. So the Græcians sung the Pæan (a Hymne to Apollo) when they went to the battle; as we read in Thucydides and Zenophon. These games were of all other the most ancient: celebrated in the beginning of the spring, not only by Greece, but by all the inhabitants of the Cyclades.

DAPHNE.

Apollo, elated with his victory, despiseth Cupid: yet escapes not his vengeance. He is here called a boy, by reason of the diuersity of affections which raigne in Louers; apt to beleene, easily deceaued, and refractory to reason: or that loue is as a child in the heart of a louer, euer growing, and neuer waxing old; though not still in apparance, yet alwaies in efficacy. For loue is truely loue no longer then it increaseth: a deadly symptome is his standing at a stay; and his first declination, a downefall. He is said to be armed with fire, in that he inflames the heart with ardent desires: and as fire is of all elements the most noble and actiue, euen so is loue of all the affections: to haue wings in regard of the inconstancy of loue; or of his swift desires and impatiency of delay: or rather of a louers celerity and industry in seruing and deseruing. Cupid drawes out of his quiner two arrowes of contrary effects: the one tipt with gold, the mettall of the Sunne, who heats our bloods and fills vs with alacrity: the other with lead, belonging to Saturne, cold and melancholy: alacrity procures, and melancholy (not that which proceeds from extremity of heat, which hath a contrary operation) extinguishes desires.

*Mens erit apta capi tum, cum letissima rerū,
Vt seges in pingui luxuriabit humo.
Pectora dum gaudent, nec sunt astricta dolore,
Ipse patent: blanda tum subit arte Venus.
Tum cum tristis erat, defensa est Ilion armis,
Miliibus grauidum leta recepit equum.*
Ouid, in Art.

That mind is sooneft caught which springs with mirth:
Like corne which riots on the lusty earth.
The heart that's free from sorrow, open lies
To Venus arts, and flattering loues surprife.
Sad Ilium repell'd the Græcian force:
But full of ioy, receau'd the fatall Horfe.

Gold also is the symbol of Plenty, which nourisheth loue; and lead of Pauerty, which starues it: Pliny also writes that a plate of lead applied to the breast suppresseth vnchast dreames. To loue he attributes a double power of disdain and affection, and Horace

Who

Who often unlike minds and formes provokes
To draw vnequally in hated yokes,
With cruell Mirth.

—cui placet impares
Formas atq; animos subiungere abenea
Seu mittere cum ioco.
Carm. l. i.

But distinguished in person in that painted table at Elis. Where the one (Ante-
ros, or the loue of vertue,) endeavours to bereave the other of his Palme: by his
name proclaiming defiance. Of whom perhaps our Poet in his Remedy:

Neere Port Collina, for devotion fam'd
A temple stands, of lofty Erix nam'd:
This shrines Lethaan loue, who cures desires
And powres cold water on his scorching fires.

Est prope Collinam templum venerabile
portam,
Impositis templo nomina celsus Erix.
Est illic letheus amor, qui pectora sanat,
Inq; suas gelidam lampadas addit aquam.
Ovid. de Rem. Amor.

Bow and arrowes are giuen to Cupid; in that beauty wounds a farre off; and as
an arrow the body, so peirceth it the heart through the eye: or of the wonderfull
celerity of the mind, transfixing it selfe, and profoundly penetrating. Daphne af-
fects Diana, which is chastity. preserued by solitarinesse, labour, and neglect of Cu-
riosity: Apollo Daphne, drawne on with a barren hope. Louers are great boasters.
He brags of his temples, his parentage, his art of divination, (attributed, in that
those, in whose nativity that Planet predominates, are of the greatest foreknow-
ledge: or that, as the eye of the World, he beholds things present, past, and to come)
of his invention of musicke, which solaceth the mind, and remoues our manifold
cares with a sweete obliuion. The first instruments had but seuen strings, in ref-
erence to the seuen Planets: and because the Sunne is placed in the midst as Lord
of the rest, whose motions (according to Pythagoras) doe make an incredible har-
mony, he therefore is said to haue invented Musicke. As likewise Physick (his
name as derived by Festus importing as much as to free and preserue from e-
uill) in that the Sunne is so powerfull in producing Physicall simples, and to our
bodies so salubrious. Yet heare we this great Physition.

Ay me! that hearbs can loue no cure afford!
That arts, relieuing all, should faile their Lord!

Daphne, almost overtaken, invokes the deities of the Riuer and Earth, to de-
uoure or transforme that beautifull forme which had so much indangered her: who
assistent to distressed vertue, convert her into a lawrell, (expressed in her name)
the image of her beauty and chastity: innobled by her louer with addition of ho-
nours. This tree is consecrated to Apollo, or the Sunne, as agreeing with his na-
ture; being hot and dry, of great efficacy as well in divination as Physick; his Pro-
phets crowning themselves with lawrell, and eating of the berries. Nor wants it
authority that the leaues thereof laid vnder the pillow will procure true dreames.
The two Lawrells here mentioned which grew before the Pallace of Augustus, with
an Oke betwene them, declare that the safety of a Prince is guarded by Virtue and
felicity: the one being the ensigne of Victory, and the other of a preserued Cittizen.
The originall of these there planted is thus related by Suetonius, and others: As
Liuius immediatly after her marriage with Augustus, traiailed to a Villa of hers in
the Veientine territory, an Eagle soaring ouer her head, let fall a white hen into her
lap, with a branch of laurell in her bill. Taken with the omen, shee caused the one to
be carefully kept, and the other to be planted. From the hen proceeded an infinite
sort of the same colour, in so much as that very house was diuerse ages after called

Ad Gallinas: and from the lawrell a goodly row of bay trees, whereof the Cæsars made their garlands when they rod in triumph, and bare in their hands the branches: these, the solemnity ended, they stuck in the Earth by the rest of the trees, which augmented their number. But what was miraculous, when any one of them dyed, the trees which he had planted perished with him: and at the death of Nero (the last of the Cæsars) the whole groue withered. The Laurell, by reason of her natue heat, is euer young and flourishing: here fained such by the gift of Apollo, in imitation of his eternall youth, and vnshorne tresses: attributed to the sunne, in that rising and setting he is euer the same, his faire haire no other then his long & beautifull beames. It was the custome of the Græcian youth not to cut their haire untill the downe appeared on their chinnes, and then to offer it at Delphos to Apollo. Daphne is changed into a neuer-withering tree, to shew what immortall honour a virgin obtaines by preserving her chastity. She is said to be the daughter of Peneus, because the banks of that riuer abound with laurel; to be beloued of Apollo, in that the fairest grew about his Temple of Delphos; to fly his pursuit, in that they affect the shadow; and to repell the fire of lust, in not being scorched by the Sunne nor Lightning.

IO

The neighbour and forraine Riuers now visit old Peneus, not knowing whether to condole or congratulate, for the losse, or noble transformation of his daughter. Onely Inachus was absent, lamenting the misse of his Iō; pursued, and comprest in a cloud by Iupiter: called the Thunderer, the ruler of the World, the giuer of all good; yet introduced for an adulterer, a raviſher of virgins, and in himſelfe a receiver of all euill. This Inachus, the father of Iō, was the first that euer raigned in Argos, accidentally drowned in Carmanor, which after was called by his name; and Iō faigned to be the daughter of that Riuer. Palæphatus in his treatise of the convincing of fables, relating as incredible things, and more defacing the truth by professing it, (when fiction, that spar of Gold, is the art; & truth well counterfeited, the honour of the Poet) reports how Iō, the Priest of Iuno, being got with child, and fearing the fury of her father Inachus, fled out of the city: whereupon it was fained by the Argiues that the mad Cow was broke loose, & deliuered in Egypt. But Herodotus, how the Phænician Merchants sailing into Greece, and the women of Argos (among whom was Io) comming aboard to see their commodities, were surprized by them, and carried thet her. Which more agreeth with the truth, since the ship that brought her was celebrated by the Egyptians in ther festivalls. Diodorus writes how being the most beautifull woman of that age, shee was married by Osyris; he called Iupiter, and she Isis; from whence the fable of Iupiters loue vnto Io was deriued. She teaching the Egyptians husbandry & many usefull knowledges, was after deified by them, and honoured with Temples and Altars. Most certaine it is that they worshiped Osyris in the likenesse of an Oxe, (and why not Isis in the forme of a Cow?) expressing agriculture (as they did) by the one; and the soyle of Egypt by the other. Neither doubt I but that the Israelites, long sojourning there, brought from thence their superstition of the Golden Calfe; made after two by Ieroboam, who also had lined, as an exile in that Conntry. Concerning the naturall sence of this fable; Io is taken for the Earth, the daughter of the Riuer Inachus, or water in generall (as the son of Oceanus and Tethys:) in that the Earth as farre off appeares to rise from the Sea. Iupiter lay with her in a clowd; the athercall heat, which is Iupiter, drawing vapors from the earth perpetually: fained to be turned into a cow, for the industry of that creature incultiuating the Earth frō whence she receaues her fertility. Iupiter renders the Cow to approaching Iuno, the milder temperaturs of the aire; the extreames of heat

heat and cold being equally hurtfull to production: which she delivers to the custody of Argus. Argus is taken for Heaven, his eyes for the starres, which continually behold the Cow, that is, the Earth, and by the varying of times by his motion procures her fertility. Halfe his hundred eyes are said to watch, while the other halfe slept: so halfe of them shine, the rest obscured by the splendor of the Sun; here as usually, taken for Mercury, because that Planet is almost under his Orbe: thus expressed by Pontanus.

'Tis said that Mercury, exchanging name,
Did with his drowsy Caduceus tame
Forg'd Argus hundred eyes with sleepe, that slept
By halues, while he the snowy Heifer kept.
Argus is Heaven; æthereall fires his eyes,
That wake by turnes; and Starres that let and rise.
These sparkle on the brow of shady Night:
But when Apollo rears his glorious light,
They, vanquisht by so great a splendor, dy;
And buried, in obscure Olympus ly.

Quin & Mercurium, mutata nomine dicunt
Argum somnifero scilicet stravisse Caduceo
Insomnem, centumq; oculos & lumina cen-
tum
Pendentem & niuis servum pascua vacce.
Argus enim cælum est: vigilantia lumina
flamme
Biberet & vario labentia sidera mundo:
Quæ passim multa sub altis noctis in umbra
Collucet: sed Phæto mox oriente perempta
Torpent læce nova, & candenti lampade vi-
stat.
Emerantur & obscuro conduntur Olympo.
Meteor.

The fable hath also an historicall allusion unto Argus, that old and prudent Argive king, who was slaine by Mercury, in hope to succede him: when banished for that fact by the Greekes he fled into Ægypt. But allegorically: in that skill and industry is more available in husbandry then the influence of the starres. The Cow wandring through many Regions is the propagation of that knowledge: & in that Ægypt exceeds all other in richnesse, and naturall bounty, there Io is fained to recover her owne figure. Others have wrested this fable to morality: That Iupiter, the mind of man falling from Heaven, and ioynning with Io, the body in a clowd is turned into a beast: as forgetfull of his owne originall; and captivated by his vices: when of more maturity in age and iudgement, Mercury is sent to kill Argus, in that Reason bridles and subdues the exorbitancies of the affections. Then Iuno lets loose the Furies, the stings of the Conscience.

A Hell on Earth: th' afflicted mind dismaid,
Full of foule crimes, and of it selfe affraid.
Some safely sin, none sinne securely beare;
But suffer still the vengeance which they feare.

Quid pena præsens, conscius mentis pavor,
Animaq; culpa plenus, & semet timens.
Scelus aliqua tutum, nulla securum tulit.
Sen: Hipp. cetera in Epist. 106.
Dat penas, quisquis expectat.

This horror begets repentance, repentance reformation, by which he is restored to his former beauty, and becomes like the Gods through his sanctity and integrity.

This fable is interwoven with that of Pan and Syrinx, Pan was the first that invented the seven-fold Pipe: and for that cause is said to have loved Syrinx, who when she could not avoid his pursuit, was changed into Reeds by the Nymphs of the River. Syrinx signifies a reede here fained the daughter of Ladon, in that there they grow in abundance. Of this Pipe, and how first found out thus singeth Lucretius.

SYRINX.

By murmuring of wind-shaken reeds, rude swaines
Learnt first of all to blow on hollow canes,
Then pipes of peeces fram'd; whence musicke sprung;

F 3

Et Zephyri caua per calamorum sibi a pri-
mum
Agrestis docuere canas inflare cicutas,
Inde minutatim dulces didicere querelas,
Playd

*Tibia quas fundit digitis pulsata canentium,
Avis per nemora, ad silvas, saltusq; reperta,
Per loca pastorum deserta, atq; otia dia.*
Lucr. l. 5.

Playd on by quauering fingers as they fung:
Deviz'd in shades and plaines, where shepheards graze
Their bleating flocks, with leaf ure-crowned laies.

This was the Shepheard Pan; who for the same was esteemed a God, as others were for other inventions. But of him hereafter. This tale is told by Mercury the God of eloquence; whose winged feete declare his volubility of speech; his rod, the power of elocution in perswading and dissuading; and his hat his disguised art wherewith he covers the fallacies of his arguments.

Now Epaphus, the son of Io, attaining the gouernment of Egypt, built the city of Memphis; and caused his mother after her death to be adored for a Goddesse: who taxing Phaeton (as our Poet here faines) to be no son to Phœbus, is the cause of his iourney to his fathers pallace; and consequently of the Worlds conflagration.

OVIDS

OVID'S METAMORPHOSIS.

The Second Booke.

THE ARGUMENT.

Rash Phaeton fires the World, His sisters mourne
 His Tragedie, who into Poplars turne;
 Their teares to Amber; Cygnus, to a Swan.
 Ioue, Phoebe-like, Calisto found a Man:
 Her, Iuno made a Beare: Shee, and her son,
 Advanced starres, that still the Ocean shun.
 Coronis, now a Crow, flies Neptunes frigh.
 Niëtimine is made the Bird of Night.
 The too-officious Raven, late so faire,
 Is plum'd with blacke. Ocyroë growes a Mare.
 Phœbus, a Heardsman: Mercury, twice such;
 Who turnes betraying Battus into Tuch.
 Envious Aglauros, to a Statue, full
 Of her minde's spots. Lone Ioue converts t' a Bull.

Sol's loftie Palace on high Pillars rail'd,
 Shone all with gold, and stones that flamelike blaz'd.
 The rooſe of Ivory, divinely deckt:
 The two-leau'd ſiluer-doores bright raies proiect.
 The workmanship more admiration crau'd:
 For, curious ^bMulciber had there ingrau'd
 The Land-imbracing Sea, the orb'd Ground,
 The arch'd Heauens. ^cBlew Gods the billowes crown'd;
 Shape-changing ^dProteus, ^eTriton shrill; the tall
 Big-brawn'd ^fÆgeon mounted on a Whale.
 Gray ^gDoris, and her daughters, heauenly-faire:
 Some sit on Rocks, and drie their Sea-greene haire;
 Some seeme vpon the dancing Waues to glide;
 Others on backs of crooked fishes ride:
 Amongst them all, no two appeare the same;
 Nor differ more then sisters well became.
 The Earth had saluage Beasts, Men, Citties, Woods,
 Nymphs, Satyrs; rurall Gods, and chrystall Floods:
 About all these, Heauen's radiant Image shines,
^hOn both sides deckt with fixe refulgent Signes.
 To this, bold Phaëton made his ascent;
 And to his doubted Father's preſence bent;
 Yet forc't to stand aloofe: for, mortall fight
 Could not indure t' approach so pure a light.
 Sol cloth'd in purple, sits vpon a Throne,
 Which cleerely with tralucent Emralds shone.

THE PALLACE

AND MAGNIFICEN- CY OF THE SVNNE.

a *Flammæq; imitante Pyropo.*
Pliny affixes *Pyropus* to be
 copper beaten into plate
 and mixed with a proporti-
 on of gold which giues it a
 fiery lustre; as it doth this
 name: taken by others for a
 Carbuncle or such other
 stones that sparkle with light
 most agreeable to this de-
 scription.

b A name of *Vulcan*.

c In respect of the colour of
 the Sea.

d See the comment on the
 8. booke.

e See the comment on the
 1. booke.

f A Gyant drowned in the
Ægean Sea (of him so called)
 for assisting the Titans, and
 taken into the number of
 the Sea Gods by *Tethys*.

g Wife to *Nereus*, and mother
 to the Sea Nymphs.

h The 12. signes of the Zodi-
 ack, fix inclining to the
 North, and as many to the
 South.

^aThe iuice of the grape:
Lyæus being a name of *Bac-*
chus his blood here taken for
wine.

PHÆTON.

With equall-raigning Houres, on either hand,
The dayes, the Months, the Yeares, the Ages stand:
The fragrant Spring with flowrie chaplet crown'd:
Wheat-eares, the browes of naked Summer bound:
Rich Autumne smear'd with crust^a *Lyæus* blood;
Next, hoary-headed Winter quivering stood.

Much daunted at these sacred novelties,
The fearefull Youth all-seeing *Phæbus* spies;
Who said, What hether drew thee *Phæton*,
Who art, and worthily my dearest Sonne?
He thus reply'd. O thou refulgent Light,
Who all the World reioycest with thy sight!
O Father! if allow'd to vse that name,
Nor *Clymene* by thee disguise her shame;
Produce some signe, that may my birth approue,
And from my thoughts these wretched doubts remoue.
He, from his Browes, his shining rayes displac't;
And, bidding him draw-neere, his neck imbrac't.
By merit, as by birth, to thee is due
That name, said he; and *Clymene* was true.

^b *Styx*. See the comment.

To cleere all doubts; aske what thou wilt, and take
Thy granted wish. Beare witnesse thou ^b dark Lake,
The oath of Gods, vnto our eyes vnknowne.
These words no sooner from his lips were flowne,
But he demands his Chariot, and the sway
Of his hot Steeds, to guide the winged Day.
The God repents him of the oath he made;
And, shaking his illustrious Tresses, said:

Thy tongue hath made mine erre, thy birth vnblest.
O, would I could break promise! this request,
I must confesse, I onely would denie:
And yet, dissuade I may. Thy death doth lie
Within thy wish. What's so desir'd by thee,
Can neither with thy strength nor youth agree.
Too great intentions set thy thoughts on fire.
Thou, mortall, do'st no mortall thing desire;
Through ignorance, affecting more then they

^c A Mountaine; vsed by the
Poets for Heauen.

Dare vndertake, who in ^c *Olympus* sway.
Though each himselte approue; except me, none
Is able to supply my burning Throne.
Not that dread Thunderer, who rules aboue,
Can driue these wheelles: and who more great then *Ioue*?
Steep is the first ascent; which in the prime
Of springing Day, fresh Horses hardly clime.
At Noone, through highest skies their course they beare:
Whence Sea and Land euen We behold with feare.

^d The Sun was feigned to
descend into the Sea, (which
is *Tethys*) in that it so appeared
to the eye; the Horizon be-
ing there most perspicu-
ous.

Then downe the Hill of Heauen they scoure amaine
With desperate speed, and need a steady reigne;
That *Tethys*, ^d in whose waui bowres I lie.
Each euening dreads my down-fall from the skie.

Besides

Besides; the Heauens are daily hurried round,
^a That turn the Starres, to other motions bound.
 Against this violence, my way I force,
 And counter-run their all-o're-bearing course.
 My Charriot had: can thy fraile strength ascend
 The obuius ^b Poles, and with their force contend?
 No Groues, no Citties, fraught with Gods, expect;
 No marble Fanes, with wealthy offerings deckt.
 Through ^c saluage shapes, and dangers lyes thy way:
 Which could'st thou keep, and by no error stray,
 Betweene the Bulls sharp horns yet must thou goe;
 By ^d him that drawes the strong *Amonian* bowe;
 The deathfull Scorpion's far-out-bending clawes;
 The shorter Crab's, the roaring Lyon's jawes.
 Nor easie is't those fiery Steeds to tame:
 Who from their mouthes and nostrils vomit flame.
 They, heated, hardly of my rule admit;
 But, head-strong, struggle with the hated bit.
 Then, lest my bountie, which would saue, should kill;
 Beware: and whil'st thou maist, reforme thy will.
 A signe thou crau'st, that might confirme thee mine:
 I, by dehorting, giue a certayne signe;
 Approu'd a Father, by Paternall feare:
 Look on my looks, and reade my sorrows, there.
 O, would thou could'st descend into my brest;
 And apprehend my vexed Soules vnrest!
 And lastly, all the wealthy World behold,
 Of all that Heauen enrich, rich Seas infold,
 Or on the pregnant-bosom'd Earth remayne,
 Aske what thou wilt; and no repulse sustayne.
 To this alone, I giue a forc't consent:
 No honour, but a true-nam'd punishmerit.
 Thou, for a blessing, beg'st the worst of harms.
 Why hang'st thou on my neck with fawning arms?
 Distrust not; We haue sworn: but aske, and take
 What thou canst wish: yet, wiser wishes make.
 In vaine dehorted; he, his promise claym'd;
 With glorie of so great a charge inflam'd.
 The wilfull Youth then lingring *Phabus* brought
 To his bright Chariot, by ^e *Vulcan* wrought.
 The Beam and Axeltree of massie gold;
 On siluer Spokes the golden Fellies rol'd:
 Rich Gems and Chrysolites the Harnesse deckt;
 Which, *Phabus* beams, with equall light, reflect.
 Whil'st this, admiring *Phaeton* suruayes,
 The wakefull Morning from the East displayes
 Her purple doores, and odoriferous bed,
 With plentie of deaw-dropping Roses spred.
 Cleare ^f *Lucifer* the flying Starres doth chase;
 And, after all the rest, relignes his place.

^a The naturall motion of the Planets is from the West to the East: yet are they violently borne by the rapture of the Tenth Sphere from the East to the West in 24. houres.

^b The two extreame poynts of the *Axeltree*, lying North and South, whereon the Heauens are turned about: deuised by Astronomers the better to demonstrate their propositions.

^c The signes of the Zodiac, *d Sagittarius*: The *Centaur* *Chiron* (who was of *Emenia*, that is *Thessaly*) being changed into that signe.

^d Who first inuented the art of forging of mettalls: and therefore celebrated for a God by the ancient.

^e The Morning Starre.

^a The Sunne.

^b The food of the Gods, nor
courser fare had their horses

^c The Zones.

^d The Ecliptick lines or way
of the Sunne; confined be-
tweene the two Tropicks.

^e A Constellation winding
about the Northern Pole
of the Eclipticke.

^f Another towards the
Southern Pole, as neere
as any of the Southerly con-
stellations were then disco-
vered, or could be seene at
Rome.

^g The farthest Western part
of the World: so called of
Hesperus the Evening star.

^h The Morning.

ⁱ These some allude to the
four seasons of the yeare.

^k *Clymene* the mother of *Phae-
ton* was the daughter of *Ta-
thy*.

When ^a *Titan* saw the Dawning ruddy grew,
And how the Moone her silver hornes with-drew:
He bade the light-foote Houres, without delay
To ioyne his Steeds. The Goddesses obey:
Who, from their lofty Mangers, forth with led
His fierie Horses, with ^b *Ambrosia* fed.
With sacred Oyle anoynted by his Syre,
Of vertue to repulse the rage of fire,
He crownes him with his Rayes; Then, thus began
With doubled sighs, which following woes fore-ran.

Let not thy Father still aduise in vaine.

Sonne, spare the whip, and strongly vse the reigne.

They, of their owne accord, will run too fast.

Tis hard, to moderate a flying haste.

Nor driue along the ^c five directer Lines.

A ^d broad aud beaten path obliquely windes,

Contented with three Zones: which doth auoid

The distant Poles: the track thy wheelles will guide.

Descend thou not too lowe, nor mount too high;

That temperate warmth may Heauen and Earth supply.

A lofty course will Heauen with fire infest;

A lowely, earth: the safer Meane is best.

Nor to the folded ^e Snake thy Chariot guide:

Nor to the ^f Altar on the other side:

Betweene these driue. The rest I leaue to Fate;

Who better proue, then thou, to thy owne state:

But, while I speak, behold, the humid Night

Beyond th'^g *Hesperian* Vales hath ta'ne her flight.

^h *Aurora's* splendor re-inthrones the Day:

We are expected, nor can longer stay.

Take vp the reignes, or, while thou maist, refuse;

And not my Chariot, but my counsell vse;

While on a firme foundation thou dost stand,

Not yet possessest of thy ill-wisht Command.

Let me the World with vsuall influence cheare:

And view that light which is vn safe to beare.

The generous and gallant *Phaeton*,

All courage, vaur's into the blazing Throne:

Glad of the reignes, nor doubtfull of his skill;

And giues his Father thanks against his will.

Meane while, the Sunnes swift ⁱ Horses, hot *Pyrros*,

Light *Aethon*, fiery *Phlegon*, bright *Eos*,

Neighing alowd, inflame the Ayre with heat;

And, with their thundring hooues, the barriers beat.

Which when hospitious *Tethys* once with-drew,

(Who nothing of her ^k Nephew's danger knew)

And gaue them scope, they mount the ample skie,

And cut the obvious Clouds with feet that flie.

Who, rays'd with plumed pinions, leaue behinde

The glowing East, and slower Easterne-winde.

But,

But, *Phaëbus* Horses could not feele that freight;
 The Chariot wanted the accustomed waight.
 And as vnballac't ships are rockt and tost
 With tumbling Waues, and in their steerage lost:
 So, through the Ayre the lighter Chariot reeles;
 And joults, as emptie, vpon rumping Wheelles.
 Which when they found, the beaten path they flun;
 And, straggling, out of all subiection run.
 He knowes not how to turn, nor knowes the way;
 Or had he knowne, yet would not they obey.
 The cold, now hot, ^a *Triones* sought in vaine
 To quench their heat in the forbidden Maine.
 The ^b *Serpent*, next vnto the frozen Pole,
 Benum'd, and hurtlesse, now began to rowle
 With actuell heat; and long forgotten ire
 Resumes, together with athercall fire.
 'Tis said, that thou ^c *Bootes* ranst away,
 Though slow, though thee thy heavy *Waine* did stay.
 But, when from top of all the arched skye,
 Vnhappy *Phaëton* the Earth did eye:
 Pale sudden feare vn-nerves his quaking thighs;
 And, in so great a light, be-nights his eyes.
 He wisht those Steeds vnknown, vnknown his birth;
 His sure vngranted: now he couets earth;
 Now scornes not to be held of ^d *Merops* blood,
 Rapt as a ship vpon the high-wrought flood;
 By saluage tempests chac't; which in despaire
 The Pilot leaueth to the Gods, and Pray'r.
 What should he doe? much of the heauen behinde;
 Much more before: both measur'd in his minde.
 The neuer-to-be entred West furuay's;
 And then the East. Lost in his owne amaze,
 And ignorance, he can nor hold the reignes,
 Nor let them goe; nor knowes his Horses names:
 But stares on terror-striking skies (possess'd
 By ^e Beasts and Monsters) with a panting brest.
 There is a place, in which the *Scorpion* bends
 His compass claws; who through ^f two Signes extends.
 Whom when the Youth beheld, stew'd in black sweat
 Of poyson, and with turn'd-vp taile to threat
 A mortall wound; pale feare his senses strooke,
 And slackned reignes let's fall; from hands that shooke.
 They, when they felt them on their backs to lie,
 With vn-controwled error scoure the skie
 Through vnknowne ayrie Regions; and tread
 The way which their disordred fury led.
 Vp to the fixed Starres their course they take;
 And stranger Spheares with smoking Chariot rake:
 Now clime: now, by steep *Præcipies* descend:
 And neerer Earth their wandring race extend.

E 3

To

^a Those seauen starres which take that name of the plow-share, called vulgarly *Charles Waine*, which neuer set vnto vs; & therefore feigned to haue bene interdicted the Ocean.

^b Of this see the former page.

^c Called also *Arctophilar*, a starre or rather a constellation of 32 starres, which follow *Charles waine*.

^d The husband of *Clymene*.

^e Constellations distinguished by imaginary formes.

^f The claws of the *Scorpion* stretch into *Libra*, and make that signe: the rest of his body supplying his owne.

^a The Sunne.

^b The River *Hebrus* was called *Oeagrius*, which descends from that Mountaine.

^c Burning also with Subterranean fires.

^d A Mountain with two tops.

^e In that there the orges of *Bacchus* were celebrated.

^f In the wars of the Giants. See the 1 Booke.

^g The top thereof being above the cloudes.

^h A Mountaine neere Corinth upon which the famous Chace of *Acroerintus* was buile.

ⁱ A Region of *Mysia* watted by that River.

^k Set a gaine on fire by *Vulcan* in the rescue of *Achilles*. Hom. II.

To see her ^a brother's Steeds beneath her owne
The Moon admires: the Clouds like Comets shone.

Invading fire the vpper earth assayl'd;
All chapt and con'd; her pregnant iuyce exhal'd.
Trees feed their ruin: Grasse, gray-headed turns:
And Corne, by that which did produce it, burns.
But this was nothing. Cities with their Towres,
Realmes with their People, funerall fire deuoures.
The Mountaines blaze: High *Athos*, but too high;
Fount-fruitfull *Ida*, neuer till then drie;

Oete, old *Tmolus*, and *Cilician Taurus*,
Muse-haunted *Helicon*, ^b *Oeagrian Amus*.

Loud ^c *Aetna* roreth with her doubled fires:

^d *Parnassus* grones beneath two flaming spires,
Steepe *Othrys*, *Cynthus*, *Eryx*, *Mimas*, glowe;
And *Rhodope*, no longer cloath'd with snowe.
The *Phrygian Dindyma*, in cinders mourns:
Cold *Caucasus* in frosty *Scythia* burns.

High *Mycale*, ^e diuine *Citharon*, wast;
^f *Pindus*, and ^g *Ossa* once on ^h *Pelion* cast,
More Great *Olympus* (8 which before did shine)

The ayrie *Alpes*, and cloudie *Appenine*.

Then *Phaëton* beheld on euery side
The World on fire, nor could such heat abide;
And, at his deadly-drie and gasping iawes,
The scalding Ayre, as from a furnace, drawes;
His Chariot, redder then the fire it bore;
And, being mortall could indure no more
Such clouds of ashes, and eiected coles.

Muffled in smoake which round about him rowles,
He knowes not where he is, nor what succeeds;
Dragg'd at the pleasure of his franck Steeds;
Men say, the *Aethiopians* then grew swart;
Their blood exhaled to the outward part.

A sandie Desert *Lybia* then became,
Her full veins emptied by the thirsty flame.
With hair vnbound and torn, the Nymphs, distraught,
Bewaile their Springs. *Baotia Dirce* sought;

Argos, *Amymone*, ^h *Ephyre* the faire

Pirene mist: Nor streames securer are.

Great *Tanais* in boyling channell fumes;

ⁱ *Teuthranian Caicus* heat consumes;

Ismenus, old *Peneus*, *Erymanthus*,

Yellow *Lycormas*; ^k to be twice-burnt, *Zanthus*.

Meander, running in a turning maze,

Mygdonian Melas, and *Eurotas* blaze;

Euphrates, late inuesting *Babylon*;

Orontes, *Phasis*, *Ister*, *Thermodon*;

Ganges, *Alpheus*, *Sperchius* flames infould:

And *Tagus* floweth with dissolued gold,

The

The Swans, that rauisht with their melodie
Maonian banks, now in *Cayster* frie.
 To farthest Earth affrighted *Nilus* fled;
 And there conceal'd^a his yet vnfound-out head;
 Whil'st his seuen dustie channels streamlesse lie.
Ismarian Hebrus, *Strymon* now are drie.
Hesperian streames, *Rhene*, *Rhodanus*, the ^b *Ro*,
 And ^c *Scepter*-destinated *Tyber* glowe.
 Earth cracks: to Hell the hated light descends;
 And frighted *Pluto*, with his Queene, offends.
 The Ocean shrinks, and leaues a field of Sand;
 Where new discover'd Rocks, and Mountayns stand,
 That multiply the scatter'd ^d *Cyclades*,
 Late couer'd with the deepe and awfull Seas,
 The Fishes to the bottome diue: nor dare
 The sportlesse Dolphins tempt the sultrie Ayre.
 Long boyl'd aliue, the monstrous ^e *Phoca* die,
 And on the brine with turn'd-up bellies lie.
 With *Doris* and ^f her daughters, *Nereus* raues;
 Who hide themselues beneath the scalding waues.
 Thrice wrathfull *Neptunè* his bold arme vp-held
 About the Floods: whom thrice the fire repel'd.
 Yet foodfull ^g *Tellus* with the Ocean bound,
 Amidst the Seas, and Fountaines now vnfound
 (Selfe-hid within the wombe where they were bred)
 Neck-high advanceth her all-bearing head
 (Her parched fore-head shaddow'd with her hand)
 And, shaking, shooke what-euer on her stand:
 Where-with, a little shrunke into her brest,
 Her sacred tongue her sorrowes thus exprest:
 If such thy will, and I deserue the same,
 Thou chiefe of Gods, why sleepest thy vengefull flame?
 Be't by Thy fire, if I in fire must frie:
 The Author lessens the calamitie.
 But, whilst I strive to vtter this, I choke.
 View my sing'd hair, mine eyes halfe-out with smoke!
 The sparkling cinders on my visage throwne!
 Is this my recompence? the fauour showne
 For all my seruice? for the fruit I haue borne?
 That thus I am with Plough and harrowes torne?
 Wrought-out through-out the yeare? that man and beast
 Sustayne with food? and you with incense feast?
 But, say I merit ruine, and thy hate:
 What hath thy ^h brother done (by equall Fate
 Elected to the wauy Monarchie),
 That Seas should sinke, and from thy presence flie?
 If neither he, nor I thy pittie moue,
 Pitty thy Heauen. Behold! the Poles about
 At either end doe fume: and should they burne,
 Thy habitation would to ruine turne.

^a Of an vnknowne originall.

^b The moderne name of *Padus*.

^c Intimating the soueraignty of *Rome* which stands on that riuer.

Proserpina.

^d Islands in the *Aegean* sea which ly in the forme of a sicke.

^e Sea Calues: which take that name of their lowing.

^f The Sea Nymphs, daughters to *Nereus* and *Doris*.

^g The Goddess or Element of Earth.

^h *Neptune*. Of this partition hereafter.

Distressed

^a A mountaine in *Mauritania* so high, as fained to support the starres.

^b To the same confused masse, whence they were at first extracted.

^r See the comment.

^d The river *Po* in Italy.

^e Earth, the common mother.

PHAETONS
SISTERS.

^f The daughters of the Sunne (for so the name signifies) and sisters vnto *Phaeton*.

Distressed ^a *Atlas* shoulders shrink with payne,
And scarce the glowing Axeltree sustayne.
If Sea, if Earth, if Heau'n shall fall by fire,

^b Then all of vs to *Chaos* must retire.

O! quench these flames: the miserable state
Of things relecue, before it be too-late,

This said, her voyce her parched tongue forooke,
Nor longer could the smothering vapours brooke;
But, downe into her-selfe with-drew her head,
Neere to th'infernall Cauerns of the Dead.

Ioue calls the Gods to witnesse, and who lent
The straying Chariot; should not he prevent,
That All would perish by one destinie;

Then mounts the highest Turret of the skie,
From thence inur'd to cloud the spacefull Earth,
And giue the flame fore-running thunder birth.

But, there, for wasted clouds he sought in vaine,
To shade or coole the scorched Earth with raine.

He thunders; and, with hands that cannot erre,
Hurls lightning at the audacious Charioter.

Him strooke he from his seat, breath from his brest,
Both at one blow, and flames with flames supprest.

The frighted horses, plunging feuerall wayes,
Breake all their tire: to whom the bit obayes:

The reignes, torne beame, crackt spokes, disperst abroad,
Scorcht Heau'n was with the Chariots ruines strow'd.

But, soule-lesse *Phaëton*, with blazing haire,
Shot head-long through a long descent of Aire;
As when ^c a falling starre glides through the skie,
Or seemes to fall to the deceiued eye.

Whom great ^d *Eridanus* (farre from his place
Of birth) receiu'd, and quencht his flagrant face:

Whose Nymphs interr'd him in ^e his Mothers wombe;
And fixt this Epitaph vpon his Tombe:

Here *Phaëton* lyes: who though he could not guide
His Fathers Steeds, in high attempts he dy'd.

Phæbus with grieve with-drew. One day did runne
About the World, they say, without the Sunne,
Which flamie funeralls illuminate;

That good, deriued from a wretched Fate.

When *Clymenè* had said what could be said

In such a grieve; halfe-soul'd, in black array'd,

She sills the Earth she wanders through, with grones,

First seeking his dead corps, and then his bones.

Interr'd in forren Lands shee found the last:

Her feeble lims vpon the place shee cast.

And bath'd his name in teares, and strictly prest

The carued Marble with her bared brest.

Nor lesse th' *Heliades* lament; who shead

From drowned eyes vaine offerings to the dead:

Who

Who with remorselesse hands their bosomes teare;
 And wayling, call on him that cannot heare.
 With ioyned hornes foure Moones their orbs had fil'd,
 Since they their customary plaines vpheld:
 When *Phaëthusa*, thinking to haue cast
 Her selfe on Earth, cry'd, ah! my feet stick fast!
Lampetie, pressing to her sisters ayd,
 As suddenly with fixed roots was stayd.
 A third, about t'haue torne her scattered haire,
 Tore-off the leaues which on her crowne she bare.
 This, griueth at her stiffe and senselesse thighes:
 Shee, that her stretcht-out armes in branches rise.
 And whil' st with wonder they themselues behold,
 The creeping barke their tender parts infold;
 Then, by degrees, their bellies, brests, and all
 Except their mouths, which on their mother call.
 What should shee doe? but runne to that, to this,
 As fury draue, and snatcht a parting kisse?
 But yet, not so suffic'd, she stroue to take
 Them, from themselues, and downe the branches brake:
 From whence, as from a wound, pure blood did glide.
 O pittie, Mother! (still the wounded cry'd)
 Nor teare vs in our Trees! O! now adieu!
 With that, the barke their lips together drew.
 From these cleere dropping trees, teares yearly flow:
 They, hardned by the Sunne, to Amber grow;
 Which, on the moisture-giuing Riuer spent,
 To *Roman Ladies*, as his gift, is sent.

^a *Sthenelian Cygnus* at that time was there,
 A-kin to *Phaëton*, in loue, more neere.
 He, leaving State (who in ^b *Liguria* raign'd,
 Which Cities great and populous contain'd)
 Fil'd with complaints the Riuer-chiding floods,
 The sedgeie banks, and late augmented Woods.
 At length, his voice grew small: white plume contends
 In whitenesse with his haire: his neck ascends.
 Red filmes vnite his toes: armes turne to wings:
 His mouth, a flat blunt bill, that sadly sings.
 Become a Swan, remembring how vniust
Ioue's lightning was, nor Heauen, nor him will trust.
 Whom Lakes and Ponds (detesting fire) delight;
 And Floods, to Flames in nature opposite.

The wofull Father to dead *Phaëton*,
 Him-selfe neglecting (all his lustre gon,
 As when eclips'd) day, light, his owne life hates;
 And loued grieffe, with anger, aggravates.
 Refusing to illuminate the Earth.

Enough, too much my toyle! borne with the birth
 Of Time, (as restless;) without end, regard,
 Or honour: recompenc't with this reward!

G

Some

CYGNVS.

^a The sonne of *Sthenelus* by
 the sister of *Lymene*.

^b That part of *Italy* which
 lies about *Genoa*.

Some other now may on my Chariot sit.
 If all of you confesse your selues vnfit;
 Let *Ioue* ascend: that he (when he shall trie)
 At length may lay his murd'ring thunder by.
 Then will he finde, that he, who could not guide
 Those fire-hoof'd Steeds, deseru'd not to haue dy'd.

The Gods stand round about him, and request
 That endlesse Night might not the World inuest.
 Even *Ioue* excus'd his lightning, and intreats:
 Which, like a King, he intermixt with threats.
 Displeas'd *Phæbus*, hardly reconcil'd,
 Takes-vp his Steeds, as yet with horror wild.
 On whom he vents his spleen: and, though they run,
 He lashes, and vpbraids them with his Son.

^a *Jupiter.*
 CALISTO

^a The Thunderer then walks the ample Round
 Of Heauens high walls, to search if all were found.
 When finding nothing there by fire decay'd;
 He Earth, and humane industries surway'd.
Arcadia chiefly exerciz'd his cares;
 There, Springs and streames, that durst not run, repair's;
 The Fields with Grasse, the Trees with leaues indue's,
 And withered Woods with vanishd Shades renew's.

^b *Calisto*, a Nymph of *Nona-*
cris, a mountaine of *Arcadia*.

Of passing too and fro, ^a *Nonacrine*
 The God inflam'd, her beautie, more diuine!

I was not her Art to spin, nor with much care
 And fine varietie to trick her haire;
 But, with a zone, her looser garments bound,
 And her rude tresses in a Fillet wound:

^c *Diana*.
^d A mountaine of *Arcadia*
 where *Diana* vsed to hunt.

Now armed with a Dart, now with a Bowe:
 A Squire of ^c *Phæbe's*. ^d *Manalus* did knowe
 None more in grace, of all her Virgin throng:
 But, Favorites in fauour last not long.

The parted Day in equall ballance held,
 A Wood shee entred, as yet never feld.
 There from her shoulders shee her Quiver takes,
 Vnbends her Bowe, and, tyr'd with hunting, makes
 The flowry-mantled Earth her happy bed;
 And on her painted Quiver layes her head.

When *Ioue* the Nymph without a guard did see
 In such a posture; This stealth, said he,
 My Wife shall never knowe: or, say shee did;
 Who, ah, who would not for her sake be chid!

Diana's shape and habit them indew'd,
 He said; My Huntresse, where hast thou pursuw'd
 This morning's chace? She, rising, made reply;
 Haile Pow'r, more great then *Ioue* (though *Ioue* stood by)
 In my esteeme----. He smil'd: and gladly-heard
 Him-selſe, by her, before Him-selſe preferr'd;
 And kist: His kisses too intemperate grow;
 Not such as Maids on Maidens doe bestow.

His

His strict imbracements her narration stay'd;
 And, by his crime, his owne deceit betray'd:
 Shee did what Woman could to force her Fate;
 (Would *Inno* saw! it would her spleene abate)
 Although, as much as Woman could, she stroue;
 What Woman, or, who can contend with *Ione*!
 The Victor hies him to th' æthereall States.
 The Woods, as guiltie of her wrongs, shee hates;
 Almost forgetting, as from thence she flung,
 Her Quiuer, and the Bowe which by it hung.
 High *Manalus* ^a *Dictynna* with her traine
 Now entring, pleased with the quarry slaine,
 Beheld, and call'd her: call'd vpon, shee fled;
 And in her semblance *Iupiter* doth dread.
 But, when shee saw the attending Nymphs appeare,
 Shee troops amongst them, and diuers her feare.
 Ah, how our faults are in our faces read!
 With eyes scarce ever rais'd, shee hangs the head:
 Nor perks shee now, as shee was wont to doe,
 By ^b *Cynthia's* side, nor leads the starry crew.
 Though mute shee be, her violated shame
 Selfe-guiltie blushes silently proclaime.
 But that a Maid, *Diana* the ill hid
 Had soone esp'y'd: they say, her lie Nymphs did.

Nine ^c Crescents now had made their Orbs compleat;
 When, faint with labour, and ^d her brothers heat,
 Shee takes the shades, close by the murmuring
 And siluer current of a fruitfull Spring.
 The place much prays'd, the streame as coole as cleere
 Her faire feet glads. No Spyes, said she, be here:
 Here will we our disrobed bodies dip.
Calisto blush't: the rest their faire lims strip.
 And her perforce vnclot'h'd, that sought delays;
 Who, with her body, her offence displays.
 They, all abasht, yet loath to hand it spy'd,
 Striuing her belly with their hands to hide;
 Avant, laid *Cynthia*; get thee from our trayne;
 Nor, with thy lims, this sacred Fountaine staine!

This knew the ^e Matron of the Thunderer;
 Whose thoughts, to sifter times, revenge defer:
 Nor long delaie's; for, *Arctus* (which more scorne
 And griefe prouok'd) was of the Lady borne.

Beheld with ire, which turn'd her eyes to flame;
 Must thou be fruitfull too, to blaze my shame;
 And propagate the wrong? And must he be
 A liuing infamie to *Ioue* and me?
 I'll not indur't: That so selfe-pleasing shape,
 Which drew my husband to thy willing rape,
 I sure shall spoile. This said, her haire she wound
 About her hand, and dragg'd her on the ground.

^a *Diana* so called of the
 toiles wherewith they take
 wild beasts, by her first in-
 vented.

^b *Dian* of *Cythera* a moun-
 taine of *Delos*, where she was
 fained to haue bene borne.

^c Increasing Moones.

^d *Apollo*, or the Sunne.

^e *Ioue*.

Her hands, for pittie heau'd (so smooth, so faire!)
 Grew forthwith rough, and horrid with blacke haire.
 Her dainty hands (which, swift deformity
 Converts to pawes) the place of feet supply.
 The mouth, so prays'd by *Ioue* (that late to sin
 Entic't a God) now horribly doth grin.
 And, lest shee might too powerfully beseech,
 Shee instantly bereft her of her speech:
 In stead whereof, a noyse ascends her hoarse
 And rumbling throate, which terror doth inforce;
 Although a Beare, her minde shee still possesse,
 And with continuall grones her grieve expresse;
 With pawes stretcht vpto heauen, accus'd her fate:
 And whom shee could not call, she thought ingrate.
 How oft, afraid to keep the Wood's alone,
 Sought she the house and fields that were her owne!
 How often, chased by the following crie,
 Th'affrighted Huntresse from her hounds did flie!
 Oft she (the Wood's wild foragers espy'd)
 Fogetting what she was, her selfe would hide:
 A Beare, yet trembles at the sight of Beares,
 And Wolues (^a her Father then amongst them) feares.
 When (lo!) ^b *Lycaon's* Grand-child thither drew,
 Thrice fve yeares old, nor of his Mother knew;
 While he pursues the chace and salvage spoyle
 (The *Erymanthian* Woods begirt with toyle)
 Her he encounters. *Arcas* seene, shee stay'd,
 And would haue ta'ne acquaintance. He, afraid,
 Stared vpon her with a constant eye;
 And backward stept, as shee approached nye.
 About to wound her vndefended brest:
 The King of Gods, who did the fact detest,
 With them, the crime with-drew, and both conuaid
 To heauen; now ^c neighbouring Constellations made.
^d *Saturnia* sweld to see her Rivall shine
 Amongst the Starres. Shee stoops to *Neptunes* brine;
 Gray ^e *Tethys* and the old *Oceanus*
 (Grac't by the Deities) accoasting thus:
 Aske you why I, the *Queene* of Gods, am come
 From blest aboads? Another holds my roome.
 When Nights blacke mantle shall the World infold,
 My wounds (those honour'd Starres) you may behold;
 There, where the ^f shortest Circle, at the end
 Of all the turning Axeltree, doth bend.
 Who would not injurie the wife of *Ioue*,
 When our worst punishments preferments proue?
 How great our act! how is our powre display'd!
 Vnform'd a Woman, and a Goddesse made.
 Thus we the guiltie scourge! Thus, thus we our
 Revenge advance! such, and so great our powre!

^a *Lycaon*: of whom in the first booke.

^b *Arcas*, the son of *Calisto* the daughter of *Lycaon*.

^c *Calisto* converted into the greater Beare, and *Arcas* into the lesser.

^d *Iuno*, the daughter of *Saturne*.

^e Esteemed, as by *Orpheus*, the most ancient of the Gods, from whom the rest, as all things besides, had their originall. A tradition from the the Spirits moving vpon the waters (which covered all in the beginning) hatching, as it were, & producing all things out of them.

^f The Arctike Circle.

Let

Let him vnbeast the beast (as heretofore
^a *Phoronis*) and her wanton shape restore.
 Why doth he not *Lycaon's* daughter wed,
 Reiecting me, and place her in his bed?
 But, you who once my carefull ^b *Nurses* were;
 If my indignities doe touch you neere,
 Command you that the ^c seven *Triones* keepe
 Their lazie Waime out of your sacred Deepe.
 From thence, those starres, the price of whoredome, driue;
 Nor let th' impure in your pure Surges diue.

^d They both assent. Her Peacocks to the skyes
 Their Goddesse draw; late stuck with *Argus* eyes.
 Thou too, thou prating Raven, turn'd as late
 From white to blacke, by well-deserued Fate.
 (The spotlesse silver Doue was not more white,
 Nor Swans which in the running Brookes delight:
 Nor yet that ^e vigilant Fowle, whose gaggling shall
 Hereafter free th' attempted Capitoll.)
 Thy tongue, thy tell-tale tongue did thee vndoe:
 And what was white, is now of fable hew.

The Palme, *Coronis*, of *Larissa*, bare
 From all th' *Aemonian* Dames for matchlesse faire.
 Who dearly, ^f *Delphian*, was belou'd by thee;
 As long as chaste, or from detection free.
 But, ^g *Phæbus* Bird her scapes did soone descrie:
 Nor could they charme th' inexorable Spië:
 Whom, flying to his Lord, the Crowe pursewes
 (As talkatiue as he) to knowe the newes;

And, knowing, said: Thy selfe thou dost ingage
 By thanklesse service: slight not my presage.
 Knowe what I was, and am: through all my time
 My actions sift: thou'lt find my faith my crime.
 For ^h *Pallas*, on a day, in chest compos'd
 Of *Attick* Osiars, privately inclos'd
 Her *Erichthonius* ⁱ (whom no Woman bare)
 Committed to the custody and care
 Of three faire Virgin Nymphs, that daughters were
 To Prudent *Cecrops*, ^k who two shapes did beare:
 Nor told what it contain'd; but, charg'd that they
 Her secrets should not to themselves betray.
 These from an Elme I (vnespied) espy.
 Faire *Herse* and *Pandrosa* faithfully
 Performe their charge. *Aglauros* then did call
 Her fearefull sisters, and vnties with-all
 The wicker Cabinets, whose twigs containe
 An infant, rayfed on a Dragon's strayne.
 This, I my Goddesse told; and for reward,
 Am now cashiered from *Minerva's* Guard,
 The ^l Bird of Night preferd. Beware by mee:
 Not too officiously tell all you see.

^a *Io*; the sister of *Phoronis*,
 who succeeded *Inachus* in
 the kingdome of *Argos*.

^b The *Aire*, which is *Iuno*, be-
 ing nourished by *Oceanus* &
Tethys; of the element of
 water.

^c The greater & lesser Beare,
 Those seaven starres re-
 sembling a Plow-share, and
 thereof called *Triones*.

^d In that they never set to
 those that are on this side
 the Northerne Tropicke.

^e The *Gaules*, attempting to
 scale the Capitoll by night,
 were discovered by the gag-
 gling of *Geese*, and repulsed by
Marcius, for the same surna-
 med *Capitolinus*.

^f *Apollo*, of *Delphos*, where he
 had his most celebrated
 Temple.

^g The *Raven*.

ERICHTHONIVS

^h *Minerva* called *Pallas* of the
 shaking of her Launce.

ⁱ See the Comment.

^k See the Comment.

^l The *Oule*.

Truth

Truth is, I neuer to that place aspir'd.
 She gaue it me, vnought-too, vndesir'd:
 Were *Pallas* askt, though angry, yet knowe I
 That angry *Pallas* would not this deny.
 Me had King *Coronëus*, great in fame.
 Through happy *Phocis*, by a royall Dame.
 Rich suiters I (despise me not) had store:
 My beautie wrackt me. Walking on the shore,
 As leasurely as now I vse to goe,
 Cold *Neptune* saw me, and with lust did glowe.
 The time, his prayr's, and prayses spent in vaine;
 What would not yeeld, he offers to constrainc;
 And followes me that fled. The harder strand
 Behind me left, and tyr'd with yeelding sand,
 To Gods and Men I crie. No humane aid
 Was then at hand: * a Maid releues a Maid.
 For, as to heauen my trembling armes I threw;
 My armes cole-black with houering feathers grew.
 My Robe I from my shoulders thought to throwe:
 But, that was plume, and to my skin did growe.
 With hands to beat my naked brest, I trie:
 But, neither brest to beat, nor hands, had I.
 Running, in sand I sunke not as before;
 But, me the scarce-toucht Earth, vnburden'd bore.
 Forth-with, I lightly through the Ayre ascend;
 And on *Minerva*, without blame, attend.
 But, what was this; when she, whose wicked deeds
 Vnwoman'd her, in our lost grace succeeds?
 For, know (no more then through all *Lesbos* spread)
Nyctimene defil'd her Fathers bed.
 Though now a Bird; yet, full of guilt, the sight,
 The Day, she shuns, and masks her shame in Night.
 About her, all our winged troops repayre;
 And, with inuestiues, chace her through the Ayre.
 To her, the Rauen: Mischiefe thee surprise
 For staying me. Vaine Omen's I despise;
 Then, forward flew; and told the hurtfull truth
 Of lost *Coronis*, and th' *Aemonian* Youth.
 The harp drops from his hand: and from his head
 The Laurell fell: his chearfull colour fled.
 Transported with his rage, his bow he tooke,
 And with inevitable arrow strooke
 That brest, which he so oft to his had ioyn'd:
 Shee shrieks; and from the deadly wound doth wind
 The biting steele, pursu'd with streames of blood,
 That bath'd her pure white in a crimson Flood:
 And said; Though this be due, yet, *Phabus*, I
 Might first haue teem'd: now, two in one must die,
 Shee faints: forc't life in her blood's torrent swims:
 And stifning cold benums her senselesse lims.

* *Minerva*.

NICTIMENE.

b The daughter of *Nyx*
King of *Lesbos*.CORONIS OF
LARISSA.c *Elphius*.

His

His crueltie, to her he lou'd, too late,
 He now repenteth, and him-selfe doth hate,
 Who lent an eare, whom rage could so incense:
 He hates his Bird, by whom he knew th' offence;
 He hates his Art, his quiver, and his Bowe;
 Then, takes her vp, and all his skill doth shoue.
 But (ah!) too late to vanquish Fate he tries;
 And surgerie, without successe, applies.
 Which when he saw, and saw the funerall pyle
 Prepared to deuoure so deare a spoyle;
 He deeply grones (for no coelestiall eye
 May theada teare) as when a Cow stands by
 And lowes alowd to see th' advanced mall
 Vpon the fore-head of her suckling fall.
 And now vnear'd-for odours powr'd vpon her;
 And vndue death with all due rites doth honour.
 But, *Phabus*, not induring that * his seed
 (And that by her) the greedie Fire should feed,
 Snatcht it both from her womb, and from the flame;
 And to the ^b two-shap't *Chiron* brought the same.
 The white-plum'd Rauē, who reward expects,
 He turnes to black; and for his truth reiects.

It pleas'd the * Halfe-horse to be so imploy'd;
 Who in his honourable trouble loy'd.
 Behold: the *Centaure's* daughter with red haire,
 Whom formerly the Nymph *Caricle* bare
 By the swift River, and *Ocyroë* nam'd;
 Who had her Father's healthfull Art disclaym'd,
 To sing the depth of Fates: Now, when her brest
 Was by the prophecyng rage posselt,
 And that th' included ^d God inflam'd her minde;
 Beholding of the Babe, she thus divin'd:

Health-giuer to the World, grow Infant, grow;
 To whom mortalitie so much shall owe.
 Fled Soules thou shalt restore to their aboads:
 * And once against the pleasure of the Gods.
 To doe the like, thy ^f Grand-fires flames denie:
 And thou, begotten by a God, must die.
 ‡ Thou, of a bloodlesse corps, a God shalt be:
 And Nature twice shall be renew'd in thee.
 And you, deare Father, not a Mortall now;
 To whom the Fates eternitie allow;
 Shall wish to die, ^h then when your wound shall smart
 With Serpents blood, and slight your helpleffe Art.
 Relenting Fates will pittie you with death,
 Against their Law, and stop your groning breath.

Not all yet said, her sighs in stormes arise;
 And ill-aboding teares burst from her eyes.
 Then, thus: My Fates prevent me: lo, they tie
 My falt'ring tongue, and farther speech deny.

^c *Æsculapius*.

^b The iust Centaure; the in-
 uenter of Chirurgery: of
 whom that art is so called.

THE RAVEN.

^c *Chiron*.

^d *Apollo*, the author of Pre-
 phcie.

ÆSCVLAPIVS.

^e For reioyning the scatte-
 red lims of *Hyppolitus*.
^f *Iupiter*; the Father of *Apollo*,
 as he of *Æsculapius*.

^g See the Comment.

CHIRON

^h Hurt in the foot by the ca-
 suall fall of one of *Hercules*
 arrowes infected with the
 blood of *Hydra*.

OCYRRHOE.

Alas!

Alas ! these Arts not of that value be,
 That they should draw the wrath of Heaven on me !
 O, rather would I nothing had fore-knowne !
 My lookes seeme now not humane, nor my owne.
 I long to feed on grasse: I long to run
 About the spacious fields. Woe's me, vndone !
 Into a Mare (my kindred's shape) I grow:
 Yet, why throughout ? * my Father but halfe so.

* Centaure.

The end of her complaint you scarce could heare
 To vnderstand: her words confused were.
 Forth-with, nor words, nor neighings, she exprest;
 Her voice yet more inclining to the beast:
 Then, neigh'd out-right. Within a little space,
 Her down-thrust armes vpon the Meddow pace.
 Her fingers ioyne: one hoofe fūc nayles vnite:
 Her head and neck enlarge, not now vpright:
 Her trayling garment to a trayne extends:
 Her dangling haire vpon her crest descends:
 Her voice and shape at once transform'd became:

^b *Euppie*: which signifies the faire Mare.

APOLLO A
 HEARDS-MAN.

^b And to it selfe the Monster giues a name.
 Old *Chiron* weeps, and *Phæbus*, vainly cries
 On thee to change the changelesse Destinies.
 Admit thou could'st: thee, from thy selfe expeld,
 Then *Elis*, and *Messenian* pastures held.

It was the time when, cloth'd in Neat-herds weeds,
 Thou play'dst vpon vnequall seuen-fold Reeds:
 Whil'st thee thy Pipe delights, whil'st cares of loue
 Thy soule possesse, and other cares remoue;
 Thy Oxen in the fields of *Pylus* stray:

^c *Mercury*.

Observed by the crafty ^c sonne of *May*,
 Forthwith he secretly conueyes them thence,
 In vntract Woods concealing his offence.

BATTUS.

^d Celebrated by *Hom-er*: this *Neleus* was King of *Pylus*, and Father to *Nestor*.

None saw but *Battus*, in that Country bred;
 Who wealthy *Neleus* ^d famous horses fed.
 Him only he misdoubts: then, (t'ane a-part)
 Stranger, said *Mercury*, what ere thou art;
 If any for this Herd by chance enquire,
 Conceale thy knowledge: and receiue, for hire,
 This white-hair'd Cow. He tooke her, and reply'd,
 Be safe; thy theft shall sooner be descry'd
 By yonder stone, then me; and shew'd a stone.
Ioue's sonne departs, and straight returnes vnknowne
 (A seeming Clowne in forme and voice) who said:
 Saw'st thou no Cattle through these fields conuay'd?

^e Such vaine and superfluous repetitions were called in Greeke *Battologies*, from whence *Battus* an idle Poet, is here covertly taxed by *Ouid*.
^f *Mercury*; in that the supposed Messenger and interpreter to *Iupiter*.

Detect the theft; in their recoverie joyne:
 And, lo, this Heifer, with her Bull, is thine,
 He (the reward redoubl'd) answer'd: There
 Beneath those hills, beneath those hills they were.
 Then, ^f *Hermes*, laughing lowd; What, knaue, I say,
 Me to my selfe; me to my selfe betray?

Then

Then,^a to a Touch-stone turn'd his perjur'd brest;
Wholenature now is in that name exprest.

Hence, he, who beares the ^b Caduceus, springs
Through boundlesse ayre; & views, from stretcht-out wings,

^c Munychian fields, ^d Minerva's loued soyle,

^e Lycaum, exercis'd with learned toyle.

By chance, vpon that day it did befall,

When to her Fane, prepar'd for festivall,

In crowned baskets on their shining haire,

The Virgin-trayne her sacrifices bare:

Returning, these the winged God doth view;

Who not forth-right, but in a circuit flew.

As when a greedie Kite fresh entrailles spies,

Fearing to stoop for those that sacrifice,

Strikes circles through the ayre, nor farre remoues;

But, with fixt eyes reverts to what he loues:

So, swift ^f Cyllenius o're the Attick towers,

In ayrie windings circularly scouers.

As ^g Lucifer out-shines each other Starre;

As silver Phæbe, Lucifer, so farre

Did *Herse* all the other Virgins stayne;

The glory of that pomp, and of her trayne.

Loue-stuck, he burnes as in the Ayre he hung.

A bullet by ^h Balarian Slinger flung,

Increaseth so in fervor as it flies;

And findes the fire it had nor, in the skyes.

From Heauen, he stoops to more affected Earth:

Not now disguis'd like one of humane birth;

Such confidence his beauteous parts impart;

Which, though diuine, he striues to grace by Art.

He curls his haire; his mantle, wrought with gold;

He in the most becomming garb doth fold;

And his fine feet adorne: then, in his hand

Takes his ⁱ sleep-causing and expelling wand.

Three roomes there were within the faire coniect

Of *Cecrop's* house, with Ivory arches deckt.

Pandrosa and *Aglauros* on each side

Of *Herse* lay; *Aglauros* first espy'd

The fly-approaching *Mercury*: his name

Shee boldly asks, and why he thither came:

To whom, ^k *Pleione's* nephew: He am I

Who on *Ioue's* errands (*Ioue*, my Father) flie:

And to be plaine; to *Herse* faithfull proue:

And be an Aunt vnto our fruitfull loue.

Thy sister's beauties this repaire inforce:

I pray thee of a Louer take remorse.

So star'd she on him, and as much amaz'd;

^l As when she on *Minerva's* secrets gaz'd:

Who asks a masse of treasure for her hire;

And, till 'twere payd, constrain'd him to retire.

^a The touch-stone is called
Index: which also signifies an
Intelligence, or tel-tale
^b *Mercuries* Rod, which sig-
nifies a reconciler of dissen-
sion.

^c A Promontory neere the
Haven of *Athens*, where *Mu-
nychius* built the Temple of
Diana.

^d *Attica*, sacred to *Minerva*.

^e The Philosophie Schooles
which stood in a Grove
without the wals of *Athens*.

^f *Mercury*, of *Cyllene*, a moun-
taine of *Arcadia*, where hee
was borne.

^g The Morning Starre.

^h The inhabitants of the *Ba-
laries* (two Ilands now called
Maiores and *Minors*) renow-
ned for their slings.

ⁱ His *Caduceus*. See the Com-
ment.

AGLAUROS.

^k *Mercury*: of his Grandmo-
ther *Pleione*, the wife of *Atlas*
and mother of *Maia*.

^l Whereof a litle before.

In A

H

Warres

^a *Pallas*. See the Commentary on the first Booke.

^b The refulgent shield which was given her by *Jupiter*: so called of the goat-skin which covered it.

^c *Erichonius*: the sonne of *Vulcan*, who is fained to reside at *Lemnos*, in regard of the heat of that Earth so soveraigne for sores & diseases.

^d *Pallas*.

^e *Pallas*: of the Lake *Tyrrus*, where first shee was seene in her warlike habiliments; or rather of her wisdom.
^f Daughters of *Cecrops*.

^a Warres angry Goddesses cast on her a looke
That darted fire; and fetcht a sigh which shooke
Her bosome, with the ^b *Aegis* which shee wore:
Who calls to minde, how shee, not long afore,
Profanely did, against her faith, discover
The ^c *Lemnian* issue, borne without a Mother:
Now to her sister, to the God ingrate,
And by so base a meanes t'inrich her state.

Forth-with to *Envie's* caue her course she bent,
Furr'd with black filth, within a deepe descent
Betweene two hills; where *Phabus* never showes
His chearfull face; where no winde ever blowes:
Repleat with sadnesse, and vnactive cold;
Devoid of fire, yet still in smoak enrol'd.
Whether when as ^d the fear'd in battell came,
Shee staid before the house (that hatefull frame
Shee might not enter) and the darke doore stroke
With her bright lance; which straight in sunder broke.
There saw she *Envie* lapping *Vipers* blood;
And feeding on their flesh, her vices food:
And, hauing seene her, turn'd-away her eyes.
The Caitiffe slowly from the ground doth rise
(Her halfe-devoured Serpents laid-aside)
And forward creepeth with a lazie stride.
Viewing her forme so faire; her armes, so bright;
Shee groan'd, and sigh't at such a chearfull sight.
Her body more then meager; pale her hew;
Her teeth all rustie; still shee looks askew;
Her breast with gall, her tongue with poyson sweld:
Shee only laught, when she sad fights beheld.
Her ever-waking cares exil'd soft sleepe:
Who lookes on good successe, with eyes that weepe;
Repining, pines: who, wounding others, bleeds:
And on her selfe revengeth her misdeeds.
Although ^e *Tritonia* did the Hag detest;
Yet briefly thus her pleasure she exprest:
Aglauros, one of the ^f *Cecropides*,
Doe thou infest with thy accurst disease.
This said, the hastie Goddesses doth advance
Her body, with her earth-repelling lance.
Envie cast after her a wicked eye,
Mutters, and could for very sorrow die
That such her power: a snaggy staffe then tooke
Wreathed with thornes; and her darke Caue forfooke.
Wrapt in black clouds, which way so ere shee turnes,
The Corne she lodges, flowrie pastures burnes,
Crops what growes high; Townes, Nations, with her breath
Pollutes; and Vertue persecutes to death.
When shee the faire *Athenian* towres beheld,
Which so in wealth, in learned Arts exceld,

And

And feastfull Peace; to crie she scarce forbears,
 In that she saw no argument for teares.
 When shee *Aglauros* lodging entred had,
 Shee gladly executes what *Pallas* bade:
 Her cankred hand vpon her brest she lai'd,
 And crooked thornes into her heart conuay'd,
 And breath'd in bainefull poyson; which she sheads
 Into her bones, and through her spirits spreads.
 And that her envy might not want a cause;
 The God in his diuineſt forme shee drawes:
 And with it, ſets before her wounded eyes
 Her happy ſiſter, and their nuptiall ioyes:
 Augmenting all. Theſe ſecret woes excite,
 And gnaw her ſoule. Shee ſighs all day, all night;
 And with a ſlow infection melts away,
 Like Ice before the Sunnes vncertaine ray.
 Faire *Herſe's* happy ſtate ſuch heart-burne breeds
 In her black boſome, as when ſpiny weeds
 Are ſet on fire: which without flame conſume,
 And ſeeme (ſo ſmall their heat) to burne with fume.
 Oft ſhee reſolues to die, ſuch ſights to ſhun:
 Oft, by diſcloſing, to haue both vndone.
 Now ſits ſhe on the threshold, to prevent
 The Gods acceſſe; who with loſt blandiſhment,
 And his beſt Art, perſwades. Quoth ſhee; forbear,
 I cannot be remou'd, if you ſtay here.
 I to this bargaine, he reply'd, will ſtand;
 The figured doore then forces with ^a his wand.
 Striuing to riſe, to ſecond her debate,
 Her hips could not remoue, preſt with dull waight.
 Again ſhee ſtruggl'd to haue ſtood on end:
 But, thoſe vnſupple ſinewes would not bend.
 Incroaching cold now enters at her nayles:
 And lack of blood her veines blew branches pale's.
 And as a Canker, ſlighting helpleſſe Arts,
 Creeps from th' infected to the ſounder parts:
 So by degrees the winter of wan Death
 Congeales the path of life, and ſtops her breath:
 Nor ſtroue ſhe: had ſhe ſtroue to make her myne,
 Voice had no way; her neck and face now ſtone.
 There ſhee a bloodleſſe Statue ſate, all freckt:
 Her ſpotted minde the Marble did infect.

When ^b *Atlantiades*, on her, prophane
 Of tongue and heart, this ſharp revenge had ta'ne;
 He from ^c the Cittie, nam'd by *Pallas*, flew
 On mounting wings, and vnto heauen with-drew.
 With whom, *Ioue* thus (his loue concealing) ioynes:
 Thou, faithfull Miniſter to my deſignes,
 Shoot ſwiftly through the Ayre vnto ^d that Land,
 Whoſe borders North-ward of thy Mother ſtand,

H 2

^a His Caduceus.

EVROPA.

^b Mercury: of *Atlas*, the father
 of his mother.
^c *Athen*: See the Comment
 on the ſixth booke.

^d A part of *Phenicia*, which
Maia the mother of *Mer-*
cury, one of the *Pleiades*, be-
 holds from the South.

Which

a Europa, the daughter of King Agenor.

b The South Wind.

c Europa.

Which those Inhabitants *Sidonians* name:
Behold, you royall Heard: conduct the same,
From not farre distant Mountaines, to the shore.
This he dispatcht, with speed that went before
A humane thought. There, oft the *a* princely Maid,
Accompany'd with *Tyrian* Virgins, play'd.
Loue and high Majestie agree not well;
Nor will together in one bolome dwell.
That Powre, from whom, what-ere hath being, springs;
That King of Gods, who three-fork't lightning flings;
Whose nod the World's vnfixt foundation shakes,
The figure of a sensuall Bull now takes:
And, lowing, walkes vpon the tender grasse
Amongst the Heard; though he in forme surpasse.
His colour whiter then vntroden snow,
Before still-moist and thawing *b* *Auster* blow.
The flesh, in swelling rowles, adorne his neck:
His broad-spread brest, long dangling dew-laps deck.
His hornes, though small, yet such as Art invite
To imitate, then shining gemmes more bright:
His eyes no wrath, his browes no terror threat;
His whole aspect with smiling peace repleat.
The beast, *c* *Agenor's* daughter doth admire,
So wondrous beautifull, so void of ire.
Though such, at first shee his approach did dread,
Yet forthwith toucht; and then with flowres him fed.
The Louer joyes: till he his hopes might feast,
He kist her hands, ah, scarce deferres the rest!
Now, on the springing grasse, he frisks and playes:
His sides now on the golden sands he layes.
Her feare subdu'd, shee strokes his profferd brest:
Her Virgin-hands his hornes with garlands drest.
The royall Maid, who now no courage lackt,
Ascends the Bull, not knowing whom shee backt.
He, to the Sea approaching, by degrees
First dips therein his hooves, anon his knees;
Then, rushing forward, beares away the prize.
Shee shrieks, and to the shore reverts her eyes:
One hand his home, the other held behind;
Her lighter garments swelling with the wind.

VPON

VPON THE SECOND BOOKE OF OVIDS METAMORPHOSIS.

THe entrance into this second booke is through the glorious Pallace of the Sunne: wherein, as some coniecture, he intimates the temple of Apollō; with the Portico and Library, built by Augustus. The materialls, gold, precious stones, and ivory: the workeman Mulciber; a name of Vulcan, which signifies to mollifie, in that fire mollifies mettall, and subiects it to the will of the Artificer. In this description our Poet imitates Homer in the sheild of Achilles; and is imitated by the moderne in their Screenes and Arasses. The Sunne is cloathed in a robe of scarlet, onely proper to Princes and Magistrates, expressing their power of inflicting death by that bloody colour; which private men were of old forbidden to weare, or resemble in any part of their garments. But he a King of the other Starres, from whom they receaue their honour: his courtiers, the Houres, Dayes, Months, Yeares, and Ages; the Spring, Summer, Autumne, and Winter: being not only their Lord and moderator, but their father; the measure and vicissitude of Time proceeding from his motion. Wherefore diuine Reason, saith Macrobius, and not superstition, made the Poets, who in their fables of the Gods did not sweare from the truth of Philosophy, to referre all the rest that are vnder the sky to the various faculties of the Sun, as insinuated by his seuerall appellations; governing the coelestiall lights, and disposing of their influences: the multiplicity of the Gods no other then the names of his particular virtues. The ex-
ring World at the first acknowledging those onely for Gods whom they saw with their eyes, and of whose glory and bounty they were sensible.

Phœbus acknowledgeth Phaeton for his son: he desires a confirmation: who bids him aske what he will; and binds the performance by an irrevocable oath, the oath of the Gods, infernall Styx; here called their feare and terror: acknowledging therein a greater power then their owne, vnto which they were lyable: and wish all their mortality: for why should they feare what they neuer could see, vnlesse vnto death obvious? Why (saith Lactantius) should men cast their eyes vnto Heaven, and sweare by those Gods who descend themselves into hell, and there found that which with terror they adored? Styx is a fountaine in Arcadia at the foot of Monacris the water thereof is a violent payson, and so corroding that nothing can containe it but the hoofe of a Mule. With this Alexander (as is suspected) was made away, by the treason of Antipater; not without some aspersion vpon Aristotle. Nor is such a virulency incredible, contracted from the quality of the earth in her subterren current, whose exhalations I haue scene, in a dry and lightsome caue betweene Naples and Putzoll, to kill a dog in as short a time as I am in telling of it. From the sad effects of this fountaine, and as sad a name (for Styx as Regius expounds it, signifies sorrow) was that fabulous Riuer derived, which in winding mazes nine times infolds the infernall Monarchie. It is fained that Styx sent her daughter Victory, the joyfull issue of a sorrowfull mother, to assist the Gods in their warres against the Gyants: in recompence receauing this honour from Iupiter, that who so euer forswore themselves by her name should for nine yeares be banished from their counsills and festiualls. Thus interpreted by Aristotle, that as water was held to be the first and most ancient of all things, so nothing is to be preferred before, or is more holy and venerable, then the religion of an oath. But perhaps more accuratly by the Vicount of Saint Albons: How leagues betweene Princes, though confirmed by oath, together with the bonds of merit, nature, or alliance,

PHAETON.

Styx.

are commonly no longer of validity then they stand with the Reasons of state, and peculiar utility. Nely the obligation of necessity (represented by Styx, that farrall and vnrepassable riuer) abideth firme and vnuiolable; since the breach thereof is punished with a suspension from the festiualls of the Gods; vnder which, by the Ancient, the lawes, immunities, plenty and felicity of a kingdome were deciphered. Ambitious Phaeton demaunds of his father the guide of his chariot for one day, & therein his owne ruine. God could not punish a man more sometimes then in granting him his desires.

quid enim ratione timemus,
Aucupimur? Quid tam deo pe le concipis, vte
Constat non paritateat, votig, peroffi
Evertere domos totas optantibus
Dy faciles. Iuv. Sat 10.

What iustly feare or hope wee? what begunne
So well, or wisht for; but wee wish vndone?
The easie Gods by granting vs our owne
Requests, our fortunes oft haue ouerthrowne.

To confirme an indefinite promise by oath is altogether unlawfull: for the breach thereof is a sinne, and the performance, not seldome a greater: as instanced by Iephtha and Herod. So here the father by his indulgencie destroyes his son, and graunts what an enemy would haue desired. Phœbus goes about to deterre him by the difficulty, horror, and danger of the enterprize. Seneca makes the generous youth reply: I like the way, and long to ascend: this, wherewith you thinke to affright, incites me: there would I stand where the Sun himselfe trembles. Virtue mounts aloft, it is the part of a poore and lazy Spirit to pursue safe things. But those hot horses disdain to obay so weake and vnskilfull a manager: they stray from their bounds, and follow their fury, till by their irregularity they had set the whole World on a combustion. When Iupiter, least all should be deuoured in one fire, stroke the Chariot and Charioter with lightning: who fell, like a falling star into Eridanus.

Phaeton, King of the Thesports and Molossians, was said to haue beene the sonne of Phœbus, and to haue fallen from his fathers charriot, in that he first assayed to find out the course of the Sun; but was by his death prevented. And in those dates there fell such abundance of fire from heaven (which Ficinus coniectures to be the same that is mentioned by Moses) as destroyed many of the Easterne regions: whereupon it was fained that his misguidance had set the whole world on a conflagration. But physically he is said to be the sonne of Phœbus; because Phaeton is, as the name it selfe signifies, a bright and burning inflammation, which proceeds from the Sunne: Clymene, or the water, his mother; from whom those exhalations are by the Sunne attraited. These set on fire procure a vehement heate: and therefore, the inflammation of those vapors is the son of these parents. Thunder and lightning necessarily succeed such excessive feruor: for which cause he is said to be strooke with lightning by Iupiter: and to fall into Eridanus; in that such droughts are commonly followed by inundations: That Riuer, for this good service, being made a caelestiall Constellation.

This fable to the life presents a rash and ambitious Prince, inflamed with desire of glory and dominion: who in that too powerfull, attempts what so euer is above his power; and giues no limits to his ruining ambition.

Audax omnia perpeti
Gens humana ruit per uelutum nefas.
Audax Iapetigenus
Ignem fraude mala gentibus intulit:

Prepar'd for vengeance, desperate men
On crimes forbidden madly run.
From Heauen audacious Iaphets son
To mortalls fire conuaide by theft:

Pale troopes of new diseases then
 Sad Earth of her sick sons bereft;
 And certaine Death, before but slow,
 Did with a swifter motion goe.
 Bold Dædalus through empty ayre
 With wings, not giuen by Nature, flew.
 Herculean labors Hell subdew.
 Hard nothing is t'adventrous man.
 Even heauen it selfe affect we dare
 By our vast follies: no, nor can
 Ioue lay his vengefull thunder by;
 Still vrg'd by our impiety.

*Post ignem æthereæ domo
 Subductum, macies & nova febrim
 Terris incubuit coherens:
 Semotisq; prius tarda necessitas
 Letho corripuit gradum.
 Ex ætheris vacuum Dædalus aëra
 Pennis non homini datus.
 Perripit Ascheronæ Herculeus labor.
 Nil mortaliū arduum est,
 Cælum ipsum petimus stultis; neq;
 Per nostrum patimur scelus
 Iracunda Iouem pomere submina.
 Horat. l. i. ode 3.*

In that rash and vnexperienced, he is said to be a boy, and refractory to counsell (with out which, Power is her owne destruction) and therefore altogether unfit for gouernment; which requires mature advice, and supernaturall knowledge, it being of mortall things the most difficult. The first ascent is steepe and painefull; the whole race full of care, of feare, and danger of precipitation; pursued by envy, detraction, and practise; encountering with Bulls, Centaures, Lyons, Scorpions, and such-like monsters; too powerfull subiects, who with their ambition and factions disturbe the publique tranquillity. The Horses of the Sun are the common people; unruly, fierce, and prone to innovation: who finding the weaknesse of their Prince, fly out into all exorbitancies to a generall confusion. These, by the advice of Phœbus, are rather to be curbed then incensed, not by cruelty, but a moderate severity: well instituted and well executed lawes being the proper reynes to such horses. So Princes are to run a regular course, and follow the steps of their noble Progenitors: neither to incline to the right hand nor the left; not to ascend too high, nor descend too low: (as Apollonius answered Adrian, that Nero lost his empire by the sometimes over-strung; and sometimes too much slacking the strings of his instrument:) Pride diminishing loue, and facility authority: or to attempt what is aboue their power, or to fall beneath it, the middle way being only safe, which not obserued by our lusty Phaeton accelerates his ruine. This also may allude vnto those, who straying from their proper spheares, their kingdomes; set the World on fire with the flame of warre, which seemes too little for their insatiate ambition.

One World suffic'd not the Pellaan King:
 Th'vnhappy Youth sweats in that narrow ring:
 As if to Gyarus sea-girt rocks confin'd.
 But Babylon oncentred, this great Mind
 A little Vrne-contents. Death onely can
 Define the true dimensions of a man.

*Vnus Pellæo iuueni non sufficit orbis
 Aëstuat infelix angusto limite mundi.
 Vt Gyarus clausus scopulis, paruaq; Seripho,
 Cum tamen a sigulis minimum intraveris
 urbem
 Sarcophago contentus eris. Ators sola fatetur
 Quanta sint hominum corpora cuncta---
 Iuv. Sat. 10.*

To whom Cyrus, and Attila the Hun, may be added, no lesse plagues to mankind, then devastating conflagrations: all perishing in the end by the lightning of the diuine vengeance.

They attribute a Charriot to the Sun in regard of the swiftnesse of his motion, & The Charriot of the to expresse what is beyond the object of the sense by that which is subiect vnto it: Sunne. they make it of Gold and reflecting stones, in regard of his splendor; and that Gold is the mettall appropriated to that Planet, bestowing riches on those in whose nativity he predominates. In the wheeles of the celestiall chariots they placed eight spokes

spokes to declare how the celestiall motions about the eighth spheare were beyond the extent of humane obseruation. His horses, as their names expresse, are no other then light and heate; whereof the Sun is the fountaine. Wherefore horses and chariots were consecrated vnto him by the Idolatrous Iewes; as the former sacrificed by the Persians and Lacedemonians. His horses are harnessed and brought forth by the houres, which are the ministers of time.

The tract of his wheelles, is the Ecliptick line, and the beasts he encounters the signes in the Zodiack. But this is his annuall course, and not his diurnall, wherein he describes almost a parallell to the Equinoctiall. He was held for a God, in that the author of life, of health, and producing whatsoever is beneficiall to man. Reputed by the ancient, The image of God in the World; inspiring our minds with wisdom and iustice: in himselfe an example of gouernment, iustice, and munificency.

Lucifer.

Lucifer (that is, a bringer of light) is here said to fore-runne Aurora, or the morning; and last of all to resigne his place, in that the last starre which shineth. This is the beautifull Planet of Venus; which, when it riseth before the Sunne, is the Morning starre, and setting after it, the Evening.

*Qualis est primas referens tenebras
Nunius Notus, modo lotus undis
Hesperus, pulsus iterum tenebris
Lucifer idem. Sen. in Hipp.*

Now Sea-bath'd Hesperus, who brings
Night on, and first displaies, his winges:
Now, radiant Lucifer, who day
Exalting, chafes night away.

Aurora.

In regard that her course is sometimes swifter then the Sunns, and at an other time slower; yet neuer farre off, and fulfilling the same period. A part of the yeare she is about him; and then most refulgent, in that halfe illuminated by his raies: shining too vs-ward: & a part beneath, when appearing horned; as found out by the new perspectiues. As Lucifer Aurora, so Aurora vsers the Sunne, which is the light reflecting from his orbs before he ascendeth our Horizon, vpon the grosser ayre, and condensed vapors: and from thence throwne downe, as from a concave glasse, by repercussion. In winter, for want of heat to raise the low exhalations, the twilight is shorter: in Summer long; and longer as neerer to the Arcticke circle, by reason of the oblique descent of the Sun: in so much as they then in Scotland haue little night, and none at all farther Northward. Twilight begins with vs for the most part when the Sunne is 19 degrees beneath our Horizon: which is about an houre and a quarter before, or after, his rising or setting. Homer calls the Morning rosy-fingered; and here our Poet strewes her purple gates and galleries with roses; (fained to spring from the blood of Venus, in regard of their sweetnesse and beauty) yet is not really red, but so appears through the imbecillity of our sight, and interposition of thicke rising vapors; light and darknesse procures a red, as formerly alleadged out of Aristotle.

Falling Starres.

He resembles Phaetons fall to a falling starre, or that seemes to fall; which was timely added; although those fires which dart by night through the aire are so called. For one starre would ouerwhelme the whole earth; which in his owne nature is weightlesse, and not subiect to descend. These Meteors are round and compacted exhalations; which inflamed aloft, are strooke downe by the aeriall cold: and carry the name of starres, in that they resemble them both in forme and splendor; whose sloughs according to the vulgar receipt, we see often to ly on the ground like gelly.

Phaeton is said to be intombed by the Naiades, in that water extinguisheth fire. It was the custome of the Ancient not to bury those bodies which were slaine by lightning:

lightning: but only to intrench them about; since no Beast nor Bird would feed on their flesh, and with all as they supposed not subiect to corruption.

The Heliades, the daughters of the Sunne (for so the name signifies) with immoderate griefe bewaile the death of their brother; and amidst the imbracements of their distracted mother are turned into Poplars. Great sorrowes stupifie, and wee loose the apprehension of griefe by too much griening: more deeply wounding women then men; in regard of their naturall imbecillity. Two of these sisters he names: Phaethusa, which signifies ardor; Lampetia, shining; and here unnamed Pasiphae, which is all-inlightning. These are no other then the vertues and efficacy of the Sunne in naturall bodies. They are said to haue beene turned into trees; in that by moisture, which is Clymene, and the heat of the Sun, all vegetatiues are produced. The Poplar affects the water, and therefore the scene of this transformation is placed on the bankes of Eridanus.

The teares of these weeping trees convert into Amber: which is only the gum they expell by their inward vigour: and by the fine passage or straining of the iuice through the wood and barke, becomes so translucent and shining. But this by the scoffer Lucian is exploded, who reports that he could neither there heare of Amber; nor see any poplar trees by that River: although Pliny writes that the women thereabout accustomed to adorne themselves with the same. Yet if this be the marrow of a tree, then most likely of the Pine, in that they resemble one another in smell; which falling on the ground, either thickned by heat or hardned by cold, is carried into the Sea by high-rising tides, or the swelling of Rivers, and cast vpon forraine shoares; whereof no small quantity is at this day found on our coasts. That it was liquid at first is apparent by the flies and creeping things which therein are often inclosed. Whereof Martial:

The Bee which Phaethusas teares inclose,
As if intomb'd in her owne Nectar showes.
The merit of so great an industry:
For like enough she so desir'd to die.

And againe:

The gem-like liquor on the viper falls,
As on the Poplars weeping branch shee crawles:
While wondring how detain'd in that fat dew,
Insensatiue in congeal'd Amber grew.
Thine, Cleopatra, now no more preferre;
The Viper hath a nobler Sepulcher.

More durable then the monuments and imbalming of Princes: for bodies prohibited, that they neither turne into ayre, being separated from the same, nor enter into the bodies adiacent, as of a contrary qualitie, nor haue in themselves a circulation, they will never change; however in themselves corruptible. But Agricola a diligent searcher into the nature of Mineralls, will haue it a kinde of Bitumen, rising out of the earth by the shore: the yellow Amber being perhaps the one, and the white the other. The greatest quantitie hereof is found about the Baltick Ocean, & those Northerne Regions. Boetius writes that in Shetland a peece was taken vp as big as a horse: the Priest and his Parishioners not knowing what it was, imploid it for Frankinsence.

Cygnus King of Liguria repaires to the Funerall of Phaeton: and while he bewailes the fate of his kinsman, is turn'd into a Swan; delighting in the contrary

PHAETONS
SISTERS.

The teares of
Poplars.

At latet, & lucet Phaetontide condita gutta,
Vt videntur apia neclare clausa suo.
Dignum tantorum presium tulit illa laborum
Credibile est ipsam sic voluisse mori.
Lib 4 Ep 32.

Flentibus Heliadum ramis dum Vipera ser-
pit,
Fluxit in obstantem succina gemma seram.
Qua dum miratur pinguis se rare teneri,
Concreto riguit vinclarepente gelu.
Ne tibi regali placeas, Cleopatra, sepulchro
Vipera si tumulo nobiliare iacet,
Epigr. 59.

CYGNVS

Element

Element to fire, and not mounting aloft, as detesting Iupiter: agreeing with the nature of this Foule, wherewith that river aboundeth. Pausanias writes that he was a Prince much addicted to Musick (as all the Ligurians by his example) and therefore fained to haue bene after his death converted into that musicall Bird by Apollo: dedicated vnto him, not only for the harmony of his voice, but propheticall fore-knowledge; who foreseeing his death, entertaynes it with songs & reioycings.

*Sic, ubi fata vocant, vatis abiectus in herbis
Ad vada Meandri concinit albus Olor.
Ovid. Epist. Did.*

The dying Swan, adorn'd with siluer wings,
So in the fedges of Meander sings.

But who ever heard a Swan sing? A fiction invented by Greece, the mother of fables, perhaps to beautify their Poems. For such is the sweetnesse and power of Poesie, as it makes that appeare, which were in prose both false and ridiculous, to resemble the truth; and with such an incredible delight imprints it in the mindes of the hearers, as cannot be easily out-raced. This musicall King informes vs, that Princes should not like Nero indeavouir to perpetuate their names by such sciences (although commendable in their moderate vse) least they loose their owne shape, that is, the estimation of their wisdom which is only to be preserved and exalted by a wise and temperate government. Philip of Macedon, when Alexander sung & plai'd curiously on the Harp at a banquet, in this manner reprov'd him; Art not thou ashamed to haue such skill in these trifles.

*Escudent alii spirantia mollius ora;
Credo quidem, vivos ducent de marmore
vultus:
Orabunt causa melius, coeliguent
Describent radio, & surgentia sidera dicent.
Tu regere imperio populos, Romane, memento
(Hæ tibi erant artes) pacisq; imponere morem;
Parcere subiectis, & debellare superbis.
Virg. Æn. 6*

Others can statues cast in breathing brasse,
And cut in marble; which the life surpasse:
Others can better plead; describe the skies,
The Sunnes swift course, and starres that set and rise.
Doe thou thy people rather, Roman, guide
With iustice, and for sacred peace provide.
Be these the arts to purchase thee renowne:
Protect the humble, and the proud pull downe.

CALISTO.

Phœbus stomacks the death of Phaëton, and denies the world his light; but is reduced by the intreats and threats of Iupiter. It is a winning way to desire what we may command: but if that faile, subordinate powers are to be compelled by the supreme; or else the offence in either is equall. Ioue like a common father, is solicitous in repairing the ruines of these disorders; but cannot order his owne affections. He burnes in loue with Calisto, the daughter of Lycæon whom before he had turned into a Wolfe: and now turnes himselfe into the figure of chastitie; Diana Calisto's Goddesse. Vice is ashamed of vice: and so ugly, that it cannot deceaue but under the pretext of Virtue; as the Diuell in the shape of an Angell of light. The virgin is de virginated, and cast by Diana out of her chaste assembly: whom Cupid in Lucian complains that he never could wound, in that ever exercised in hunting. But Iuno (said to be the wife of Iupiter in that the ayre is subiacent to Heaven; and his sister, because both, according to Macrobius, were ingendred of the same substance) will not be so pleased. Iealousie is vnplacable; as rash as fire, & more cruell then the graue. Shee dragges her by the haire, beats her with her fist, and lastly converts her into a Beare. So loose they their faire figures, and resemble deformed beasts, who abandon their chastities; the excuse of ravishment being convinc't by conception. Calisto signifies beauty: the more beautifull the more perspicuous their blemishes. Palæphatus reports how, hunting in the mountaines, shee

shee entred a Caeue, and there was torne in peeces by a Beare: when her companions raised this rumor of her change; the Beare comming forth alone, and shee neuer scene after. Others, how having vowed virginitie, and guilefully deflowred by the Cretan Iupiter, shee was expulsed by her subiects: who fled into the woods, and there was deliuered of Arcas: wherethey lived obscurely; till impatient of so saluage a life, he attempted to kill his mother. Shee fled to Iupiter, who reconciled, & restored them to their kingdome of Arcadia. From whence grew the fable, how, when ready to haue beene slaine by Arcas, they were both assumed into heauen by compassionate Iupiter; and converted into neighbouring constellations within the Artick circle. Those foure starres which make a quadrangle on the side of the greater Beare, are called the Waine. The three on her taile, the horses; Boötes the Waggoner. The lesser Beare consists of seuen starres, in a like position: whereof the two formost are called by Sea-men the Guards; as that on the tip of his taile the North-starre, in Ptolomies time twelue Degrees from the Pole, but now within two, and yearly approaching nearer. Before the Compas was found out, the Grecians sailed by the greater Beare, called by them Hēlice; as the Phoenicians by the lesse, the more expert Mariners. And because they never set to those Regions, whose elevation is greater then the distance of those constellations from the Pole, they are here said to be interdicted the Ocean (the setting starres supposed of old to descend into the Sea, belike in that they held, as S. Augustine, that all was Sea vnder vs) at Iuno's suit to Oceanus and Tethis, by whom she was fostered: the Ayre which is Iuno, being especially procreated by rarified Water.

Arcas

Iuno is drawne into Heauen by her yoked Peacocks: in whose traine, as formerly fained, she had fixed the eyes of Argus. And as his eyes were taken for starres; so hieroglyphically they expressed night by the displayed traine of that soule. Sacred to Iuno, in that first scene in Samos her Island: or rather in that a proud and ambitious creature, affecting high places, as of an aeriall temper: deciphering proud and ambitious men who attempt high things; riches, which morally is Iuno, being their tutelar Goddesse: hauing need of many eyes to sentinell their wealth, and prevent their downfall. The varietie of her colours shew the many vicissitudes of Fortune, which infest their mindes with cares and feares, who seeme to others so absolutely happy. The Emperour Adrian dedicated to Iuno a Peacock of gold and pretious stones, in her Temple at Eubœa. The Romans in the deifying of their Empresses, accustomed to let loose a Peacock from the top of the funerall pyle: making the vulgar beleene that it was the soule of the deceased taken vp into Heauen by Iuno. And there are Coynes yet extant with the effigies of a woman on the back of an ascending Peacock, that beares the name of DIVA PAYLINA; with this inscription CONSECratio. It is no lesse true then wonderfull that the flesh of this soule will never corrupt, as experienced for a twelue month by S. Augustine.

Iuno's Peacock:

Erichthonius is here fained to haue had no mother: for Vulcan, as they fable, intending to ravish Minerva, defiled the ground, from whence he had his beginning: expressed in his name which signifies Earth and Contention. Minerva being that pure elementary fire wherein nothing is ingendred, fained therefore a perpetual Virgin, and to resist the contamination of Vulcan, our grosser fire (the sonne of Iuno in that mixed with aire) which vainely strives to ioyne with the other being clog'd and suppress'd by the matter that feeds it; whose heat descending on the Earth begets a multiplicitie of creatures. Others interpret Minerva for the industry of Nature, and Vulcan for Art, in that fire is so usefull to the Artificer, who not by obsequiousnesse but violence indeavours to subdue what will not be constrained, & produceth thereby imperfect conceptions, as appeares by the vaine attempts of the

ERICHTHONIUS

Chymist, in their great Elixir. They giue Erichthonius the hinder parts of a Dragon; some say in that he excelled in fortitude and wisdom: others, for introducing marriage among the Athenians, who before promiscuously coupled together: but chiefly in that he knew how to temper clemency with severity, according to the times, & dispositions of the people: in memoriall whereof the children of his posterity were adorned with golden Serpents. He was the fourth King of the Athenians (who of him were called the issue of the Earth; or rather in that they knew not their owne originall, or scorn'd to acknowledge it) whereof the here-mentioned Cecrops was the first: said also to haue a double shape; perhaps on the former grounds, or in that his magnanimous entrance was peeced out with craft and dissimulation, as the Lion with the Foxes taylor: or taken in the better sense, in that his courage was accompanied with fore-sight and vigilancy. Pausanias writes that Erichthonius was the first that invented Chariots to conceale his deformity: and Virgil;

Primus Erichthonium curru, & quatuor an-
sua
Iungere equos, rapidusq; rotas insistere vixit.
Georg. l. 3.

First Erichthonius with foure horses drew
Swift Chariots; on hot wheels the victor flew.

When newly borne, he was hid by Minerva in a basket; and deliuered to the custody of Cecrops daughters, with charge not to open it: but disobeyed, especially by Aglauros, it is said that she and her sisters were vexed with Furies for a long time after, the terror of her inward guilt: to informe vs that diuine mysteries are not to be too curiously pryed into, nor the commands of God infringed without severe punishment. In some thing the fable alludes to the history: for a child being found at Athens in the Temple of Minerva, neere to that of Vulcan, with a snake wrapt about him (a presage of succeeding eminency) it was fained to be the Sonne of Vulcan, and to haue bene fostered by Minerva; concealed in her Temple, perhaps for his safetie, as Ioash in the Temple at Ierusalem; and perfidiously discovered by her Priests; the here-mentioned daughters of Cecrops. But Lactantius will haue Erichthonius to be the incestuous and long obscured issue of those forged Deities.

CORONIS OF PHOCIS.

The Crow informes of the infidelitie of Aglauros & her sisters: Once a Nymph and changed into that bird by Minerva, to preserue her from the lust of Neptune. Chastity miraculously protects her votaries. The losse of her faire forme is recompenced by her honourable dependancy on the Goddesse. In Corona, a city of the Messenians in Peloponnesus, a Crow of brasse was placed on the fist of Minerva's statue; found in digging the foundation; of which it receaued that name: & from hence that bird perhaps was said to bee sacred vnto her. But now discharged her service for her vnacceptable intelligence. Silence is secure, when speaking the truth is not seldome obnoxious to danger. The Crow is the symbol of garrulity; and therefore reiected by Minerva: because much talking interrupts the meditation of the minde, & is offensive to wisdom. Moreover no Crow comes neere vnto Athens; so called of Athena, the Greeke name of Minerva, of which Citie shee was the Patronesse; perhaps the ground of that fable. Of this Lucretius.

Est & Albenus in montibus, arcu in ipso
Vertice, Palladis ad Templum Tricondus
alme,
Quo nunquam pennae appellant corpora rauce
Cornices, non cum sumant altaria dona:
Vtq; adeo fugiant non iram Palladis aures,
Peruigili causa, Gratium ut cecinere poeta.
Sed natura loci hoc opus efficit ipsa san vi.
Lib. 6.

To Pallas Temple, mounted in the hie
Athenian towre, no Crows their wings apply;
Although the altars steame not for the offence
Of too much diligence exil'd from thence
By th' angry powre; as Grecian Poets sing:
For such effects from naturall causes spring.

as the lakes of Avernus & Asphaltis were deadly to all foule that flew ouer them. Antigonus, in his Admirable Histories reports how Coronis for her ill newes (the persons of such being neuer acceptable; when contrarily these who bring good are gracious:) of the discouery of Erichonius, was banished the tower of Athens; and therefore fained to haue beene changed into a Crow, since no Crow approacheth it. A bird of bad presage, and portending foule weather;

Th'vn lucky Crow with full throat raine implores,
And struts alone vpon the sandy shores.

Tum Cornix plena pluviam vocat: imprecatur
vix,
Et sola in sacra secum spatatur arena;
Virg. Georg. 1.

For the Crow reioyceth in the moist and relenting Aire: in so much as she seemes to call on the Raine which approacheth: It greiues her that the Owle should rise by her fall, hauing beene changed into that deformed shape for her filthy incest. Yet no deformity so angry as her crime: wounded at like a prodigy in nature, and driven from the society of others; ashamed of her selfe, and sculking in the darke: when vertue, though unfortunate, shunnes not the light; a reward to it selfe, and neuer unpraised. The Egyptians by the Crow and the Owle (to which this fable hath a reference) expressed two deadly enemies, persuing one an other with immortall hatred. For the Crow destroyeth the egges of the Owle by day, and the Owle the others by night; neither want there authors who write that their blood will not mingle. So the Owle is the hieroglyphick of death, and the Crow of long lining. The Owle was sacred to Minerva, of which she was called Glaucopis: either for her gray eyes, in that those haue the best and acutest witts, who haue eyes of that colour: or of her faculty of watching and musing; the powers of the mind being in the silent night more recollected and vigorous: or that Athens her City so abounded with Owles, whereupon it became proverbiall: or that the Athenians stamped their coyne with that figure. Demosthenes, hauing escaped out of prison, and flying from Athens, is said to looke backe on Minervas tower with this exclamation: O Pallas, the lady of this City; why tak'st thou delight in three such vn lucky beasts, as the Owle, the Dragon, and the People: Intending blindness by the Oxe, by the other envy, and by the third instability.

The Crow by way of advice relates these her infortunities to the Rauen: who despiseth both counsell and example, the wise directors, of our humane actions, and informes Apollo of the secret imbracements of his beloued Coronis with the Thessalian Ischyer. Not the loue of a God; & he of the rest the most beautifull, could confine the wandering lust of an extrauagant woman.

Trust thy ship vnto the wind;
Not thy heart to woman-kind.
Safer farre the faithlesse flood:
Bad, or ill made strangely good.

Crede ratem ventis, animam ne crede pu-
alli.
Namq; est femina tutior unda fide.
Femina nulla bona est, vel si bona contigit
viti;
Necisio quo fato res mala facta bona est.
Petronius.

So writes the Prose-satyre, yet spent his last breath in reciting amorous verses. The hate of a wronged lover imitates the violence of his affection. Yet the one but momentary: he kills; and repents in an instant: loue is reuoked by pittie: whom he slew in his rage, now dead, he does on. This fable is paralleld by that history of Herod; who had no sooner put Mariamne to death, but his loue increased with his desperation, and who could not line with her, could not line without her. The best therefore is not to heare, what is a misery to know: he next to giue time vnto anger; least precipitate rage leane a way to repentance, but none to recovery. Apollo hates his

his intelligencer, and turnes his white feathers into black; to shew how hatefull they are by whom we arrive at such knowledges; whereof lone will be ever doubtfull, how apparent soever. The Raven was sacred to Apollo; in regard of her colour, in that the Sunne makes the complexion black, whereupon in chiefe estimation with the Brachmanes; so innated in the Raven that her eggs, as reported, will dye the haire, (and the teeth while a doing, if not prevented by oyle) with that colour: but according to Anaximander in his Horoscopes, because the voice of the Raven is of all other birds most significant, and therefore so accurately observed in Augury. They alone use their throates as well as their tongues in the utterance of sounds, which become thereby more intelligible. A shoemaker in Rome had a Raven which would pearch euery morning on the Rostra where they made their publique orations; first saluting the Emperour Tiberius, Germanicus, and Drusus Cæsar, by their names; then the people of Rome as they passed by: and that done, fly backe to his Masters stall; continuing this custome diuerse yeares together; untill in the end he was killed by the enuy of another of that trade: which the Citizens so tooke to heart, that they draue him out of the streete where he dwelt, and afterwards slew him. Then laying the dead Raven on a sumptuous bed, they carried him in great solemnity on the backs of Ethiopians, to the funerall Pyle, erected by the Appian way. Thus the people of Rome, reuenged the death of a bird, with the death of a Cittizen: when in former time they not so much as enquired after the murder of Scipio Emilianus, who had subverted Carthage and Numantia, giuing it those rites of funeralls which they refused to bestow vpon many of their brauest Commanders.

ÆSCULAPIVS.

Æsculapius is snatcht by Apollo from the wombe of his slaughtered mother: taken for the son of Apollo and Coronis; in that Coronis is the moderate moist aire, which by the impresson of the Sun conceales Æsculapius, or the Giuer of health. For if the aire be not rarified by the Sun, or if contrarily overdryed by his servor, there is no salubrity: and therefore Coronis is said to be shot to death by Apollo, when his ouer-violent rayes, which are resembled to arrowes, doe wound the aire with a mortall pestilence. Æsculapius was also called the sonne of Apollo, in that an excellent Physition: and those who were the inventors of such arts were acknowledged for Gods, or to be descended from them; as indued with diuine inspirations.

CHIRON.

Æsculapius is deliuered to Chiron: begotten, as they faine by Saturne on Philyra in the likenesse of a horse; from whence he receaued his double proportion. A man abounding with wisdom and piety: skilfull in astrology and musique; and the first that found out the quality of hearbs; who after, for his knowledge in surgery and light-handling of wounds; was called Chiron. He is said to be the sonne of Saturne and Philyra, that is of time and experience; which chiefly conduce to the perfection of that art: and to haue the shape of a horse from the navell downeward, since the cures of surgery extend not onely to men but to cattell. His daughter is called Ocyrrhoe; which is, swift-flowing, not onely in that borne by the side of a swift Riuer; but because surgery by incision opens a passage for corrupt humors, which by their speedier flowing from their wound accelerate the cure.

OCYRRHOE.

Ocyrrhoe neglects the practise of her Fathers arts to diue into the secrets of Destiny; who prophesies thus of by-standing Æsculapius:

Health-giuer to the World, grow infant, grow;
To whom mortality so much shall owe.
Fled Soules thou shalt restore to their aboads:

And

And once against the pleasure of the Gods.
To doe the like thy Grandfires flames deny:
And thou, begotten by a God, must dy.
Thou of a bloodlesse course a God shalt be:
And nature twice shall be restor'd in thee.

He is said to restore the dead to life, in regard of his miraculous cures, when no hope was left of recovery: in so much that Pluto, as they saie, complained to Iupiter, how he would if not prevented, dispeople his kingdome: and therefore upon the reioyning of the scattered lims of Hyppolitus, as too audacious a performance, was stroke dead by his lightning. But Physically, Æsculapius, a giuer of health proceeding from the bounty of the Sun, and temperature of the aire, is often destroyed by pestilent inflamations, or Iupiter; falling out for the most part in the insalubrious seasons of the Spring and Autumne: when reviving, which is, purged from those infections, and assuming new vigor, he obtaineth a deity. But the deification of Æsculapius should seeme to haue beene after the daies of Homer, who maketh Paon (the same with Apollo according to Macrobius) Physitian to the Gods, in the cure of Mars, then wounded by Diomed. He was fained to haue beene translated into Serpentarius; a Constellation consisting of 24 starres. In the yeare 1605, and in the moneth of October, a new starre of the first magnitude was discovered in his foote; which vanished againe in February 1606.

Ocyrrhoe converts her prophesies to her father: said to be borne immortall, in that knowledge is infinite, nor can by a mortall witt be had in perfection. That he should desire to dy, out of the dolour of an incurable wound: which he after receaued in his foote, by the fall of one of Hercules arrowes dipt in the blood of Hydra. Death is a happines aboue immortality, if the immortall be sensible of paine or sorrow: The Gods, by giuing him leaue to dy, doe partly recompence his virtue; but fully, in placing him amongst the starres: now called Sagittarius, of the arrow he holds in his hand, as if newly extracted from his wound. And in that hee was an adorer of the Gods, and a louer of goodnesse, an Altar of starres is placed before him, as a perpetuall monument of his religion and Piety. By this the Ancient inferr'd, that the Good, though often exercised with afflictions, are never forsaken by God, who turnes their sorrow into ioy, and crownes them in the end with neuer ending glory. Ocyrrhoe concludes her prophesy with her owne approaching misfortune: like the Prophet at the destruction of Ierusalem; who crying woe to the City, and then to himselfe, was slaine with a quarry. She now repents those curious arts, which had drawne the diuine vengeance upon her; and in so doing is converted into a mare; to deterre from such profane and interdicted sciences.

Chiron in vaine implores the assistance of Apollo; who then was banished APOLLO A beauen for a yeare, for killing the Cyclops who made the lightning which slew his HEARDSMAN. son Phaeton, who liable to humane necessities, was inforced to keepe the cattell of Admetus King of Thessaly: or rather kept them for the loue of his daughter; as is here insinuated. This Apollo (for many there were of that name, the actions of all likely attributed to one) was King of Arcadia, expulsed by his subiects for his too seuerer government: who falling from a kingdome to a meane condition, was said to haue beene banished beauen. He flying to Admetus for succor, receaued from him the command of those people who dwelt about the riuer Amphrifus. And because all Kings were called anciently Pastors, he therefore was fained to haue beene his herds-man. But rather incline we to the physcall sence of this fable; said to feede his cattell; in that the Sunne nourisheth not only cattell, but what
euer

euere else is by the earth produced; and therefore called by Homer the vniuersall Pastor.

Mercuries theft.

Mercury is here introduced to steale away his oxen: which he did, according to Homer, the first day he was borne.

*Editus in mane, citharam pulchram eodem
Luce, boues Phœbo celauit vespere raptos.
Hym: Mer.*

*Te boues olim nisi reddidisses
Per dolum amotas, puerum minaci
Voce dum terret, viduus phœgrea;
Risit Apollo.
Hor. l. 1. ode 10.*

Borne, in the morne vpon the harpe he plaid:
At night from *Phæbus* his stolne steeres conuaid.

And soone after his arrowes:

While thee, ô boy, he threatned fore,
Vnlesse thou would'st his steeres restore;
His quiuer scene without a shaft
Apollo laughd.

He is said also to haue stolne Vulcans tooles out of his shop, Venus girdle from her waist, Iupiters scepter, when yet a child; and had stolne his lightning, but that he feared the burning of his fingers. This was devised, not only in that eloquence hath a bewitching power to deceiue; but because those in whose horoscope Mercury predominates, are crafty, subtil, and theewish; that hot and dry Planet hauing such variety of motions and tergiversations: whereupon adored by Merchants, theeues and impostors. Nor wanted they a Goddesse to this cheating God.

*Fæne pater, clauē, clauē cum dixit Apollo:
Lætra mouit metuens audiri; pulchra La-
uerua
Da mihi fallere, da iustum sanctumq; videre
Noctem peccatis, & fraudibus obryce nubem.
Hor. Epist. 16.*

He, Father *Ianus*, bright *Apollo* praid:
Then softly mutters, Faire *Laucerna*, aid
My stelths; May I iust and religious shoue:
Night on my crimes, clouds on my cosnage throwe.

BATTUS.

Battus for a double reward betraying Mercury to himselfe was transformed into a Touch-stone, (signifying in the Latin, an appeacher) the meed of his avarice and periury. By Battus our Ovid intends a foolish poet of that name, redounding with vaine and tedious repetitions, whereof he here giueth an example: the like of him being called Battologia.

Mercuries
Caduceus.

Mercury flies from hence vnto Athens, bearing his Caduceus in his hand: a rod wound about with a male and a female Serpent, who gently neere the top conuert to each other; signifying the assurance of peace and concord; as the wings aboue the velocity of the mind. It is said to assuage the rage of the Sea, in that contentions are appeased by the power of eloquence and the discrete negotiations of Embassadors. Of whose farther virtues thus Virgill.

*----- hac animas ille vocat Orco
Pallentes, alius sub tristia Tartara mittit;
Dat somnos, adimitq; & lœmina morte re-
signat.
Illa fretus agit ventos, & turbida trauat
Nubila.
Æn. l. 4.*

With this, pale Soules from *Erebus* he calls;
And others in sad *Tartarus* inthralls:
Procures, and sleepe repels; shuts dying eyes.
With this, through stormes, and labouring clouds he flies.

For Mercury taught that no man came into the World, or went out of it, without the diuine appointment: and therefore was said to passe betweene Iupiter and Pluto; fetching Ghosts from the vnder-shadows, & carrying them thither. So in that dreames were held to be inspired from aboue, and calling that diuine inspiration Mercury (the messenger betweene God and man) they attributed this virtue to his rod, of producing and expelling them.

Mercury

Mercury is in loue with Herse, solicites her sister Aglauros for accesse: shee demands a masse of Gold, and will be paid before hand; wherein as crafty as covetous: well knowing that ill deeds, when done, are seldome rewarded. Covetousnesse is unsatiable as the grane; without shame, respect, or naturall affections. But Pallas diverts her by Envy, a more Serpentine vice. Her Cane in the bottome of a deepe Dale; to shew how shee dwells in base and abieect Spirits, but never in the high & heroicall. This her habitation is repleat with vnaetive cold, and a grosse humidity. For such, as Physitians observe, is the blood of the Envious; the cause of that palenesse and macilency in their lookes and constitutions. It is not lawfull for Pallas to enter her Cane; that is, for Virtue to commixe with Envy: although Envy bee alwaies a follower of Virtue. Shee forceth her doore with her Lance, nor intreats but commands her; as a vassall, and the executioner of the Divine vengeance. Envy is here said to pursue her with a wicked eye; for it was the opinion of most of the Ancient that the eyes of the envious doe not seldome fascinate, by emitting malignant and virulent spirits, which infect the spirits of another; of greatest force when the cast of the eye is oblique, as formerly insinuated by our Author: and then most dangerous when they glance at such as are full of ioy, and in the height of their glory; whose spirits come forth into the outward parts, and receaue the percussion at a neerer distance: in so much as it hath beene observed, that they, when the triumphs were ended, haue beene ill disposed for many daies after. But the nature of Envy, her forme, and effects, are here so painted to the life, as nothing can be added to her character. Aglauros infected with this poyson, proues ingratefull both to the God and her sister, the vnseparable symptome of that disease; and afflicts her selfe by comparison: who interposing what her selfe dispaired of, is turned into a speckled stone; the one presenting the staines of her minde, and the other her impudence. And it is a sad truth, that the aduancement of a sister or a brother aboue one another either in loue or fortune, is more envied then a strangers; and often produces cruell effects, especially if rivals. Cardinal Hippolito d' Este, pull'd out the eyes of his brother Iulio, because their sweetnesse pleased too much the eyes of his Mistresse: and how sisters haue made one another away upon the like occasion, is frequent in story. Now perhaps the body of Aglauros found stiffe with death, and freckled with poyson, wherewith she desperately ended her tormenting envy, might giue invention to this fable of her transformation. Apelles, the first that presented passions in picture, which since is growne to so great perfection, expressed in this manner those concomitant vices. On a tribunall sate a man with the eares of an Asse, who beckned to approaching Calumnie: besides him two attending haggies, Suspicion, and Ignorance. The figure of Calumnie seemed full of hast; and although neatly trickt, yet with such a looke and gesture as expressed the wrath and rancor of her bosome: In her left hand she held a flaming fire-brand; and haled a youth with the right by the haire, lifting up his hands vnto heaven, and calling, as it were, on the Gods to beare witnesse of his innocency. Before, her vs her Envy, of an ugly feature & pale complexion; sharp of sight, and so meagre, as if worne to the bone with a long consumption: behind her waited Deceit and Treachery. Then followed Repentance in mourning attire, looking over her shoulder with an ashamed aspect, and eyes full of teares, on revealed Truth, the conclusion of the worke, which represented his forepassed troubles.

Mercury from hence ascending into heauen, is forthwith employed by Iupiter as his faithfull Messenger: so not only called, in that elocution (which is Mercury) reveales the pleasure of God vnto man, but also for that diuine knowledge infused from aboue, which is the rule and direction of our sober actions.

AGLAUROS:

EVROPA:

K

But

But what a sensuall God haue we here? How vnmaiesticall is maiesty where loue hath a footing?

The power from whom what ere hath being springs,
That King of Gods who three-forkt lightning flings;
Whose not the worlds vnfixt foundation shakes;
The figure of a sensuall Bull now takes.

*The Gods themselves at once cannot loue and be wise. Loue like an inchanter de-
ludes the eye of the minde with false apparitions: making that seeme noble, delight-
full and profitable, which is full of dishonour, affliction and ruine.*

— This subjects their wills,
Even to affect their woes; the worst ofills.
Whose faithlesse eyes, suborn'd by false desire,
Vnto their hearts convey the cherisht fire;
Which blindly creeps through every veine, and dries
The fluent blood, whence grosser vapours rise,
Which sad the soule with fearefull phantasies:
Then melancholy by adustion growes
To Madnesse, and doth all their powers depose,
Their thoughts are still abroad: those hale along
The captiu'd Soule, with it the Spirits throng.
Thoughts absence, cause distraction, and vnrest;
The Soules, debilitie, faint life opprest;
The Spirits, sighs, frights, trepidations, teares.
O liuing death! more then infernall feares!
Who in themselves, nor the beloued dwell;
Are no where, and yet every where in Hell.
Nor can they so great miseries conceale;
Whose guilty flames betraying signes reueale:
How pale they looke, how wither'd, how forlorne:
Their bodies almost into shadowes worne:
While their bewicht intentions, busied still
On the affected, doe their stomachs chill;
Their veines supply'd with little, and bad blood,
Extracted from the halfe-concocted food.
Obserue but how their colours come and goe;
Their faltring tongues, their tossings to and fro;
Their smotherd sighs, their tedious complaints;
Blasphemous praises, rages, shamelesse vaits,
Suspicious, crauings, leuities; all these
The symptomes be of that vnchast disease.
Who common Curtizans not seldome make
The objects of their sensuall loues, and take
Commandments from their eyes; with forfeiture
Of better fame: and what they hate, indure.
Who to the humors of the prostitute
Their language, habits, and behauiours sure;
The slavish agents of their darker ends:
Neglecting heaven, themselves, their substance, friends,
All lawes, all dues; and borne with every tide
Of passion, wander as their error guide. &c.

And

And behold our Iupiter becomes a beast to obtaine his bestiall desires : of whom the witty Martial;

Father of Gods, this shape of Bull then thou
Should'st haue assum'd, when Iō was a Cow.

*Mutari melius t. i. uo pater optime diuini
Tunc pateras, Iō cum tibi uacca fuisset.
Mart. l. 14 ep. 180.*

Iō was a Cow

Who carries his rape on his back through the foming surges: which forth-with (as they fable) were composed, and the face of the Sea as smooth as a Virgins. The windes were rather spectators then actors. A thousand Cupids flew by, and often dipt their feet in the water, bearing bright tapers, and singing Iō Hymen. The Nereides, halfe naked, on the backs of Dolphins, scoured along, with ioysfull acclamations. The monsters of the Deepe deposed their terrors, and danced about them. Neptune ascending his Chariot, with pleasant Amphitrite, as the master of the solemnity, draue before, and made way as it were for his labouring brother. Venus was drawne on a shell by two Tritons, who strewed the Bride with all sorts of flowres. This triumph continued to their arivall in Creet: when Iupiter (the Bull no more scene) led Europa by the hand (now blushing and hanging the head, as well perceauing to what end she was brought thither) into the Caeue of Dicte. Who for such pranks as these is thus rayled at by Momus, the Buffome of the Gods: Thou, *ō Iupiter*, art the originall cause of our vices, and of the adulterating of our Senate, with such a multitude of Bastards: while thou forsakest thy heauen, and in a borrowed shape committest with mortals. Inso much as weenot a little feare that when thou art a Bull one or other will sacrifice thee: or when a golden showre, that some Gold-smith should melt thee, & for our Iupiter returne vs an Eare-ring or a Bracelet. But to separate the history from the fable. The Cretans in revenge of the rape of Iō, stolne before from Greece by the Phœnicians, sailed to Phœnicia, who surprising Europa, the daughter of Agenor, at Sarepta, a Village betweene Sydon and Tyrus, bore her away with them: and because the figure of a Bull was carued on the prow of the ship (or as others report in that Taurus of Gnosus was their Captaine) it was fained that Iupiter stole her away in that likenesse: the Sydonians stamping the same on their Coine, either in flattery to their King, or to comfort him. By Iupiter she had Minos, Radamanthus, and Sarpedon, according to Herodotus and others: although Homer make the latter to be his sonne by Laodamia the daughter of Bellerophon. Of her name our part of the world was called Europa. By this it appeares that Iupiter was a mortall man, and none of the chastest, though eminent in other vertues: with all exceeding ambitious, and affecting diuine honours. For wheresoever he extended his conquests, or contracted friendship with Princes, he commanded Temples to bee built by the one, and perswaded the other to erect them in memoriall of their amity; which carried his name, & wherein, either out of observance or affection, they celebrated his memory with yearely solemnities. It is recorded that for many yeares hee reigned in Olympus: to whom from all parts they resorted for iustice, being renowned for his equitie; and communicated such new inventions of theirs as were beneficiall to the life of man, which he had the honour to publish. And because the word Olympus is ambiguous, being a name of Heaven as well as of that Mountaine; it was fained by the Poets, that he had the command of the celestiall Empire. So in regard of the heighth thereof, whose aspiring summit was crowned with his altar, it grew into a custome to sacrifice vnto the chiefe of the Gods on the tops of mountains

or perhaps in that neerer heaven, and more remote from worldly affaires) imitated by the Iewes in their idolatrous High-places. Now Iupiter, dividing his Empire among his friends and kinsfolke; having setled good lawes, brought men to civilitie, and provided for their plenty; purchasing thereby an immortall praise, and leaving to his an eternall monument; retired in his old age into Crete; where hee died, and was with all magnificency and rites of funerall intombed by his Sonnes in the city of Gnosius, with this short inscription on his Sepulcher. Iupiter the Sonne of Saturne. After for the greatnesse of his actions and exemplary iustice desired by posterity, whereof in his life he had laid the foundation.

OVIDS



OVID'S METAMORPHOSIS.

The Third Booke.

THE ARGUMENT.

Arm'd troops from Dragons late-sowne teeth arise:
By his owne Hounds the Hart Actæon dies.
Iuno a Beldame. Semele doth frye
In wisht imbraces. Bacchus from Ioues thigh
Takes second birth. The wise Tiresias twice
Doth change his sex. Scorn'd Eccho pines t' a voice:
Selfe-lou'd Narcissus to a Daffadill.
Bacchus, a Boy. The Tyrrhen's ship stands still,
With Ivy mor'd. Strange shapes the Sayers fright:
Who Dolphines turne, and still in ships delight.

And now the God, arriuing with his Rape
At sacred Creet, resumes his heavenly shape.
The King, ^a his sonne to seeke his daughter sent,
Fore-doomed to perpetuall banishment,
Except his fortune to his wish succeed:
How pious, and how impious in one deed!
Earth wandred-through (Iones thefts who can exquire?)
He shunnes his Country, and his Fathers ire:
With *Phæbus* Oracle consults, to know
What Land the Fates intended to bestow.
Who, thus: In desert fields obserue a Cow,
Yet never yoakt, nor servile to the plow:
Follow her slowe conduct: and where she shall
Repose, there build: the place ^b *Ægæria* call.

Scarce *Cadmus* from ^c *Castalian* Caue descended,
When he a Heifer saw, by no man tended,
Her neck yngall'd with groaning servitude.
The God ador'd, he foot by foot persew'd.
^d *Cephisus* flood, and ^e *Panope* now past,
Shee made a stand; to heauen her fore-head cast,
With loftie hornes most exquisitely faire;
Then, with repeated lowings fill'd the ayre:
Lookes back vpon the company she led;
And, kneeling, makes the tender grasse her bed.
^f Thanks-giuing *Cadmus* kist the vnknowne ground;
The stranger fields and hills saluting round.
About to sacrifice to heauen's high King,
He sends for water from the liuing Spring.

A Wood there was, which never Axe did hew;

a Cadmus.

CADMVS.

^b *Bæotia* was the name of the Country, but Thebes of the City which was built by *Cadmus*; either of them in their severall languages signifying an Oxe.

^c A Caue in *Parnassus* where *Apollo* gave Oracles, adioyning to the Fountaine.

^d A River of *Bæotia*,
^e A City of *Phœcia*.

^f The Ancient supposed that every country and particular place had their tutelæ Genius; which they accustomed to worship at their entrance and departure.

^a See the Comment.

^b Extending towards the South from the North with many flexures like a mighty River; consisting of 31 starrs.

In it, a Caue, where Reeds and Osiers grew,
Roof't with a rugged Arch by Nature wrought;
With pregnant waters plentifully fraught.
The lurking ^a Snake of *Mars* this Hold possest;
Bright scal'd, and shining with a golden crest;
His bulk with poyson swolne; fire-red his eyes:
Three darting tongues, three ranks of teeth comprise.
This fatall Well th' vn lucky *Tyrians* found;
Who with their down-let Pitcher, rays'd a sound.
With that, the Serpent his blew head extends;
And suffering ayre with horrid hisses rends.
The water from them fell: their colour fled:
Who all, astonisht, shook with sudden dread.
He wreaths his scaly foldes into a heape;
And fetcht a compasse with a mighty leape:
Then, bolt-vpright his monstrous length displaies
More then halfe way; and all the Woods suruaies.
Whose body, when all seene, no lesse appears,

^b Then that, which parts the two Cœlestiall Beares.
Whether the *Tyrians* sought to fight, or flie,
Or whether they through feare could neither trie;
Some crasht he 'twixt his iawes; some clapt to death;
Some kills with poyson; others with his breath.

And now the Sunne the shortest shadowes made;
Then, *Cadmus*, wondring why his servants stai'd,
Their foot-steps trac't. A hide the Heroe wore,
Which late he from a slaughtred Lyon tore:
His Armes a dart, a bright Steele-pointed Speare;
And such a minde as could not stoope to feare.
When he the Wood had entred, and there view'd
The bodies of the slaine with blood imbrew'd;
The insulting Victor quenching his dire thirst
And their suckt wounds; he sigh't, as heart would burst:
Then said, I will revenge, o faithfull Mates,
Your murders, or accompany your Fates.
With that he listeth vp a mightie stone,
Which with a more then manly force was throwne.
What would haue batter'd downe the strongest wall,
And shiuered towres, doth giue no wound at all.
The hardnesse of his skin, and scales that growe
Vpon his armed back, repulse the blowe.
And yet that strong defence could not so well
The vigour of his thrilling Dart repell;
Which through his winding back a passage rends:
There sticks: the Steele into his guts descends.
Rabid with anguish, he retorts his looke
Vpon the wound; and then the jaelin tooke
Betweene his teeth; it every way doth winde:
At length, tugg'd out, yet leaues the head behind.
His rage increast with his augmenting paines:

And

And his thick-panting throte swels with full veines.
 A cold white froth furrounds his poys' nous jawes :
 On thundring Earth his trayling scales he drawes:
 Who from his black and ^a *Stygian* maw eiekt's
 A blasting breath, which all the ayre infect's.
 His body, now he circularly bends ;
 Forth-with into a monstrous length extends :
 Then rusheth on, like showr-incensed Floods ;
 And with his brest ore-bears the obvious Woods.
 The Prince gaue way, who with the Lyon's spoyle
 Sustayn'd th' assault ; and forc't a quick recoile,
 His Lance fixt in his jawes. What could not feele,
 He madly wounds ; and bites the biting steele.
 Th' inuenom'd gore, which from his palare bled,
 Converts the grasse into a duskie red :
 Yet, slight the hurt, in that the Snake with-drew ;
 And so, by yeelding, did the force subdue.
 Till ^b *Agenorides* the steele imbrew'd
 In his wide throte, and still his thrust pursu'd,
 Vntill an Oke his back-retrait with-stood :
 There, he his neck transfixt : with it, the Wood.
 The tree bends with a burden so vnknowne ;
 And, lashed by the Serpents taile, doth grone.
 While he suruai'd the hugeness of his foe,
 This voice he heard (from whence he did not knowe)
 Why is that Serpent so admir'd by thee ?
Agenor's sonne, a Serpent thou shalt bee.
 He speechlesse grew : pale feare repell'd his blood ;
 And now vncurled haire like bristles stood.
 Behold ! ^c mans Fautresse, *Pallas* (from the sky
 Descending to his needfull aid) stood by :
 Who bade him in the turn'd-vp furrowes throwe
 The Serpents teeth ; that future men might growe.
 He, as commanded, plow'd the parient Earth :
 And therein sow'd the seeds of humane birth.
 Lo (past beliefe !) the Clods began to moue :
 And tops of Lances first appear'd above :
 Then, Helmets, nodding with their plumed Crests ;
 Forth-with, refulgent Pouldrons, plated Brests ;
 Hands, with offensive weapons charg'd, in few :
 And Target-bearing troops of Men vp-grew.
 So in our Theater's solemnities,
 When they the Arras rayse, the Figures rise :
 Afore the rest, their faces first appeare ;
 By little and by little then they reare
 Their bodies, with a measure keeping hand,
 Vntill their feet vpon the border stand.
 Bold *Cadmus*, though much daunted at the sight
 Of such an Host, addrest him to the fight.
 Forbeare (a new-borne Souldier cry'd) t' ingage

^a Poysonous: such as the wa-
 ter of that infernall River;
 or of *Styx* the Arcadian foun-
 taine, which nothing could
 containe but the hoofe of an
 Asse.

^b *Cadmus* the son of *Agenor*.

^c Being both the Goddesse
 of wisdom and valour: by
 which men are inabled to
 subdue all difficulties.

Thy

Thy better fortune in our civill rage!
 With that, he on his Earth-bred brother flew :
 At whom, a deadly dart another threw.
 Nor he that kil'd him, long surviues his death;
 But, through wide wounds expires his infant breath.
 Slaughter, with equall furie, runnes through all :
 And by vncivill civill blowes they fall.
 The new-sprung Youth, who hardly life possesse,
 Now panting, kick their Mother's bloody brest.
 But five surviu'd: of whom, *Echion* one;
 His Armes to Earth by *Pallas* counsell throwne,
 He craues the loue he offers. All accord
 As Brothers should: and what they take afford.
Sidonian Cadmus these assist, to build
 His loffie walls; the Oracle fulfil'd.

*a Cadmus married Hermione
 the daughter of Mars and
 Venus.*

Now flourish *Thebes*: now did thy exile proue
 In shew a blessing; ^a those that rule in loue
 And warre, thy Nuptials with their daughter grace:
 By such a Wife to haue so faire a race;
 So many sonnes and daughters; nephews too
 (The pledges of their peacefull beds) insue;
 And they now growne to excellence and powre.
 But, Man must censur'd be by his last houre:
 Whom truly we can never happy call,
 Afore his death, and closing funerall.

ΑΙΤΑΩΝ.

*b Aiton, the sonne of Ari-
 ston by his daughter Antioch*

In this thy every way so prosperous state,
 Thy first misse-hap sprung from thy ^b Nephew's fate:
 Whose browes vn naturall branches ill adorne;
 By his vngratefull doggs in peeces torne.
 Yet fortune did offend in him; not he:
 For, what offence may in an error be?
 With purple blood, flaine Deare the Hills imbrow:
 And now high Noone the shades of things withdrew;
 While East and West the equall Sunne partake:

*c Aiton; of the Hyantes, a
 people of Boeotia.*

Thus, then, ^c *Hyantius* to his Partners spake,
 That trod the Mazes of the pathlesse Wood:
 My Friends our nets and jaulins reake with blood:
 Enough hath beene the fortune of this day:
 To morrow, when *Aurora* shall display
 Her rosie cheeks, we may our sports renew.
 Now, *Phæbus*, with inflaming eye doth view
 The crannied Earth: here let our labour end:
 Take vp your toyles. They gladly condescend.
 A Vale there was with Pines and Cypresse crown'd,
Gargaphie call'd; for *Diana's* loue renown'd,
 A shadie Caue possesse the inward part,
 Not wrought by hands; there Nature witty Art
 Did counterfeit: a natiue Arch she drew,
 With Pumice and light Tofusses, that grew.
 A bubbling ^d Spring, with streames as cleere as glasse,

*d Pausanias mentions this
 fountaine; stopt vp by Mar-
 domus in the Persian warre,
 and a little after restored by
 the Plataenses.*

Ran

Ran chiding by, inclos'd with matted grasse.
 The weary Huntresse vsually here laues
 Her Virgin lims, more pure then those pure waues.
 And now her Bowe, her Iau'ling, and her Quiuer;
 Doth to a Nymph, one of her Squires, deliuer:
 Her light impouerisht Robes another held:
 Her buskins two vntie. ^a The better skild
Ismenian Crocale, her long haire wound
 In pleited-wreathes: yet was her owne vnbound.
 Neat *Hayle*, *Niphe*, *Rhanis*, *Psecus* (still
 Imploy'd) and *Phiale* the Lauers fill.
 While here ^b *Titania* bath'd (as was her guise)
 Lo *Cadmus* Nephew, tyr'd with exercise,
 And wandring through the Woods, approacht this Groue
 With fatall steps: so Destiny him droue!
 Ent'ring the Caue with skipping Springs bedeaw'd:
 The Nymphs, all naked, when a man they view'd,
 Clapt their resounding breasts, and fild the Wood
 With sudden shreekes: like Iuory pales they stood
 About their Goddess: but shee, far more tall,
 By head and shoulders ouer-tops them all.
 Such as that colour, which the Clowds adorns,
 Shot by the Sunne-beam's, or the rosie Morn's:
 Such flusht in *Diana's* cheeks, being naked tane.
 And though inuiron'd by her Virgin trayne,
 Shee side-long turnes, looks back, and wisht her bow:
 Yet, what she had; she in his face did throwe.
 With vengefull Waters sprinkled; to her rage
 These words shee addes, which future Fate presage:
 Now, tell how thou hast seene me disarray'd;
 Tell if thou canst: I giue thee leaue. This said,
 Shee to his neck and eares new length imparts;
 T'his Browe th'antlers of long-living Harts:
 His leggs and feet with armes and hands supply'd;
 And cloth'd his body in a spotted hide.
 To this, feare added. ^c *Autonoeus* flies,
 And wonders at the swiftnesse of his thighes.
 But, when his looks he in the Riuer view'd,
 He would haue cry'd, Woe's me! no words in few'd:
 His words were grones. He frets, with galling teares,
 Checks not his owne; yet his owne mind he beares.
 What should he doe? Goe home? or in the Wood
 For euer lurke? Feare, this; shame that withstood.
 While thus he doubts, his Doggs their Master view:
^d *Black-foot* and *Tracer*, opening first, persew:
 Sure *Tracer*, *Gnosus*; *Black-foot* *Sparta* bare.
 Then all fell in, more swift then forced Ayre:
Spie, *Ranener*, *Clime-cliffe*; these *Arcadia* bred:
 Strong *Fawn-bane*, *Whirlwinde*, eager *Follow-dread*,
 Hunter; for sent; for speede, *Flight* went before;
 Fierce *Saluage*, lately ganch'd by a Bore;

^a See the Comment.

^b *Diana*, of her Grandmo-
 ther *Tuna*.

^c *Autonoeus* the son of *Autonoe*.

^d The transposition of these
 names in diuers places to
 suite with the numbers, haue
 caused some to take there
 interpretations.

L

Greedy

Greedy, with her two whelps; grim *Wolf-got Ranger*;
Stout Shepherd, late preserving flocks from danger;
Gaunt Catch, whose race from *Sicyonia* came;
Patch, *Courser*, *Blab*, rash *Tyger* never tame;
Blanch, *Mourner*, *Royster*, *Wolfe* surpassing strong;
 And *Tempest*, able to continue long:
Swift, with his brother *Churle*, a *Cyprian* hound;
Bold Snatch, whose fable brows a white star croud;
Cole, shag-hair'd *Rug*, and *Light-foot* wondrous fleet,
 Bred of a *Spartan* Bitch, his Sire of *Crete*:
White-tooth, and *Ring-wood* (others not to expresse.)
 O're Rocks, o're Craggs, o're Cliffs that want access,
 Through streightned wayes, and where there was no way,
 The well-mouth'd hounds pursue the princely prey.
 Where oft he wont to follow, now he flies;
 Flies from his family! in thought he cries,
 I am *Actaon*, servants, knowe your Lord!
 Thoughts wanted words. High skyes the noyse record.
 First, *Collier* pincht him by the haunch: in flung
 Fierce *Kill-deare*; *Hill-bred* on his shoulder hung.
 These came forth last; but crost a nearer way
 A-thwart the hills. While thus their Lord they stay,
 In rush the rest; who gripe him with their phangs.
 Now is no roome for wounds. Grones speake his pangs,
 Though not with humane voyce, vnlike a *Hart*:
 In whose laments the knowtie Rocks beare a part.
 Pitcht on his knes, like one who pittie craues,
 His silent looks, instead of *Armes*, he wanes.
 With vsuall showts their Dogs the Hunters cheare;
 And seeke, and call *Actaon*. He (too neare!)
 Made answer by mute motions, blam'd of all
 For being absent at his present fall.
 Present he was, that absent would haue beene;
 Nor would his cruell hounds haue felt, but scene.
 Their snowts they in his body bathe, and teare
 Their Master in the figure of a *Deare*:
 Nor, till a thousand wounds had life disseis'd,
 Could quiver-bearing *Dian* be appeas'd.
 'Twas censur'd variously for, many thought
 The punishment farre greater then the fault.
 Others so sowre a chastitie commend,
 As worthy her: and both, their parts defend.
^{a Ioue.} *Ioue's* wife not so much blam'd or prays'd the deed;
 As shee rejoyceth at the wounds that bleed
 In *Cadmus* Family, who keeps in mind
Europa's rape, and hateth all the kind.
 Now new occasions fresh displeasure moue:
 For *Semele* was great with child by *Ioue*.
 Then, thus shee scolds: O, what amends succeeds
 Our lost complaints! I now will fall to deeds.
 If we be more then titularly great,

SEMELE

If

If we a Scepter sway, if heaven our fear;
 If *Ioue's* fear'd Wife and Sister (certainly,
 His Sister) torment shall the Whore destroy.
 Yet, with that theft perhaps she was content,
 And quickly might the iniurie repent:
 But, shee conceiues, to aggravate the blame,
 And by her Belly doth her crime proclaime.
 Who would by *Iupiter* a Mother proue,
 Which, ^a hardly once, hath hapned to our loue:
 So confident is beautie! Yet shall she
 Faile in that hope: nor let me *Inno* be,
 Vnlesse, by her owne *Ioue* destroy'd, shee make
 A swift descent vnto the ^b *Stygian Lake*.

Shee quits her throne, and in a yellow clowd
 Approach't the Palace, nor dismist that shrowd,
 Till shee had wrinkled her smooth skin, and made
 Her head all gray: while creeping feet conuay'd
 Her crooked lims; her voice small, weake, and hoarse,
 Like *Eeroe* of *Epidaur*, her Nurse.

Long talking, at the mention of *Ioues* name,
 She sigh't, and said; Pray heauen, he proue the same!

Yet much I feare: ^c for many oft beguile
 With that pretext, and chasteft beds defile.
 Though *Ioue*; that's not enough. Giue he a signe
 Of his affection, if he be diuine.

Such, and so mighty, as when pleasure warms
 His melting bosome, in high *Inno's* armes;
 With thee, such and so mighty, let him lie,
 Deckt with ^d the ensignes of his deitie.

Thus shee adviz'd the vn suspecting Dame;
 Who begs of *Ioue* a boone without a name.
 To whom the God: Choose, and thy choyce possesse;
 Yet, that thy diffidencie may be lesse,
 Witnesse ^e that Powre, who through obscure aboads
 Spreads his dull streames: the feare, and God of Gods.

Pleas'd with her harme, of too much powre to moue!
 That now must perish by obsequious loue:
 Such be to me, she said; as when the *Invites*
 Of *Inno* summon you to *Venus* Rites.

Her mouth he sought to stop: but, now that breath
 Was mixt with ayre which sentenced her death.

Then fetch't a sigh, as if his brest would teare
 (For, she might noe vniwill, nor he vnweare)
 And sadly mounts the skie, who with him tooke
 The Clouds, that imitate his mournfull looke;
 Thick showrs and tempests adding to the same,
 Low'd thunder and inevitable flame.

Whose rigor yet he striueth to subdew:
 Not armed with that fire which ouerthrew
^f The hundred-handed Giant; 'twas too wilde:

^a Spoken perhaps in regard
 of the paucity of her chil-
 dren: for *Iuno* bare *Vulcan*,
Mars, *Lucina*, and *Hebe*, vnto
Iupiter.

^b The aboads of the dead.

^c For it was held for no dis-
 honour, but a high reputa-
 tion, to be embraced by a God:
 vnder which pretext a Ro-
 man lady was abused in the
 saigne of *Tiberius*.

^d Lightning and Thunder.

^e Seys.

^f Typhon.

L 3

There

^a *Vulcan's* Smiths: See the comment.

There is another lightning, far more milde,
By ^a *Cyclops* forged with lesse flame and ire:
Which, deathlesse Gods doe call the Second fire.
This, to her Father's house, he with him tooke:
But (ah!) a mortall body could not brooke
Æthereall tumults, Her successe she mournes;
And in those so desir'd imbracements burnes.

^b *Semeles* sister.
^c Nymphs of *Nysa*, the top of the mountaine *Cytheron* in *Beotia*.

TIRESIAS.

Th' vnperfect Babe, which in her wombe did lie,
Was ta'ne by *Ioue*, and sew'd into his thigh,
His Mother's time accomplishing: Whom first,
By stealth, his carefull ^b Aunt, kinde *Ino*, nurst;
Then, giuen to the ^c *Nysides*, and bred
In secret Caues, with milke and hony fed.

While this on earth befell by Fates decree
(The twice-borne *Bacchus* now from danger free)
Ioue, waighty cares expelling from his brest
With flowing Nectar, and dispos'd to iest
With well-pleas'd *Iuno*, said: In *Venus* deeds,
The Femal's pleasure farre the Male's, exceeds.
This shee denies; *Tiresias* must decide
The difference, who both delights had try'd.
For, two ingendring Serpents once he found,
And with a stroke their slimy twists vnbound;
Who straight a Woman of a Man became:
Seuen Autums past, he in the eighth the same
Refinding, said: If such your power so strange,
That they who strike you must their nature change;
Once more I'le trie. Then, struck, away they ran:
And of a Woman he became a Man.
He, chosen Vmpire of this sportfull strife,
Ioue's words confirm'd. This next his froward wife,
More then the matter crau'd. To wreake her spite;
His eyes she muffled in eternall night.
Th' omnipotent (since no God may vndoe
An others deed) with Fates which should insue
Inform'd his intellect; and did supply
His body's eyefight, with his mindes cleere eye.

NARCISSVS AND ECCHO.

^d The mountainous part of *Beotia*; and taken for the whole country.

^e In that a Sea-Nymph, the daughter of *Oceanus* and *Tethys*.

He giuing sure replies to such as came,
Through all th' ^d *Aonian* City's stretcht his fame.
First ^e blew *Liriope* sad triall made
How that was but too true which he had saide:
Whom in times past *Cephisus* flood imbrac't
Within his winding streams; and forc't the chaste.
The louely Nymph (who not vnfruitfull prou'd)
Brought forth a boy, euen then to be belou'd,
Narcissus nam'd. Enquiring if old age
Should crowne his Youth; He, in obscure preface,
Made this reply: Except himselfe he knowe.
Long, they no credit on his words bestowe:
Yet did the euent the prophecie approue;

In

In his strange ruine and new kinde of loue.
 Now, he to fifteene added had a yeare:
 Now in his looks both boy and man appeare.
 Many a loue-sick Youth did him desire;
 And many a Maid his beauty set on fire:
 Yet, in his tender age his pride was such,
 That neither youth nor Mayden might him touch.

* The vocall Nymph, this louely Boy did spy
 (She could not proffer speech, nor not reply)
 When busie in persuit of saluage spoyle,
 He draue the Deere into his corded toyle.

* *Eccho.*

Eccho was then a body, not a Voyce:
 Yet then, as now, of words she wanted choyce;
 But only could reiterate the close
 Of euery speech. This *Tuno* did impose.
 For, often when she might haue taken *Ioue*,
 Compressing there the Nymphs, who weakely stroue;
 Her long discourses made the Goddesse stay,
 Vntill the Nymphs had time to run-away.
 Which when percein'd, shee said, For this abuse
 Thy tongue henceforth shall bee of little vse.
 Those threats are deeds: She yet ingeminates
 The last of sounds, and what she hears relates.

Narcissus seene, intending thus the chace,
 She forth-with gloues, and with a noyselesse pace
 His steps persues; the more she did persew,
 More hot (as neerer to her fire) she grew:
 And might be likened to a sulph'rous match;
 Which instantly th'approached flame doth catch.
 How oft would shee haue woo'd him with sweete words!
 But, Nature no such liberty affords:
 Begin she could not, yet full readily
 To his expected speech she would reply.
 The Boy, from his companions parted, said;
 Is any nigh? I, *Eccho* answer'd made.

He, round about him gazed (much appall'd)
 And cry'd out, Come. She him, who called, call'd.
 Then looking back, and seeing none appear'd,
 Why shun'st thou mee? The selfe-same voyce he heard,
 Deceiu'd by the Image of his words;
 Then let vs ioyne, said he: no sound accords
 More to her wish: her faculties combine
 In deare consent, who answer'd, *Let vs ioyne!*
 Flattering her selfe, out of the woods she sprung;
 And would about his struggling neck haue hung.
 Thrust back, he said, Life shall this breast forsake,
 Ere thou, light Nymph, on me thy pleasure take.
 On me thy pleasure take, the Nymph replies
 To that disdainefull Boy, who from her flies:
 Despis'd; the wood her sad retreat reccaues:

Who couers her ashamed face with leaues;
 And sculks in desert caues. Loue still possest
 Her soule, through grieve of her repulse, increast.
 Her wretched body pines with sleepleffe care:
 Her skinne contracts: her blood converts to ayre.
 Nothing was left her now but voyce and bones:
 The voyce remaynes, the other turne to stones.
 Conceal'd in Woods, in Mountaines neuer found,
 Yet heard in all: and all is but ^a a Sound.

^a So Eccho signifies.

Thus her, thus other Nymphs, in mountaynes born,
 And sedgy brooks, the Boy had kild with scorn.
 Thus many a Youth he had afore deceiu'd:
 When one thus praid, with hands to heau'n vpheau'd;
 So may he loue himselfe, and so despaire!

^b *Nemesis*, of the Citty *Rhamnus* in Attica, where she had her temple. The Goddess of indignation. See the comment.

^b *Rhamnusia* condescends to his iust pray'r.

A Spring there was, whose siluer Waters were,
 As smooth as any mirror, nor lesse cleare;
 Which neither Heard-men, tame, nor saluage Beast,
 Nor wandring Fowle, nor scattered leaues molest;
 Girt round with grasse, by neighbouring moysture fed,
 And Woods, against the Sunnes invasion spread.
 He, tyr'd with heat and hunting, with the Place
 And Spring delighted, lyes vpon his face.
 Quenching his thirst, another thirst doth rise;
 Rays'd by the forme which in that glasse he spies.
 The hope of nothing doth his powres invade:
 And for a body he mistakes a shade.

^c *Paros* is an Island of the *Ægean* Sea; famous for her white marble.

Himselfe, himselfe distracts: who pores thereon
 So fixedly, as if of ^c *Parian* stone.

Beholds his eyes, two starres! his dangling haire
 Which with vnshorn *Apollo's* might compare!

His fingers worthy *Bacchus*! his smooth chin!

His Iuory neck! his heavenly face! where-in

^d *Aglaia*, *Thalia*, and *Euphrosyne*. See the comment on the sixth booke.

The ^d linked Deities their Graces fix!

Where Roses with vnfullied Lillies mix!

Admireth all; for which, to be admir'd:

And vnconsiderately himselfe desir'd.

The prayfes, which he giues, his beautie claym'd.

Who seeks, is sought: th' Inflamer is inflam'd.

How often would he kisse the flattering spring!

How oft with downe-thrust arms sought he to cling

About that loued neck! Those cous'ning lips

Delude his hopes, and from himselfe he slips.

Not knowing what, with what he sees he fryes:

And th'error that deceiues, incites his eyes.

O Foole! that striu'st to catch a flying shade!

Thou seek'st what's no-where: Turn aside, 'twill fade.

Thy formes reflection doth thy sight delude:

Which is with nothing of its owne indu'd.

With thee it comes, with thee it staies, and so

"Twould

'T would goe away, hadst thou the powre to goe.
 Nor sleep, nor hunger could the lover rayse:
 Who, lay'd along, on that false forme doth gaze
 With lookes, which looking never could suffice;
 And ruinate himselfe with his owne eyes.
 At length, a little lifting vp his head;
 You Woods, that round about your branches spread,
 Was ever so vnfortunate a Lover!
 You know, to many you haue beene a cover;
 From your first growth to this long distant day
 Haue you knowne any, thus to pine away!
 I like, and see: but yet I cannot find
 The lik't, and seene. O Loue, with error blind!
 What grieues me more, no Sea, no Mountayne steep,
 No wayes, no walls, our ioyes a-sunder keep:
 Whom but a little water doth diuide;
 And he himselfe desires to be inioy'd.
 As oft as I to kisse the flood decline,
 So oft his lips ascend, to close with mine.
 You'd thinke we toucht: so small a thing doth part
 Our equall loues! Come forth, what ere thou art.
 Sweet Boy, a simple Boy beguile not for:
 From him that seeks thee, whither would'st thou go?
 My age nor beaurie merit thy disdain:
 And me the Nymphs haue often lou'd in vaine.
 Yet in, thy friendly shewes my poore hopes line;
 Still striving to receiue the hand I giue:
 Thou smil'st my smiles: when I a teare let fall,
 Thou shedd'st an other; and consent'st in all.
 And, lo, thy sweetly-moving lips appeare
 To vtter words, that come not to our eare.
 Ah, He is I! now, now I plainly see:
 Nor is't my shadow that bewitcheth me.
 Loue of my selfe me burnes, (ô too too sure!)
 I suffer in those flames which I procure.
 Shall I be woo'd, or wooe? What shall I craue?
 Since what I cover, I already haue.
 Too much hath made me poore! O, you diuine
 And favoring Powres, me from my selfe dis-ioyne!
 Of what I loue, I would be dispossest:
 This, in a Lover, is a strange request!
 Now, strength through griefe decayes: short is the time
 I haue to liue; extinguish in my prime.
 Nor grieues it me to part with well-mist breath;
 For griefe will find a perfect cure in death:
 Would he I loue might longer life inioy!
 Now, two ill-fated Lovers, in one, die.
 This said, againe vpon his Image gaz'd:
 Teares on the troubled water circles rais'd:
 The motion much obscur'd the fleeting shade.

With

With that, he cry'd (perceiuing it to vade)
 O, whither wilt thou! stay: nor cruell proue,
 In leauing me, who infinitely loue.
 Yet let me see, what cannot be possesse,
 And, with that emptie food, my fury feast.
 Complaining thus, himselfe he disarrayes;
 And to remoreselesse hands his brest displayes:
 The blowes that solid snowe with crimson stripes,
 Like Apples party-red, or Grapes scarce ripe.
 But, in the water when the same appeare,
 He could no longer such a sorrow beare.
 As Virgin wax dissolues with fervent heat;
 Or morning frost, whereon the Sunne-beames beat:
 So thawes he with the ardor of desire;
 And, by degrees consumes in vnseene fire.
 His meagre cheeks now lost their red and white,
 That life; that favour lost, which did delight.
 Nor those diuine proportions now remaine,
 So much by *Eccho* lately lou'd in vaine.
 Which when she saw, although she angry were,
 And still in minde her late repulse did beare;
 As often as the miserable cry'd,
 Alas! Alas, the wofull Nymph reply'd.
 And euer when he struck his sounding brest,
 Like sounds of mutuall sufferance exprest.
 His last words were, still hanging o're his shade;
 Ah, Boy, belou'd in vaine! so *Eccho* said.
 Farewell. Farewell, sigh't she. Then downe he lyes:
 Deaths cold hand shuts his selfe-admiring eyes:
 Which now eternally their gazes fix
 Vpon the Waters of infernall *Styx*.

^a A River of Hell.

^b Water Nymphs: called his sisters, in that he the son of a Riuer and a water Nymph.

^c An ancient custome among the *Gracians* at funeralls: forbidden by the diuine law, least wee should seeme to mourne like those who had no hope.

^d Wood-Nymphs.

The wofull ^b *Naiades* lament the dead;
 And their ^c clipt haire vpon their brother spread.
 The wofull ^d *Dryades* pertake their woes:
 With both, sad *Eccho* ioynes at euery close.
 The funerall Pyle prepar'd, a Herse they brought
 To fetch his body, which they vainely sought.
 In stead whereof a yellow flowre was found,
 With tufts of white about the button crown'd.

This, through *Achaia* spread the Prophets fame,
 Who worthily had purchas't a great name.

^d *Pentheus*: the sonne of *Echion* by *Agave* the daughter of *Cadmus*.

But, proud ^e *Echion's* sonne, who did despise
 The righteous Gods, derides his prophecies;
 And twits *Tiresias* with his ravisht sight.
 He shook his head, which age had cloth'd in white;
 And said, 'Twere well for thee, hadst thou no eyes
 To see the ^f *Bacchanal* solemnities.

^f The Orges of *Bacchus*.

^g *Bacchus*, the sonne of *Semele* called *Liber*, in that wine dischargeth the heart from sorrow.

The time shall come (which I presage is neere)
 When ^g *Semeleian Liber* will be here:
 Whom if thou honour not with Temples due;

Thy

Thy Mother, and her sisters shall imbrue
 Their furious hands in thy effused blood;
 And throw thy seuer'd limbs about the Wood.
 'Twill be; thy malice cannot but rebell:
 And then thou'lt say; The blinde did see too well.
 His mouth proud *Pentheus* stops. Beliefe succeeds
 Fore-running threats; and words are seal'd by deeds:
Liber is come; the fields with clamor sound:
 They in his^a Orgies tread a frantick round.
 Women with Men, the base, and nobler sort,
 Together to those vnknowne Rites resort.

^b You sonnes of *Mars*, you of the Dragons race
 (Said ^c he) what fury doth your minds imbaze?
^d Is Brasse of such a powre; which drunkards beat,
 Or sound of Hornes or Magicall deceit;
 That you, whom Trumpets clangor, horrid fight,
 Nor death, with all his terrors, could affright;
 Lowd Women, wine-bred rage, a lustfull crew
 Of Beasts, and Kettle-drums, should thus subdew?
 At you, ^e graue Fathers, can I but admire!
 Who brought with you your flying Gods from *Tyre*,
 And fixt them here: now from that care so farre
 Estranged, as to lose them without warre!

Or you, who of my able age appeare;
 Whose heads should helmets, and not garlands, weare!
 Not leavy lauelins, but good Swords adorne
 The hands of Youth. O you, so nobly borne;
 That Dragon's fiery fortitude indue,
 Whose single valour such a number flue:
 He, in defending of his Fountaine fell:
 Doe you th' Invaders of your fame repell.
 He flue the strong: doe you the weake destroy;
 And free your Country from foule infamy:
 If Destinies decree that *Thebes* must fall;
 May men, may warlike engins raze her wall:
 Let sword and fire our famisht liues assault:
 Then should we not be wretched through our fault,
 Nor striue to hide our guilt; but, Fortune blame;
 And vent our pittied sorrowes without shame.

Now, by a naked Boy we are put to flight:
 Whom bounding Steeds, nor glorious Armes delight;
 But haire perfum'd with Myrrhe, soft^f Anadems,
 And purple Robes inchac't with gold and gems:
 Who shall confesse (if you your ayd denie)
^g His forged Father, and false Deitie.
 What^h had *Acrisius* vertue to withstand
 Th' Impostor, chased from the *Argive* strand?
 And shall this vagabond, this forainer,
 Me *Pentheus*, and the *Theban* State deterre?
 Goe (said he to his servants) goe your way,

M

And

BACCHVS.

^a The ceremonies of *Bacchus*:
 whereat none vninitiated or
 profane might bee present;
 thereof so named, or rather
 offury.

^b In that that the Dragon
 was consecrated to *Mars*,
 from whose teeth they sprung:
 or rather for that a warlike
 people.

^c *Pentheus*.

^d See the Comment.

^e Those who came with *Cad-*
mus from *Phoenicia*, whereof
Tyros and *Sidon* are the prin-

cipall Citties.

^f Garlands, or Chaplets of
 flowres.

^g *Jupiter*.

^h *Acrisius* King of *Argos* shut
 the gates of his City against
Bacchus, nor would accept of
 his Ceremonies.

^a The sonne of *Æolus*; who had married *Io* the daughter of *Cadmus*.

And drag him hither bound : prevent delay.
 Him, *Cadmus*,^a *Arhamas*, and all disswade;
 By opposition, more intemperate made.
 Furie increaseth, when it is withstood:
 And then good counsell doth more harme than good.
 So haue I seene an vnstopt torrent glide
 With quiet waters, scarcely heard to chide:
 But, when false Trees, or Rocks, impeacht his course;
 To some, and roare with vncontroled force.
 All bloody they returne. Where is, said he,
 This *Bacchus*? *Bacchus* none of vs did see,
 Reply'd they; This his minister we found
 (Presenting one with hands behinde him bound)
 A *Thuscan* zealous in those mysteries.
 On whom fierce *Pentheus* lookes, with wrathfull eyes:
 Who hardly could his punishment deferre.
 Then, thus: Thou wretch, that others shalt deterre,
 Declare thy name, thy Nation, Parentage;
 And why thou followest this new-fangled Rage,

THE TYRRHEN PIRATS.

^b *Lydia*, called formerly *Maonia*, yet *Acetes* a little before is said to bee a *Thuscan* or a *Tyrh-nian* for the *Lydians*, oppressed with famine led by *Tyrhenus* the sonne of *Arys* planted a Colonie in *Thuscanie*. So *Acetes* was by birth a *Lydian*, and a *Thuscan* by habitation.

He, in whom innocency feare ore-came;
 Made this reply: *Acetes* is my name:
 My life I owe to the ^b *Maonian* earth;
 To none, my fortunes, borne of humble birth.
 No, and my Father left me to manure,
 Nor Heards, nor bleating Flocks: himselfe was poore.
 The tempted Fish, with hooke and line he caught:
 His skill was all his wealth: His skill he taught;
 And said, My heire, successour to my Art,
 Receiue the riches which I can impart.
 He, dying, left me nothing; and yet all:
 The Sea may I my patrimony call.
 Yet, lest I still should on those Rocks abide,
 To navigation I my time apply'd;
 Obseru'd th' ^c *Olenian* Goate protending raine;
 Wet^d ^d *Hyades*, when stooping to the Maine,
^e *Taygeta*, and *Arctos*; the resorts
 Of severall windes; and harbour-giving Ports.
 For *Delos* bound, we made the *Chian* shores:
 And, their arriued, with industrious Oares.
 Leaping a-shore, I made the beach my bed.
 When aged Night *Aurora's* blushes fled,
 I rose; and bade my men fresh water bring:
 Shewing the way that guided to the Spring.
 Then, from a Hill obseru'd the windes accord;
 My Mates I cald, and forth-with went aboard.
 All here, the Master's Mate *Ophelses* cries:
 And thinking he had light vpon a prize,
 Along the shore a louely Boy convey'd,
 Adorned with the beauty of a Maid.
 Heavy with wine and sleep, hee reeled so,

^c A Constellation so named of *Amalthea* the Goate which gaue *Jupiter* suck; being bred in *Olenus* a city of *Bœotia*. This Goate with her two Kids are placed in the shoulder of *Auriga*.

^d Five stars in the forehead of *Taurus*, which take their name from raine.

^e One of the 7. *Pleides* on the shoulder of *Taurus*.

^f The greater Beare.

That

That, though supported, he could hardly goe.
 When I beheld his habit, gait, and feature,
 I could not thinke it was a humane Creature.
 Fellowes, I doubt what God, but sure said I,
 This excellence includes a Deirie.
 O, be propitious, who-so-ere thou art;
 Vnto our industry successe impart;
 And pardon these who haue offended thus:
 Then, *Dictys* said: Forbear to pray for vs:
 (Than he, none could the top faile-yard bestride
 With lighter speed; nor thence more nimbly slide)
 This, *Libys*; Iwert *Melanthus* (who the Prow
 Commanded) and *Alcimedon* allow;
Epopus the Boats-swaine, so, all say;
 Bewitched with the blind desire of prey.
 This ship, said I, you shall not violate
 With sacriledge of so diuine a weight;
 Wherein I haue most int'rest, and command:
 And on the hatches their ascent with-stand.
 Whereat, the desperate *Lycabas* grew wild;
 Who for a bloody murder was exil'd
 From *Tuscany*. Whil'ft I alone resist,
 He tooke me such a buffet with his fist,
 That downe I fell; and had false over-board,
 If I (though senselesse) had not caught a cord.

The wicked Company the fact approue.
 Then, *Bacchus* (for, 'twas he) began to moue,
 As if awaked with the noyse they made
 (His wine-bound senses now discharg'd) and said.
 What clamor's this? What doe you? Sailers, whether
 Meane you to beare me? Ah, how came I hither!
 Feare not, said *Proreus*: name where thou would'st be,
 And to that Harbor we will carry thee.

Then, Friends, ^a *Lyans* said, for ^b *Naxos* stand:
Naxos my home; an hospitable Land.
 By Seas, by all the Gods, by what awayles,
 They sweare they will, and bade me hoyle vp sayles
 Which trim'd for *Naxos* on the Star-board side;
 What do'st thou mad-man, foole? *Opheltus* cry'd.
 Each feares his losse. Some whisper in mine eare:
 Most say by signes, vnto the Lar-board steere.
 Amaz'd: Some other hold the Helme, said I,
 I'll not be tainted with your perjurie.
 All chafe and storme. What? said *Ethalion*,
 Is all our safetie plac'd in thee alone?
 With that, my office he vpon him tooke;
 And *Naxos* (altering her course) forsooke.

The God (as if their fraud but now out-found)
 From th' vpper deck the Sea surveyed round;
 Then, seem'd to crie. Sirs, this is not, said he,

M 2

That

^a *Bacchus*.^b An Iland of the *Egean* Sea;
 among all the *Cyclades* the
 most fertile in Vines: & there-
 fore sacred to *Bacchus*.

*a Bacchus.**b His Thyrus described.**c Beasts sacred to Bacchus, in regard of the fierce and outrageous effects of wine.**d Naues; so formerly called.*

That promis't shore, the Land so wisht by me.
 What is my fault? what glory in my spoyle,
 If men a Boy, if many one beguile?
 I wept afore: but, they my teares deride;
 And with laborious Oares the waues divide.
 By ^a him I sweare (then whom none more in view)
 That what I now shall vtter, is as true,
 As past beliefe. The ship in those profound
 And spacefull Seas, so stuck as on drie ground.
 They, wondring, ply'd their Oares, the sayles display'd;
 And striue to run her with that added aide.
 When Iuy gaue their Oares a forc't restraint;
 Whose creeping bands the sayles with Berryes paint.
 He, head-bound with a wreath of clustred Vines,
 A ^b Iauelin shook, claspt with their leavy twines.
 Sterne ^c Tigers, ^c Lynxes (such vnto the eye)
 And spotted ^c Panthers, round about him lye.
 All, over-boord now tumble; whether 'twere
 Out of infused madnesse, or for feare.
 Then, *Medon* first with spiny finns grew black;
 His forme depressed, with a compast back.
 To whom said *Lycabas*; ô more then strange!
 Into what vncouth Monster wilt thou change!
 As thus he spake, his mouth became more wide;
 His nose more hookt: scales arme his hardned hide.
 While *Libys* tugg'd an Oare that fixed stands,
 His hands shrunk vp; now finns, no longer hands.
 An-other by a cable thought to hold;
 But, mist his armes. He fell: the Seas infold
 His maymed body: which a taile eft-soone
 Receiues, reversed like the horned Moone.
 They leap aloft, and sprinkle-vp the Flood;
 Now chace aboue; now vnder water scud:
 Who like lascivious Dancers friske about;
 And gulped Seas, from their wide nostrils, spout.
 Of twenty Saylers, onely I remayn'd:
 So many men our Complement contain'd.
 To God my minde could hardly animate;
 Trembling with horror of so dire a Fate.
 Suppress'd, said he, these tumults of thy feare;
 And now thy course for sacred ^d *Dia* beare.
 Arriued I, by his implor'd consent,
 Became his Priest; and thus his Feasts frequent.
 Our eares are tyr'd with thy long ambages:
 Which wrath, said he, would by delay, appease.
 Goe, seruants, take him hence: let his forc't breath
 Expire in groanes: and torture him to death,
 In solid prison pent; while they provide
 Whips, Racks, and Fire, the doores flie open wide.
 And of themselves, as if dissolu'd by charmes,

The

The fetters fall from his vnpinion'd armes.

But now, not bidding others, *Pentheus* flings
To high *Cytheron's* ^a sacred top, which rings
With franticke songs, and shrill-voic't ^b *Bacchanals*;
In ^c *Liber's* celebrated Festivals.

And as the warlike Courser neighs and bounds,
Inflam'd with fury, when the Trumpet sounds:
Euen so their far-heard clamours set on fire
Sterne *Pentheus*, and exasperate his ire.

In midst of all the spacious Mountaine stood
A perspicable Champain, fring'd with wood.
Here, first of all, his Mother him espies,
Viewing those holy Rites with ^d prophane eyes.

Shee, first, vpon him frantically did runne:
And first her eager Iauelin pearc't her sonne.
^e Come, sisters, cry'd shee, this is that huge Bore
Which roots our fields; whom we with wounds must gore.

With that, in-rush the sense-distracted Crew:
And altogether the amaz'd pursfew.

Now trembled he, now, late-breath'd threats suppress:
Himselfe he blames, and his offence confest.

Who cry'd, Helpe ^f Aunt *Autonoë*; I bleed:

O let *Actæon's* ghost soft pittie breed!

Not knowing who *Actæon* was, shee lops

His right hand off: the other, *Ino* crops.

The wretch now to his Mother would haue throwne

His suppliant hands: but, now his hands were gone.

Yet lifting vp their bloody stumps, he said,

Ah, Mother, see! *Agave*, well appay'd,

Shouts at the sight, casts vp her neck, and shakes

Her staring haire. In cruell hands shee takes

His head, yet gasping: ^g *Iō* sing, said shee,

Iō my Mates! this spoyle belongs to me.

Not leaues, now wither'd, nip't by Autumn's frost,

So soone are ravisht from high Trees, and tost

By scattering windes, as they in peeces teare

His minced lims. Th' ^h *Ismenians*, struck with feare,

His ⁱ Orgies celebrate; his prayes sing;

And incense to his holy Altars bring.

PENTHEUS

^a Nil.

^b The women which celebrate his festivals: called rather *Bacchides*, and the feast *Bacchanalia*: yet aduentred vpon in regard of the verse, & not without president.

^c *Bacchus*.

^d Being not initiated, or be- holding them with scorn.

^e *Agave* and her sisters dis- tracted by *Bacchus*.

^f The mother of *Actæon*.

^g An acclamation of ioy and victory.

^h *Thubans*; of *Ismenius* a River of *Boeotia*.
ⁱ The rites of *Bacchus*.

M 3

VPON.

VPON THE THIRD BOOKE OF OVIDS METAMORPHOSIS.

CADMVS.

CAdmus is sent by Agenor in search of his sister Europa; either to bring her back, or never to returne: in that one act an affectionate father; and a cruell. Agenor by interpretation is a valiant man: and Cadmus his sonne confirms this assertion;

*Fortes creantur fortibus.
Est in equis patrum
Virtus: nec imbellis ferocis
Progenerant aquile columbam.
Hor. l. 3. Ode 9.*

From strenuous Sires bold sonnes proceed;
Braue horses from a generous breede:
Nor doth that awfull bird of Ioue
Beger a weake and fearefull Doue.

It he not degenerating, ascends that craggy and Herculan path which leads to immortal glory. This is that Europa, in quest of whom he was sent by his father. For experience and renowne is not gotten by such, as affect their owne ease; but through painefull travell, and attempts of danger. True glory adheares to the Supream goodnesse: and therefore Iupiter is fained to carry Europa away; whom to find was a labour of excessive difficultie: which induceth Cadmus to consult with Apollo, since divine advice is the true Philosophie, and only guide to noble indeavours; which is not to be disputed off, but affected. He is commanded to follow the conduct of a Cow (a creature expressing patience and labour) where shee reposeth to build his City, and to call it Boeotia. Not unlike was the counsell of Epimenides of Creet, who advised the Athenians in the time of a great pestilence, to turne their cattle loose into the fields which they intended to offer; the Priests to follow, and where they stayed to sacrificethem unto the unknowne propitiatory Deity. And S. Paul in that city saw an Altar with such an inscription. But the former Oracle is thus interpreted, that excessive labour was to be undergone in that iourney; much to be suffered, and much to be done, ere he could attaine to the desired end: meane while by the continuall exercising of the minde, to indue it with such habituall fortitude as might enable him to subdue the Dragon, which is intemperance, and all evill desires. This Dragon by Cadmus slaine was advanced to a constellation; placed betweene the two Beares, and consisting of one and thirtie starres, encompassing the Northerne Pole of the Ecliptick. The sowing of the Dragons teeth in the earth (the mother of monsters) is to restore to every one his owne: true fortitude being alwaies accompanied with moderation and iustice; ingendring love in the good, and envy in the bad; that earthly brood which thus prodigiously ascend (like upstarts on a sudden to honour & power) with weapons in their hands; which he by the advice of Pallas, or Wisdome, converts on their owne bosomes: wounding themselves in not wounding of others. Palæphatus giues this fable an historicall sense: how Cadmus slew Draco the sonne of Mars, then King of Thebes, in battle, and possessed his kingdome. The sonnes and friends of Draco drew to a head; but finding themselves too weake for so strong and couragious an enimie, disbanded; yet bore away much of his treasure, among the rest many Elephants teeth; dispersing themselves some in Achaia, others in Peloponesus, many in Phocis, and in Locris not a few: from whence not long after with recollected powers they invaded the Thebans, maintaining a difficult, and a doubtfull warre: in so much as the Thebans, ever after they fled with the Elephants teeth, accustomed to say, that such

horrid

horrid mischiefs had befallne them for Cadmus killing of the Dragon, from whose teeth dispersed here and there, so many puissant enimies arose. But he rather sowing by his policie the seed of dissention amongst them, over-threw them by their owne power. Onely it should seeme he drew Echion, with other foure Cithonius, Vdeus, Hyperener, and Pelorius, men of principall quality, with their followers, to his party: perswaded thereunto by Minerva, or a prudent regard of their present condition. Cadmus was the first that invented letters, or rather the first that divulged them in Greece; who before, as the Egyptians, expressed their conceptions in hieroglyphicks: Erasmus expounds those serpents teeth, to be letters, in that the Authors of such wrangling and discord. The Consonants are interpreted for those souldiers who confounded one another: the Vowels, which render of themselves a sound, and give a power of expression to the Consonants, the same who ioyned in mutual amitie. The Phœnicians writ, as all the Easterne Nations, from the right hand to the left: the reason why the outermost figure to the right hand in Arithmetick stands in the first place; they also being the inventers of that science.

Cadmus, after so many difficulties, advanced to a flourishing kingdome (Honour is to be courted with sweat and blood, and not with perfumes and garlands) now seemeth happy in his exile: having besides Harmione to wife; whose nuptials were honoured by the presence of the Gods, & their bountifull endowments. So belov'd of them is the harmony of exterior and interior beauty espoused to Virtue. Shee is said to be the daughter of Mars and Venus; in that musick not onely recreates the minde with a sweet oblivion of former misfortunes, but also inflames it with courage, and desire of instant encounters especially the Dorick and Orthian; the latter when Alexander at any time heard, as a man transported with fury, hee would fly to his weapons. Cadmus had but one sonne by Harmione called Polidorus, though here our Poet intimate many, and foure daughters; Ino, Semele, Agave, Autonoe. Athamas by Ino had Melicerta and Learchus; Ioue by Semele, Bacchus; Echion by Agave Pentheus; and Aristæus Actæon by Autonoe: Whose succeeding stories are the arguments of as many Tragedies. To these ensuing miseries, yet o fortunate Cadmus, adde thine owne exile in thy old age: and then confesse with our Author, or rather with Solon from whom he hath borrowed it;

Harmione.

That man must censur'd be by his last houre:
Whom truly we can never happy call
Before his death, and closing funerall.

His grand-child Actæon was the first that made a breach into his felicities. Diana bathes her selfe in the Valley of Gargaphia; attended by six Nymphs whose names sute well with that service. Crocale signifieth pibble stones, in the fountaine which serue as a strainer to clarifie the water: Nyphe one that washeth; Hyale glasse, in regard of the cleerenesse of the spring; Rhanis sprinkling; Phecas a drop of dew; and Phiale a filling of water into lavers, as is here in the verse expressed. Actæon by chance came hether and beheld her naked; whom the blushing and angry Goddesse transformes into the shape of a long-liv'd Hart: so called in that the longest liner of all that hath life. whereof Aufonius:

ACTÆON.

The yeares that consummate the age of men,
Spin out to three times two and nine times ten:
The pratling Crow nine times as aged growes:
The Harts long life foure times exceeds the Crows.

Ter binos deciesq; novam super exis in annos
Iusta senescentum quas implet vita virorum:
Nove novies superat vivendo garrula cornix,
Et quater egreditur cornici fascula Cervi.

Iuno

Iuno in Lucian upbraides Latona that her daughter Diana converted Actæon, hauing seene her naked, into a Hart: for feare he should diuulge her deformity: and not out of modesty; being so farre from a Virgin, as continually conversant at the labours of women, like a publike midwife. Actæon thus transformed, is deuoured by his owne hounds. Stefichorus writes that she sewed him within the skin of a Stag, and set his dogges vpon him: others, that he was neither turned into a Stag, nor clothed in his skin; but that she possessed his dogges in their madnesse with such an imagination. And perhaps they ran mad in the Canicular dayes through the power of the Moone, that is, of Diana; augmented by the entrance of the Sunne into Leo: and then what force or knowledge could resist their worrying of their master? Scaliger reports that the like befell to diuers hunters of Corsica in his time: and some auerre that Lucian, the Apostata and Atheist, came to that end. Yet the Tartarians and Hyrcanians left the dead bodies of their friends and kinsfolke to bee deuoured by dogges, esteeming it the noblest and most happy sepulture. But this fable was invented to shew vs how dangerous a curiosity it is to search into the secrets of Princes, or by chance to discover their nakednesse: who thereby incurring their hatred, euer after line the life of a Hart, full of feare and suspition: not seldome accused by their seruants, to gratulate the Prince, vnto their vtter destruction. For when the displeasure of a Prince is apparent, there commonly are no fewer Traitors then seruants, who inflict on their masters the fate of Actæon. Some such unhappy discovery procured the banishment of our Ouid: who complaining of his misfortunes, introduceth this example.

*Cur aliquid vidi? cur noxia lumina feci?
Cur impudens cognita culpa mihi est?
Inscius Actæon vidit sine veste Dianam,
Priada fuit canibus non minus ille suis.
Scilicet in superis etiam fortuna luanda est:
Nec veniam leso numine casus habet.*

Trist. l. a.

Why had I light to make mine eye my foe?
Or why did I vnought for secrets knowe?
Actæon naked Dian vnaware
So saw, and so his hounds their master tare.
The Gods sure punish fortune for offence:
Nor, when displeased, will with chance dispence.

Guard we therefore our eyes; nor desire to see, or knowe more then concernes vs: or at least dissemble the discovery. Iulius Montanus meeting with Nero in the darke, by his vnseasonable respects upbraiding, as it were, his ruffianly licentiousnesse, was put to death: The act was vnderstood (saith Tacitus) by Mutianus: but the disguising of his knowledge was a point of obedience. But why may not this fable receaue a double construction? Those being the best that admit of most senses. That Actæon, neglecting the pursuite of virtue and heroicall actions, puts off the minde of a man, and degenerates into a beast; while hee dayly frequents the wild woods to contend with such enemies. And some imagine how he was said to be deuoured by his hounds, in that he impoverished his estate in sustaining them. But what was that expence to a Prince? I rather agree with those, who thinke it to bee meant by his maintaining of ravenous and riotous sycophants: who haue often exhausted the Exchequors of opulent Princes, and reduced them to extreame necessity. Bountie therefore is to be limited according to the ability of the giuer, and merit of the receauer: else it not onely ruines it selfe, but looseth the name of a vertue, & converts into folly. Plutarch in the life of Sertorius makes mention of two Actæons, the one deuoured by his hounds, and the other by his favorites: not as if this latter were the allegory of the former.

SEMBLE.

Iuno for Europa's sake deresting the whole race, reioyceth in the death of Actæon. None more iealous then she, nor more reuengefull in her iealousie: in so much

as she could not forbear that Dedalian Statue which angry Iupiter threatned to marry: but upon their reconcilment. caused it to be cast into the fire. Wherefore Numa made a law, that no harlot should enter her temple, or touch her altars. For no Goddesse was more iniured with the continuall adulteries of Iupiter: late he ravished Europa, and now had got her neece Semele with child. She frets and scoulds (a quality ever attributed unto her, perhaps in regard of the turbulent agitations of the airc which is Iuno) and meditates on revenge: which she better to effect, converts her selfe into the shape of her nurse, old Beroe of Epidaure. No treachery is so speeding as that which makes under the visard of friendship.

Vnder the name of friendship to betray,
A safe and vsuall, but a wicked way.

*Tuta frequensq; via per amicos fallere nomen
Tuta frequensq; licet, sit via, crimen habes.
Ovid. Art. lib. 1.*

She begets in her a suspicion how she might be abused vnder the name of Iupiter (for to be imbraced by a God was held no impeachment to chastity but contrarily a high honour) as no extraordinary practice. And it is authentique in story, how Paulina, a chaste and beautifull Lady, made beleive by the confederate Priest of Serapis that his God was in loue, and desired to enioy her; was contaminated in his Temple by a gentleman of Rome, who acted his part. This discovered by him unto her, in hope to continue his possession; and by her complain'd off with execrations and out-cries; the Priest was put to death, the statue of Serapis reduced into powder and throwne into Tyber, and his Temple demolished by the commandment of Tiberius: but the gentleman onely banished in that his offence was an over-violent affection. Too credulous Semele perswaded by the fraud of her supposed Nurse, asks a boone of Iupiter (who rashly before he knew it, confirms the graunt by an oath) that he would approach unto her, as he did unto Iuno, with the ensignes of his deity; who burnes in his imbracements, as not able to endure the athereall tumults. Whereby the ancient taught that unlawfull requests were punished by the Gods in consenting. But more Theologically, how those who search too curiously and boldly into the diuine Maiesty, shall be oppressed with the glory and brightnesse of the same: Iupiter and Iuno are said to couple with thunder and lightning; in that lightning and thunder proceede from the coniunction of athereall heat, and aieri-all cold. Two sorts of lightnings are here mentioned: the one called by the Philosophers fatall, that is, preappoynted and mortall; the other accidentall and lesse hurtfull. A third also there must be, expressed by the three-forked thunderbolt. The dryer dissipates, the more humid blasts; the other melts mony in baggs, and swords in scabbards; instantly lifting vp liquor in vessells; without breach or impaire to that which containes them. Martia, a noble Lady in Rome, had her infant slaine in her wombe by lightning; without farther preiudice then unto such as are delivered of abortiues. So the lightning consumed Mithridates arrowes, as he lay a sleepe, not so much as tainting the quiver: and, when an infant, his swadling-clothes, without other hurt then leaving a fiery marke on his forehead; which he accustomed to couer with his haire. Vpon these accidents he was called Dionysius which is Bacchus: if not better merited for ordaining prizes in his festiuals for such as drunke stiffest, wherein he himselfe had commonly the victory. By attributing variety of lightnings to Iupiter, the Poets, saith Seneca, admonish vs, how all offenders are not equally punishable; some only should be terrified, some chastised, and others vtterly destroyed. And as much was expressed by the rods and axes which were borne before the Roman Consuls: bound in bundles, to declare that Magistrates should not too hastily execute; but while unbinding, to giue

Cyclops.

time to their anger, which not seldome misinforms the iudgement. Ioues fearfull artillery he faines to be forged by the Cyclopes: whereof Virgill more fully.

*Ferrum exercebant vasto Cyclopes in antra,
Brontesq; Steropesq; & nuda membra
Pyragmon.*

*His informatum manibus iam parte polita
Fulmen erat, toto genitor que plurima caelo
Deiicit in terras, pars imperfecta manebat.
Tres imbris totis radios, tres nubes aquose
Addiderant, rutili tres ignis & alius Aus-
stri.*

*Fulgores nunc terrificos, sonitumq; motumq;
Miscebant operi, flammisq; sequacibus ignis.
Æn. l. 8.*

The Cyclop's in vast caues their anvills beat:
Steropes, Brontes, nak'd Pyragmon, sweat
In forging thunder: part now finisht; Ioue
This on affrighted earth hurles from aboute.
Part yet vnperfect; vnto that alowd
Three lares of haile, three of a watry clowd,
Three of red fire, and stormy Austers wings;
Terrible flashes; fragors, menacings,
Mixt with the fame; and wrath pursu'd by flame.

The names of the Cyclop's expresse their faculties: for Brontes signifies thunder, Steropes lightning, and Pyragmon a plyer of the fiery anvil. And ancient Authors affirm, that no mechanick arts were inuented before the finding out of fire, and the severall uses of the same: after which they increased daily, and daily grew to perfection by the industry of man to a publique utility. They were called Cyclopes of the imaginary roundeye in their foreheads, so fained in regard of their fictitious imployment about thunder and lightning, forged in the aire, which is seated in the midst betweene earth and heauen: as of the circular motion of those vapours whereof these meteors are ingendred. Coelus is their father and Tellus their mother, in that such exhalations are attracted from the earth by the Cælestiall fervor.

But to returne to the sence of the story: Cadmus according to Sabinus imports as much as Orientall, in that he came from the East: bringing with him both letters and learning. Semele, his daughter signifies an Image: and like enough he introduced some new superstition; whereupon, in that delightfull and well accepted, it was fained that Iupiter was in loue with Semele. Ino, another of his daughters, signifies Fortune: either a name imposed vpon some new statue and ceremony; or to declare that Empire depends not vpon humane counsell, but on secret and fatall causes, whose events are so called. And probable it is, in that vines were first planted in the East, that Cadmus instructed the Græcians in that knowledge: wherefore Bacchus, because wine was held to be the gift of God, was said to be the sonne of Iupiter and Semele; which is the diuine worship. As for Semele, perhaps her aspiring to the diuine honours of Iuno, whom S. Augustine supposeth to be Ashtoreth the Goddesse of the Sidonians, as Baal or Bell Iupiter, who was Belus Grandfather to Agenor; and some fatall accident vpon her pride by lightning, might giue a ground to this fable. And why might not she affect a deity as well as her great Grandmother?

But as Bacchus physically is taken for a vine, so is Semele for the Earth; and therefore called her son. Iupiter his father, in that wine hath in it a naturall heat; nor ripens but in countries that are hot, or moderately warme. He is said to be taken from the ashes of his mother, in that ashes exceedingly enrich the soyle, and make it bring forth Grapes in abundance: to be sowed in Ioues thigh, because the vine delighteth in heat, nor will fructifie, or liue without it, and lastly to be borne twice; once out of the earth, and then from the thigh of the treader; since it is not wine before the grapes be trodden, for so they anciently prest them. The Nymphs are here said to haue nursed him: because the vine, the moystest of all plants, is best nourished by moysture: and morally to informe vs, that the malignity of wine should be

be allayed with water. So of old they qualified the fury of Bacchus with the sober Nymphs; as now the more temperate doe in hot Countries.

Reconciled Iupiter & Iuno now highen their delights with full boles of Nectar. The drinke of the Gods, importing a privation of death; and therefore powdered out by Hebe, the Goddesse of eternall youth. In their cups they talk wantonly. Iupiter would haue the pleasure of women to exceede, and Iuno of men. Tiresias is made their iudge, who had tryed both sexes: his sentence is for Iupiter, how men had three ounces of the vigour of loue, but that women had nine. Iuno deprines him of his sight, which Iupiter supplies with the gift of prophesy. Thus Tiresias was the sonne of Vdæus, one of the five Captaines which survived that vnnaturall warre; and assisted Cadmus in the building of his Citty. Women, if we giue credit to histories either ancient or moderne, (whereof wee shall treat in the transformation of Iphis) haue often beene changed into men; but neuer man into woman. We therefore must fly to the allegory; not seldome among the Grecians as strange, as their fables stupendious. They allude Tiresias to the alternat seasons of the yeare: the spring called Masculine, because the growth of things are then inclosed in the solid bud; when euery creature (expressed by these ingendring Serpents) are prompt vnto Venus: but separated by his rod, the approaching fervor, he is turned into a Woman; that is, into flourishing Summer, defigured by his name: which season is said to be Feminine, for that then the trees doe display their leaues, and produce their conceptions. The Autumne is a second time of generation, proceeding from the temperate quality of the aire; when he recouers his former sexe by againe deviding the serpents; that is, by the approach of Winter, which deprines the Earth of her beauty, shuts vp her wombe, and in that barren in it selfe is said to be Masculine. Iust was the iudgement of Tiresias betweene Iupiter and Iuno, that is, the two elements of fire and aire: for the aire conferrs thrice as much as the fire to the generation of vegetables: which marries, as it were, the corne to the glebe, produces the blade, and swells it in the eare; whereas heat adds little to the materials, though the maine in activity, both producing the forme and causing maturity. He is said to haue beene bereft of his sight by Iuno, in regard of the darke and clouded aire of the Winter: when Iupiter by conceal'd heat infusing a conception of a future growth, is said to inspire him with the spirit of prophesy. But Lucian reports that the Grecians fained Tiresias to haue beene sometimes a man, and sometimes a woman; because he first diuided the wandring starres into Male and Female, in regard of their diuers operations.

The first that made his Prophecies famous was the fate of Narcissus. His mother Liriope inquiring whether he should liue vntill he were old; Tiresias replied: If he know not himselfe. As strange as obscure; and seeming contradictory to that Oracle of Apollo: To know a mans selfe is the chiefe knowledge. The lacke hereof hath ruined many: but hauing it must needs ruine our beautifull Narcissus: who only is in loue with his owne perfections; though not without store of despairing rivalls. Among whom the babling Nymph Eccho: who for being formerly Iupiters Property was deprined by Iuno of speech; more then to reiterate the last word which she heard: and now despised by the froward boy, pines away with loue, vntill at length she consumes to an vnsubstantiall voice. Well therefore was vaine-glory fained to affect selfe-loue; who reiected, converts into a sound; that is, into nothing. Now Eccho signifies a resounding: which is only the repercussion of the voice, like the rebound of a ball, returning directly from whence it came: and that it reports not the whole sentence, is through the debility of the reuerberation. Yet in the garden of the Tuilleries in Paris, by an artificiall device vnder ground in-

Tiresias.

NARCISSVS AND
ECCHO.

vented for musick, I haue heard an *Eccho* repeate a verse, not lowdly uttered, without failing in one sillable. *Eccho* is here said to conceale her selfe in woods and mountaines: but chieflly in winding vallies, rocky caues, and ruinous buildings. In many places three of foure answer one another: *Lambinus* writes, that at *Charoune* in the Ile of France he heard seauen distinctly; and that there are not fewer then thirty to be heard at *Pauiæ*. The image of the voice so often rendred, is as that of the face reflected from one glasse to another; melting by degrees, and every reflection more weake and shady then the former. *Ausonius* makes *Eccho* thus speake to the Painter that would haue drawne her;

Vane, quid affectus faciem mihi ponere pi-

etor,

Ignoramus, oculis sollicitare deam?

Aeris & lingua sum filia, mater inanis

Iudicii, vocem que sine mente gero.

Extremos pereante modos a fine reducent,

Ludificata sequor verba aliena meis.

Auribus in vestris habito penetrabilis Eccho;

Et si vis similem pingere pinges somnum.

Epig. 11.

Fond Painter, why wouldst thou my picture draw?
An vnknowne Goddesse, whom none euer saw.
Daughter of aire and tongue: of iudgement blind
The mother I; a voice without a mind.
I only with an others language sport:
And but the last of dying speech retort.
Lowd *Ecchos* mansion in the eare is found:
If therefore thou wilt paint me, paint a found.

Nemesis.

Thus she, thus many more were vndone by the pride and beauty of *Narcissus*: when some one cryed out with eyes and hands erected to Heauen; So may he loue himselfe, and so despaire! Whose curse is graunted by *Rhamnusia*; a name of *Nemesis* in that she had her principall Temple at *Rhamnus*, a citty of *Achaia*; with her statue (so highly celebrated by *Varro*) of *Parian* marble, ten cubits high, and all of one stone: brought thither by the insolent *Persians* to set up for a trophy of the victory which they promised to themselves against the *Athenians*, but contrary in the event: and therefore converted by *Phidias*, that excellent statuary, into the Image of this Goddesse of revenge, or Retribution, as her name importeth. Whereof *Ausonius* out of a Greeke Author

Me lapidem quandam Persæ advexere tro-

pheum

Vt fierem bello nunc ego sum Nemesis.

At sicut Græciis victoribus alio trophæum

Pennis sic Persæ vaniloquos Nemesis.

I, by the *Persians* for a Trophy brought
Then when a stone, am *Nemesis* thus wrought.
I here a Grecian Trophy now reside:
A *Nemesis* to scourge the *Persian* pride.

A Deity severe and inexorable to the proud and arrogant, who are too much elated with the indowments of nature, or felicities of fortune. Her head he adorn'd with a crowne, imboſt with fearfull Harts, and figures of victory. Her shoulders were garnished with wings: in her right hand she held a Launce; & in her left a pitcher, including the little images of *Æthiopians*. By her crowne presenting her universall empire; as by the sculpture thereon the terror of her prevailing indignation; or expressing the malignant envy of the vulgar; who insult in the fall of the great and fortunate, crowning, as it were, the applauded Goddesse: by her wings declaring her swift, and vnforeſeene subversions; the potent and politick not seldome overthrowne by what they contemned. By her Launce, her actuall inflictions, either through warre or their owne temerity: and by the *Æthiopians* in her pitcher, the farre extent of her vengeance; or in that she terrifies those, whom she confounds not, with black and ominous visions; as with the perfidiousnesse of friends, the circumventions of enemies, misfortunes, sicknesse, and death, which incounter them in the midst of their felicities. She is said to be the daughter of *Oceanus* and *Nox*,

in regard of the vicissitude of things, and unrevealed secrecy of the divine iudgement. For as the Ocean successively flowes and ebbs, so men in this enterlude of life are exalted and cast downe by a constant exchange, of which we neede not seeke far for examples: neither is the divine iudgement agreeable with our humane, and therefore well fained the daughter of night, in that occult and separated from apprehension: which the Ethnicks themselves could obserue;

Then fell Ripheus, none more iust then he
Of all the Troians: but Coelestials see
With other eyes——

-----Cedit & Ripheum iustissimus unus
Qui fuit ex Teucris, & servatissimus agut.
Dixit aliter viam----- Virg. Æn. l. 2.

So may we say of the death of Socrates, esteemed the most innocent of men: and of the vnparalleled calamities of the noble Belisarius; who having overcome the Vandalls in Africa, triumphed ouer the Persians, and more then once delivered Italy, and Rome it selfe, from the bloody invasions of barbarous nations, for recompence had his eyes pull'd out by the Emperour Iustinian: reduced withall to that poverty, as glad to shelter his age in a little shed by the high way, begging of those who passed by to Giue one halfe peny to the poore Belisarius, whom enuy and not error had bereft of his eye-sight.

Narcissus, pursued by the wrath of Nemesis, falls miserably in loue with his owne shadow, and dyes in doting on it. Nor are his eyes averted by death:

Who now eternally there gazes fix
Vpon the waters of infernall Styx.

To shew how punishments end not with life, but pursue the guilty to an other world. The Naiades strew his course with their haire; an ancient custome at funeralls: whereof Homer in the funerall of Patroclus.

His Corps with curlles they couered;
Shorne from each mourning Princes head.

Capillis autem totum mortuum tegebant
quos impiciebant
Tondentes----- Ilia. l. 23.

He is called their brother, in that fained to be begotten by a Riuer on a Water-Nymph: or because the flower into which he was changed, affecteth, and only prospers by the water. Whereof a moderne Poet.

Narcissus, once a Cupid, adde but wings;
Who too-much trusted to deceitfull springs;
A flower, now to the flood inclines; that so
He might by that which was his ruine grow.

Hic est illis suis nimium qui credidit undis
Narcissus, vero dignus amore puer.
Cernis ab irriguo repentinem gramine ripam,
Hic per quas peris crescere possit aquas.
Saxæus.

Narcissus signifies stupid or heavy; which hath a relation to the manner of his death: and therefore his flower, which we call a daffadill, was dedicated to the infernall Deities.

Some tract of History I find in Pausanias. There is, saith hee, a place neere Thespia which is called Danacæ: in this is the fountaine of Narcissus; wherein, they say, he beheld his owne likenesse, & not conceauing that it was his shadow, or how himselfe was beloued by himselfe, pined away and dyed by the brinke of the fountaine. But how absurd is it to belieue, that any should be so distracted or besotted with affection, as not to distinguish a shadow from a substance?

stance? Yet something like this is recorded, not vulgarly knowne. *Narcissus* had a sister borne at the same birth, so exceeding like as hardly distinguishable; alike also their haire in colour and trim, and alike their habites; who accustomed to hunt and exercise together; with her brother fell violently in loue: and she dying, repaired oft to this fountaine, much satisfying his affection in gazing therein, as not beholding his owne shaddow, but the image of his dead sister. Others write that he threw himselfe into the water out of impatency to liue without her. Of the miraculous likenesse of twins all ages haue afforded examples. I haue heard a Gentleman yet liuing say, how his mother knew not his brother from him but by the treading of their shooes; that both, when schollers, were likely whipt for the offence of one: and that being bound Apprentises to two Marchants in London, they would ordinarily waite in one an others roomie, vndiscovered by their Masters or any of the family. But now to the morall.

Narcissus, a youth; that is, the soule of a rash and ignorant man; beholds not his owne face, nor considers of his proper essence or virtue, but pursues his shadow in the fountaine, and strives to imbrace it; that is, admireth bodily beauty, fraile and like the fluent water; which is no other then the shadow of the soule: for the mind doth not truly affect the body, but its owne similitude in a bodily forme. Such *Narcissus*, who ignorantly affecting one thing, pursues another; nor can euer satisfie his longings. Therefore he resolues into teares and perisheth: that is, the soule so alienated from it selfe, and doting on the body, is tortured with miserable perturbations; and dyes, as it were, infected with that poyson: so that now it rather appeareth a mortall body then an immortal soule. This fable likewise presents the condition of those, who adorned by the bounty of nature, or enriched by the industry of others, without merit, or honour of their owne acquisition, are transported with selfe-loue, and perish, as it were, with that madnesse. Who likely sequester themselves from publique converse and ciuill affaires, as subiect to neglects and disgraces, which might too much trouble and deiect them: admitting but of a few to accompany their solitarinesse; those being such as only applaud and admire them, assenting to what they say, like as many *Ecchos*. Thus depraued, putt up with vncessant flattery, and strangely intoxicated with selfe admiration; at length they contract such a wondrousloth, as stupifies their senses, and deprives them of all their vigour and alacrity. *Narcissus* is therefore converted to a flower of his name, which signifies stupid: flourishing onely in the Spring, like these who are hopefull in the first of youth, but after fall from expectance & opinion: the flower, as they, altogether vnprofitable, being sacred to *Pluto* and the *Eumenides*; for what bore of it selfe no fruite, but past and was forgotten, like the way of a ship in the sea, was consecrated of old to the infernall Deities. But a fearfull example we haue of the danger of selfe-loue in the fall of the Angells; who intermitting the beatificall vision, by reflecting vpon themselves, and admiration of their owne excellency, forgot their dependance vpon their creator. Our *Narcissus*, now a flowre, instructs vs, that wee should not flourish too soone, or be wise too timely, nor ouer-loue, or admire our selues: which although hatefull in all ages, in youth is intollerable. And therefore *Nemesis* is introduced to revenge such pride and insolency; and to make his vices his owne destruction.

BACCHVS.

This wondrous destiny giues wings to the fame of *Tiresias*: yet flouted, and vpbraided with the losse of his eyes by violent *Pentheus*, of whose destruction he prophesies. This was the sonne of *Echion* and *Agave* the daughter of *Cadmus*; who now growne old, had resigned vnto him the kingdome of *Thebes*. A mortall enemy to the introduced Rites, and adoration of *Bacchus*; which fill *Cytheron* with

with the shouts and clamours of franticke women, now a celebrating his Orges: so called, either in that those rites were celebrated on the tops of mountaines, or because his followers were wrapt with a kinde of fury. Three there were of that name, the Lybian, the Egyptian, and the here mentioned Theban: who emulating the glory of the former, led an army into the East; and left behind him many trophies of victories: having multitudes of women in his traine, as the former had Amazons. It is a tradition, saith the Athenian in Plato; that being disturbed in his senses by Iuno, in revenge, he invented wine to infuriate the Bacchæ. Yet for this, and other behouefull inventions, hee was honoured by men with Temples and Altars: in himselfe made up of all contrarieties; valiant and effeminate, industrious and riotous, a seducer to vice, and an example of vertue: so variously good and bad are the effects of wine according to the use or abuse thereof. And because the actions and inventions of the former grew now obscured by antiquity, their fame and vertues were ascribed to the latter Bacchus: especially by Orpheus in honour of the family of Cadmus, by whom he had beene highly advanced. But heare we the Thebans sing of their Bacchus; since it giues no small light to what hath and is to be said hereafter.

Thou who with Ivy deck't thy dangling haire;
We, armd with iaulins, to thy Rites repaire.
Bright ornament of heauen, thy suppliants heare:
To thee their hands thy noble Thebans reare.
O favour! hether turne thy virgin face:
With thy syderiall lookes disperse and chace
These lowring clouds, the threats of Erebus,
And rage of greedy fate, from ours and vs.
It thee becomes to haue thy tresses bound
With vernall flowres, with Tyrian miter crown'd,
And girt in Ivy wreathes: now liberally
Let flow, and now in knots thy tresses tie.
As when, of thy fierce step-dames wroth afraid,
With borrowed shape thou counterfet'st a maid.
Why art thou so effeminatly drest,
With robes that sweepe the earth, and naked brest?
Those Easterne nations who on Ganges drinke,
An breake the ice on cold Araxis brinke,
Could not thy Lyons for thy robe behold,
Drawne in a Chariot roost with vines of gold.
Thee old Silenus on a long-car'd jade
Attends, vine leaues his rugged fore-head shade.
Lasciuious Priests thy Orges celebrate:
Troopes of Bassarian frowes vpon thee wait,
Now on Edonian Pangeus tread;
Now on the Thracian Pindus lofty head,
Distracted Menæ, ioy'n'd with Theban wiues,
To serue th' Ogygian Iacchus striues;
Whose loynes a Panthers sacred skin invests:
With ruffled haire the matrons hide their brests,
And brandish leavy iaulins lightly borne.
Vnhappy Penthem, now in peeces torne,

Effusam redimite comam nutante corymbo,
Lucidum cæli decus, huc ades voti
Mollia Nyctæi armata brachia Thyrsis
Quæ tibi nobiles Thebe, Bacche, tuæ
Palmis supplicibus ferunt,
Huc averse favens virginum caput,
Vulgi sileveo dicente nubile,
Et tristes Erebi minas,
Avidumq; satum.
Te decet vernis comam floribus cingi,
Te caput Tyria cōhibere mitra;
Hederæ aut mollem baccifera
Religare frontem
Spargere effusus sine lege crines,
Rursus adducto revocare nodo.
Qualis iratam metuens novercam
Creverat falsos imitatus artus
Crine flaventi simulata virgo,
Luteam vestem reclinente rana.
Vnde tam molles placuere cultus,
Et sinus laxi fluidamq; forma?
Vidit aurato residere curru,
Veste cum longa tegeres leones,
Omnis fœe plaga vasta terra,
Qui bibit Gangem, nivemq; quisquã
Frangit Araxem.
Te senior turpi sequitur Silenus asello,
Turgida pampineis redimitus tempora fœtis.
Conditæ lascivi deducunt Orgia mylæi
Te Bassaridum comitata cohortes,
Nunc Edonii pede pulsant
Sola Pangei, nunc Thracio
Vertice Pindi: nunc Cadmeas
Inter matres impia Menas
Comes Ogrio venit Iaccho,
Nebride sacra præcinella laurus,
Tibi commota pectora matres
Fudere comam: thyrsibusq; leuati

Relenting

Vilvante manu; iam post laseros
 Penibros artus Thyades aëstro
 Membra remissa, velut ignotum
 Videre nefas.
 Ponti regna tenet nidi matertera Bæ-
 chi
 Nereidumq; choris Cadmeia cingitur Ino,
 Jus habet in fluctus magni puer advena
 ponti
 Cognatus Bæchi, numen non vile Pale-
 mon.
 Te Tyrrhena puer rapuit: m: nus,
 Et tumidum Nereus pñuit mare,
 Cæcula cum prætis multa frera.
 Hinc verno, lalanus folia viret,
 Et Phæbæ laurus charum nemus:
 Garrula per ramos avis obfropit.
 Vitæces bederas ramus tenet,
 Summa ligat vitæ caribesia,
 Idæus prora fremuit Læo.
 Tigris puppe sedet Gangetica,
 Tum pirata fret: pavidus natus;
 Et se nititur curvus fugientia Carbasia Del-
 phin.
 Divite Pætolus vexit te Lydius unda
 Aurea torrenti deducens flumina ripa.
 Laxavit vitulos æcna Geticæq; sagittas
 Lactea Massagetes qui pocula sanguine mi-
 set.
 Regna securigeri Bacchum senescere Ly-
 curgi.
 Seferere terra Zedacum feroci:
 Et quos vicinus Boreas ferit
 Arva mutantes: quasq; Meotis
 Alluit gentes frigida flum:
 Quasq; despectat vertice summo
 Sidus Arcadium, geminumq; planstrum.
 Ille dispersos domuit Gelones:
 A ma detraxit trucibus puellis:
 Ore deiello petiere terram
 Thermodontiaca graves catervæ
 Postis tandem levibus sagittis;
 Mites fælle. Sacor & Cythæron
 Sanguine inundavit,
 Ophiæiaq; eade.
 Prædites lyrovæ petiere & agros.
 Præsidem Bacchum coluit noverca.
 Naxos Ægeæ redimta ponto
 Tradidit ibalamis virginem relictam,
 Meliore pensans damna marito.
 Pumice succo
 Fluxit Nyctæus latex.
 Garruli gramen secuererivi
 Combibit dulces humus alta succos,
 Niveiq; lactis candida fontes
 Et multa odore Lesbica cum thymo.
 Dacitur cum magno nova nuptia celo.
 Solemne Phæbus carmen
 Edit infusus humero capillis.
 Concutit iocundus geminus Cupido.
 Telum deposuit Iuppiter ignem,
 Odiq; Baccho veniente fulmen.
 Lucida dum currunt armosi sidera mun-
 di,
 Oceanus clausum dum fluctibus ambiat or-
 bem,

Relenting *Thyades*, their fury gon,
 Behold with griefe, nor think that fact their owne.
 Faire *Ino*, with the blew *Nereides*,
 (Thy Aunt ô *Bacchus*) raignes in sacred seas:
 The stranger Boy there makes his blest aboard,
 Of *Bacchus* race, *Palemon*, no smal God;
 Thee, lovely Boy, the *Thuscan* rovers seiz'd:
 Then *Nereus* the tumid maine appeas'd,
 Blew seas converting into flowry meads:
 The Plane-tree there his broad-leau'd branches spreads;
 Greene Laurel groues, belou'd by *Phæbus*, spring,
 And chanting birds among the branches sing:
 About the mast the youthfull Ivy twines,
 The lofty toe imbrac'd with clustred vines:
 Now in the Prow Idæan Lyons rore,
 The trembling Poope *Gangetick* Tygres bore:
 In sea's themselues th' affrighted failers threw;
 Who turn'd to *Dolphins*, flying ships purslew.
Pætolus wealthy streames thy burden tride,
 Whose waters through a golden channell glide.
Messagians, quaffing blood and milke, vnbend
 Their bowes; nor more with *Gettick* shafts contend.
 Thy power ax-arm'd *Lycurgus* kingdome knowes,
 The fierce *Zedacians*; and where *Boreas* blowes
 On hoary fields; those climates who shake
 With cold, that border on *Meotis* Lake;
 And those whose *Zenith* is the *Arcadian* starre;
 The Northerne Wagons, and slow Wagonar.
 Scattered *Geloni* he subdued: disarm'd
 The braue *Virago's*; *Thermedonians* warm'd
 Cold earth with their soft lips; but pacifi'd,
 Their moone-like shields and quivers laid aside.
 Sacred *Cythæron* he imbrew'd with blood
 Of flaine *Ophiæans*. To the shadie wood,
 And fields, transformed *Prætus* daughters runne.
 The pleased stepdame now affects her sonne.
Naxos, begirt with the *Ægean* waue,
 A bridal bed to *Ariadne* gaue;
 Her losse repaired with a better friend:
 Torrents of wine from barren rocks descend;
 A flood of milke from siluer fountaines powres,
 With *Lesbian* hony mixt, perfum'd with flowres,
 Which through the meadowes murmuring streames produce,
 Whose thirstie banks suckt in the pleasant juce.
 The starry Bride to high-archt heauen is led:
Phæbus, his haire vpon his shoulders spred,
 Epithilamiums sang that happy night:
 Both *Cupids* now the nuptial rapors light:
Ione laid his wrathfull thunder-bolts aside,
 And hates his lightning, when he *Bacchus* spi'd.

While radiant starres shall runne their vsuall race,
 While *Neptunes* armes the fruitfull earth imbrace,
 While *Cynthia* shall her hornes together close,
 While *Lucifer* the rosie Morne fore-showes,
 While lofty *Arctos* shunnes the salt Profound,
 We *Bacchus* praise and beauty will resound:

*Lunam demissos dum plex: recolliget ignes;
 Dum matutinos praeclucet Lucifer oris;
 Atque, ceruleum dum Nereia nesciet Arctos;
 Candida formosi venerabimur ora Lyca.*
 Sen. Oedip.

But heare we him rail'd at as much by *Momus*. This your so generous *Bacchus*, is scarce a man, and no *Grecian* by the mother but the nephew of *Cadmus* a *Phœnician* Merchant. I will not say what he is; now hee hath aspired to immortallitie; nor tax him with his railing and drunkenesse: you all see how soft and effeminate in his pleasures; halfe mad, and smelling early of wine: who hath brought amongst vs his whole fraternity, and declared them Gods: *Pan*, *Silenus*, and the *Satyres*; a rable of rusticks and Goat-heards, addicted to dances and gambols; and of shape as monstrous as their manners. One of these hath hornes on his fore-head, and nourisheth a filthy long beard; his lower parts like a Goat; and all over not differing much from a beast. Another, old, bald; and flat nosed like an Ape; for the most part riding on an Ass; who by birth is a *Lydian*. With those the prick-ear'd *Satyres*, bald also, and horned like late-falne kidds, originally *Phrygians*. All of these haue seemly long tails. You see with what Gods we are furnisht with by this Gallant. I omit to speak of the brace of women which he hath brought vs: the one his sweet-heart *Ariadne*; whose Crowne is by him made a Constellation. The other daughter to *Icarus* the husband-man: and what, O you Gods, is of all most ridiculous, *Erigone* hath brought her dog with her; least she should be sad, and want her old companion in heaven.

But now to be serious. Noah was he who immediatly after the flood first planted a vineyard, and shewed the use of wine vnto men. Therefore some write that of Noachus he was called Boachus, and after *Bacchus*, by the *Ethnicks*; either by contraction, or ignorance of the Etymologie. The ignorance likewise of the truth hath begotten so many fables and allegories: he being neither the *Lybian*, *Egyptian*, nor *Theban* *Bacchus*, but the ancient *Nysæan*; who flourished long before *Iupiter Hammon*, or the *Cretan* *Iupiter*, the supposed fathers of the other. Posterity diuers waies celebrated this bounty of Noah; and therefore called him by sundry names, as *Bacchus*, *Vinifer*, and *Oenotrius*; whereof Italy was after named *Oenotria*, of the excellent wines which that soyle produced.

Now *Pentheus* strives to exasperate the *Thebans* against *Bacchus*: Hee puts them in minde of their originall, their ancient religion, and what a shame to submit to an effeminate boy, supported by franticke women and drunkards: shewing how easily resisted by the example of *Acrisius*. This *Acrisius* was king of *Argos*, the sonne of *Abas*, and father of *Danae*; who in that hee would not admit of his Rites, is said to haue chased him out of his kingdome. *Pentheus* sends his guard to apprehend him: they wounded, returne with one of his Priests, who tels the miracles of the ship sticking fast in the midst of the deepe, and periur'd sailers converted into *Dolphins*. Yet the first is parallel'd by history, effected according to *Pliny*, by a little fish; and therefore called by the *Romans* *Remora*: which since so incredible, I will relate it in the words of the Author. This fish frequenteth the rocks; and is supposed by *Aristotle* to haue many feet, in regard of the multitude of her finnes. Although the windes blow violently, and the tempests raue; yet commands shee their fury, and so curbs their power, that the shippe continues immouable

THE TYRRHENE
 PIRATS.

mouable; which neither cables nor anchors, though never so strong and inassy, could detaine: and that only by cleauing therevnto, without her owne labour. But our Armado's are fortified with Castles; from whence they fight on the sea, as from the walls of a Bulwark. O humane vanity; when even those ships, whose beakes are so armed with brasse and iron to pierce through the sides of such as they encounter, should bee forced to obey the arrest of a little fish not halfe a foot long! At the battaile of *Actium* one detained, as they report, the Admirall, which carried *Antonius*, hasting to order his navy and encourage his souldiers, vntill he was constrained to shipp himselfe in another: vpon which advantage the *Casarians* fell on with the greater violence. And in our memory *Caligula* was so checkt in his returne from *Assurato Antium*. Nor long continued their admiration, hauing forthwith discovered the cause: for certaine perceiving his Gally, which had fve men to every oare, to be only detained of all the rest of the navy, leapt presently into the sea; and searching about the keele of the vessell, found this little fish fast cleauing to the rudder. This shewnto the Emperoi, with indignation he beheld what could stop his course, and resist those oares which were stretcht by the strength of foure hundred sea-men: renewing his wonder to see it loose that virtue within, which it had when it cleau'd to the out-side of the vessell. Those who then, and after, beheld it, resembled the same to a Snaile, but not a little greater. *The like power hee attributes to the Purple fish, annexing this story out of Titianus: Periander* dispatching a mandate for *Gnidos*, to castrate all their boyes which were nobly descended, the shippe was so long moored in the midst of the sea by this shell-fish, vntill another arrived (the Prince repenting him of his crueltie) with a countermand. Wherefore the *Gnidians* to perpetuate the memory thereof, did consecrate that fish to their *Venus*. But these strange effects, which perhaps depend on no naturall causes, may rather proceed from the power of the Diuell. I haue heard of sea-faring men, and some of that Citty, how a Quarter-master in a Bristol ship, then trading in the Streights, going downe into the Hold, saw a sort of women, his knowne neighbours, making merry together, and taking their cups liberally: who hauing espied him, & threatening that he should repent their discovery, vanished suddenly out of sight; who thereupon was lame ever after. The ship hauing made her voyage, now homeward bound, and neere her harbour, stuck fast in the deepe Sea (as this of the *Tyrhenians*) before a fresh gale, to their no small amazement: nor for all they could doe, together with the helpe that came from the shoare, could they get her loose, vntill one (as *Cymothoe* the Trojan ships) shou'd her off with his shoulder. (perhaps one of those whom they vulgarly call *Wise-men*, who doe good a bad way, and vndoe the inchantments of others) At their arriual the Quarter-master accused these women: who were arraigned, and convicted by their owne confessions, for which fve and twenty were executed. But to proceed with the fable. These *Tyrhenians* for their pyracies and power at Sea, and for that they had transported diuers Colonies to sundry parts of the world, were surnamed *Dolphins*: whereupon this fable was by the Greekes devised; and withall to deterre from rapine and periury, which seldome escapes the diuine vengeance. The fantastick resemblances of *Lynxes*, *Tygres*, and *Panthers*, are the terrors of conscience, which drine the guilty to dispaire and ruine. They also are said to haue been turned into *Dolphins*, because those fishes seeme naturally to affect the societie of men; following of shippes, and sporting about them, as they sayle along: nay many, if wee may giue credit to credible Authors, haue bene carried on their backs to drie land; and therefore the ancient presented safety by a bridled Dolphin.

So gine they warning of insuing tempests and advise the mariners, as it were, to stand to their tacklings and take in their sailes. All which concurreth with our Porpus, out of doubt the true Dolphin: wherein I am not only confirmed by the authority of Scaliger. For those that are called Dolphins by our East and West Indian Sea-men (who likely giue knowne names to things which they know not) are fishes, whereof I haue scene many, which glitter in the water with all variety of admirable colours; and are hardly so bigge as our Salmon-trouts: too little by farre to beare those burthens wherewith almost all ancient authors doe charge them: besides none of these were euer scene in the Mediterranean sea, the scene of those stories. The credulity of the old worlds superstition, was no lesse prodigious then their fables: for an instance, this fable we now treat of is yet to be scene in beautifull figures of mosaïque painting (an antique kind of worke, composed of litle square peeces of marble: guilded and coloured according to the place that they are to assume in the figure or ground: which set together, as imbossed, present an vnexpressible stateliness) in S. Agnes Church at Rome, which was formerly the Temple of Bacchus.

God; in detestation of Atheisme, doth reward the devout, though in a false religion, with temporall blessings, as here Acætes advanced from a poore fisherman to the pontificall dignity: who now cast in prison and reserved for torments, the shackles fall from his leggs, and the doores unlockt themselves to afford a way to his safety. This the more incenseth our violent Pentheus. There is no creature so immane and rabid, but anger addes to his naturall fiercenesse. Other affections haue their apparant symptoms, but that of anger is eminent, whose fire inflames the looks and sparkles in the eye balls: proceeding from the sending forth of the spirits in a revengefull appetite: Good counsell converts into bad when vnseasonably giuen; so the dissuasions of Cadmus and Athamas exasperate his fury: who to chastice his kinsman, perhaps as much out of enuy as zeale, ascendeth Cithæron. A mountaine of Bæotia, not farre from Thebes, which tooke that name from Orpheus his harpe, called alwaies sacred; in that there he first instituted the Orges of the Theban Bacchus; transferred by him out of Egypt from the Egyptian. For Cham and his accursed race, first inhabiting those parts, there planted Idolatry: which the Poets brought into Greece, who travailed thither to enrich their knowledge. For almost all arts and sciences had from them their originall; who had besides more impressions of antiquity then any other nation; as appeareth by their Dynasties, stretching beyond the generall deluge: who affirme that their first Kings lined twelue hundred yeares, and the latter but three hundred; comming neere the ages of man both before and after. But what Tradition delineth obscurely and lamely, is in the scripture entire and perspicuous. Agaue fulfills the prophecy of Tiresias in the slaughter of her son: who distracted with the fury of Bacchus, together with her sisters, supposing him a Bore, transfix him with their iaulings, torne forth with in peeces, for all his teares and submission, by the rest of the Bacche. There is nothing more plausible to the vulgar then the innovation of goverment and religion. To this they here throng in multitudes. Wise Princes should rather indeavour to pacifie, then violently oppose a popular fury: which like a torrent beares all before it; but let alone exhausteth it selfe, and is easily suppressed. Reformation is therefore to be wrought by degrees, and occasion attended: least through their too forward Zeale they reiect the counsell of the expert, and incounter too strong an opposition, to the ruine of themselves and their cause; whereof our Pentheus affords a miserable example. The blind rage of Superstition extinguisheth all naturall affecti-

PENTHEUS.

on. Agaue murders her son, and the aunts their nephew: nor haue the latter ages
beene vnacquainted with such horrors.

On the other side Pentheus expresseth the image of an implacable Tyrant; hat-
ing religion; and suppressing it in others: nor to be diuerted by counsell or miracles;
till his death approues that tyrants are no where safe; no not among their owne
kindred.

*Discite Iustitiam moniti & non
temere dinos. Virg. Æn. 6.*

Admonisht, iustice prize; Nor holy Gods despise.

The proud in prosperity are the most dejected in aduersity. Who would not be in-
treated, now basely intreats for mercy: but could not obtaine what he neuer affor-
ded. There is nothing more proud then man; nor more miserable.

OVIDS



OVID'S METAMORPHOSIS.

The Fourth Booke.

THE ARGUMENT.

DErceta, a Fish. Semiramis a Dove.
Transforming Nais equall Fate doth prone.
White berries Louers blood with blacke defiles.
Apollo, like Eurynome, beguiles
Leucothoe, buried quick for that offence.
Who, Nectar sprinkled, sprouts to Frankincense.
Grien'd Clytie, turn'd to a Flowr, turns with the Sun.
Daphnis, to Stone. Sex changeth Scythion.
Celmus, a Load-stone. Curets, got by shoures.
Crocus, and Smilax turn'd to little flowres.
In one Hermaphrodite, two bodies ioyne.
Mineides, Bats: Sad Ino made diuine,
With Melicert. Who Iunos fast vpbay'd,
Or statues, or Cadmean Fowles are made.
Hermione and Cadmus, worne with woe,
Prone hurtlesse Dragons. Drops to Serpents growe.
Atlas, a Mountayne. Gorgon toucht Sea-weeds
To Corall change. From Gorgons blood, proceeds
Swift Pegafus: Crysaor also takes
From thence his birth: Faire haire convert to Snakes.

BVt yet, Alcithoe^a Mineides
The honour'd^b Orgies of the God displease,
Her sisters share in that impietie,
Who Bacchus for the sonne of Ioue denie.
And now his Priest proclaimes a solemne Feast;
That Dames and Maids from vsuall labour rest;
That wrapt in skins, their haire-laces vnbound,
And dangling Tresses with wilde Iuy crown'd;
They leauy Speares assume. Who prophesies
Sad haps to such as his command despise.
The Matrons and new-married Wiues obey:
Their Webs, their vn-spun Wooll, aside they lay;
Sweet odours burne, and sing:^c *Lyæus, Bacchus,*
Nysæus, Bromius, Euan, great Iacchus:
Fire-got, Sonne of two Mothers, The twice-borne,
Father *Eleleus*, Thyon neuer shorne,
Lenæus, planter of life-cheering Vines;
Nyctileus: with all names that Greece assignes
To thee, O *Liber*! Still dost thou inioy
Vnwafted youth; eternally a Boy!

^a The daughter of Minæus.

^b The solemnities of Bacchus.

BACCHVS HIS CE-
REMONIES AND
ATTRIBUTES.

^c Of these attributes, See the
Comment.

^a King of *Thrace*; See the comment.

^b The Frowes of *Bacchus*.
^c *Bacchus* his Foster father.
See the comment.

^d *Theban* Matrons; of this before.

^e The daughter of *Minerua*.

^f Who first invented the Art of spinning and weaving.

DERCETIS.

SEMIRAMIS.

^g *Semiramis*.

^h *Nais*.

ⁱ A water Nymph.

^j The Mulberry tree.

PYRAMUS AND
THISBE.

^k *Babylon*; whose arched walls were numbred amongst the Worlds 7 Wonders; 36 of fur-longs, that is, 45 miles in circuit.

Thou'rt seene in heauen; whom all perfections grace;
And, when vnhorn'd, thou hast a Virgines face.
Thy conquests through the Orient are renown'd,
Where tawny *India* is by *Ganges* bound.
Proud *Pentheus*, and ^a *Lycurgus*, like prophane,
By thee (ô greatly to be fear'd!) were slaine:
The *Thuscans* drencht in Seas. Thou holdst in awe
The spotted *Lynxes*, which thy Chariot draw.
Light ^b *Bacchides*, and skipping Satyrs follow,
Whil'st old ^c *Sylenus*, reeling still, doth hallow;
Who weakly hangs, vpon his tardie Ass.
What place so-e're thou entrest, sounding brasse,
Lowd Sack-buts, Tymbrels, the confused cryes
Of Y ouths and Women, pierce the marble skyes.
Thy presence, we ^d *Ismenides*, implore:
Come, ô come pleas'd! Thusthey his Rites restore.
Yet, the ^e *Minides* at home remayne:
And with vntimely Art his feast prophane:
Who either weaue, or at their distaffs spin;
And vrge their Maids to exercise their sin.
One said, as she the twisted thread out-drew;
While others sport, and forged Gods persew,
Let vs, whom better ^f *Pallas* doth invite,
Our vsefull labour season with delight;
And stories tell by turnes; that, what past yeares
Denie our eyes, may enter at our eares.
They all agree; and bad the eldest tell
Her storie first. Shee paus'd; not knowing well
Of many which to choose: T'insist vpon
The Sad *Dercetis*, of fam'd *Babylon*
(Who, as the *Palestines* beleue, did take
A scaly forme, inhabiting a Lake)
Or of her ^g daughter speake, with wing'd ascent
High-pearcht on towres; who there her old age spent:
Or of that ^h *Nais*; who with charmes most strange,
And weeds too-pow'rfull, humane shapes did change,
Into mute Fishes, till a Fish shee grew:
Or of the ⁱ Tree whose berryes chang'd their hew;
The white to black, by bloods asperion, growne:
This pleaseth best, as being most vnknowne.
Who thus began, and drawes the following woll.
Young *Pyramus* (no Youth so beautifull
Through all the East) and *Thisbe* (who for faire
Might with th'immortall Goddesses compare)
Ioyn'd houses, ^k where *Semiramis* inclos'd
Her stately towne, with walls of brick compos'd.
This neighbourhood their first acquaintance bred;
That, grew to loue; Loue sought a nuptiall bed;
By Parents crost: yet equall flames their blood
A like incens't, which could not be withstood.

Signes

Signes only vtter their vnwitnest loues:
 But hidden fire the violenter proues.
 A cranny in the parting wall was left;
 By shrinking of the new-layd mortar, cleft:
 This for so many ages vndercry'd
 (What cannot loue find out!) the Louers spy'd.
 By which, their whispering voices softly trade,
 And Passion's amorous embassage convey'd.
 On this side and on that, like Snailes they cleaue;
 And greedily each others breath receaue,
 O envious walls (said they) who thus diuide
 Whom Loue hath ioyn'd! O, giue vs way to slide
 Into each others armes! if such a blisse
 Transcend our Fates, yet suffer vs to kisse!
 Nor are w'ingrate: much we confesse we owe
 To you, who this deare liberty bestowe.
 At night they bid farewell. Their kisses greet
 The senselesse stones, with lips that could not meet.

When from th'approching Morn the stars withdrew,
 And that the Sunne had drunke the scorched dew,
 They at the vsuall Station meet againe;
 And with soft murmers mutually complaine.
 At last, resolute in silence of the Night
 To steale away, and free themselves by flight,
 And with their houses, to forsake the Towne.
 Yet, lest they so might wander vp and downe;
 To meete at ^a *Ninus* tombe they both agree,
 Vnder the shelter of a shady Tree.
 There, a high Mulbery, full of white fruit,
 Hard by a liuing Fountaine fixt his Root.
 The Sun, that seem'd too flow, his steeds bestowes
 In restfull Seas: ^b from Seas, wisht Night arose.
 Then *Thiube* in the darke the doores vnbar'd;
 And slipping forth, vnmiss'd by her guard,
 Comes maskt to *Ninus* tomb: there in the cold
 Sits vnderneath that Tree: Loue made her hold.
 When (lo!) a Lyonesse, smear'd with the blood
 Of late-slaine Beeues, approacht the neighbour flood,
 To quench her thirst. Far-off by Moon-light spy'd,
 Swift feare her flight into a Caeue doth guide.
 Flying, her mantle from her shoulders fell:
 The fatall Lyonesse, as from the Well
 Vp to the rocky Mountaine thence with drawes,
 Found it, and tore it with her bloody iawes.

When *Pyramus*, who came not forth so soone,
 Perceiued by the glimpses of the Moone
 The footing of wild Beasts: his looke grew pale.
 But when he spy'd her torne and bloody vaile;
 One night (said he) too louers shall destroy!
 Shee longer life deserued to enjoy.

^a The first King of *Assyria*, &
 husband to *Semiramis*.

^b According to the old vul-
 gar opinion, that where the
 Sun setteth, the night appea-
 reth to ascend.

The

The guilt is mine: 'twas I (poore soule!) that slew thee
 Who to a place so full of danger drew thee,
 Nor came before. You Lyons, ô descend
 From your aboads! a wretch in peeces rend,
 Condemned by his selfe-pronounced doom:
 And make your entralls my opprobrious tomb!
 But Cōwards wish to die. Her mantle hee
 Carryes along vnto th'appointed Tree.
 There hauing kift, and washt it with his eyes;
 Take from our blood, said he, the double dyes.
 With that, his body on his sword he threw:
 Which, from the reaking wound, he dying drew.
 Now, on his back, vp-spun the blood in smoke:
 As when a Spring-conducting pipe is broke,
 The waters at a little breach breake out,
 And hissing, through the aëry Region spour.
 The Mulberryes their former white forsake;
 And from his sprinkling blood their crimson take.

Now she, who could not yet her feare remoue,
 Returns, for feare to disappoint her Loue.
 Her eager spirit seekes him through her eyes;
 Who longs to tell of her escap't surprife.
 The place and figure of the Tree she knew;
 Yet doubts, the berryes hauing chang'd their hew.
 Vncertayne, she his panting lims descry'd,
 That struck the stayned earth, and starts aside.
 Box was not paler then her changed looke:
 And like the lightly breath'd-on Sea she shooke.
 But, when she knew 'twas he (now dispossess'd
 Of her amaze) shee shrieks, bears her swolne brest,
 Puls off her haire, imbraces, softly reares
 His hanging head, and fills his wound with teares.
 Then, kissing his cold lips: Woe's me (she said)
 What curst Fate hath this diuision made!
 O speake, my *Pyramus*! ô looke on me!
 Thy deare, thy desperate *Thisbe* calls to thee!
 At *Thisbe's* name he opens his dim eyes;
 And hauing seene her, shuts them vp, and dyes.
 But when his emptie scabbard shee had spy'd,
 And her known Robe, Vnhappy man! she cry'd,
 These wounds from loue, from thine own hand proceed!
 Nor is my hand too weake for such a deed:
 My loue as strong. This, this shall courage giue
 To force that life which much disdaynes to liue.
 In death I'll follow thee! instyl'd by all,
 The wretched Cause, and partner of thy Fall.
 Whom Death (that had (alas!) alone the might
 To pull thee from me!) shall not dis-vnite.
 O you, our wretched Parents (thus seuer
 To your owne blood!) my last Petition heare:

Whom

Whom constant loue, whom death hath ioyn'd, interre
Without your envy in one Sepulcher.

And thou, ô Tree, whose branches shade the flaine;
Of both our slaughters beare the lasting staine:
In funerall habit euer clothe your brood;
A liuing monument of our mixt blood.

This said, his sword, yet reeking, shee reuers't,
And with a mortall wound her bosome pearc't,
The easie Gods vnto her wish accord;
Their Parents also her desire afford:

The late-white Mulberies in black now mourne;
And what the fire had left, lay in one ^a Vrne.

Here ended she. Some intermission made,
Leucothoe, her sisters silent, said:

This Sunne, who all directeth with his light,
Weake Loue hath tam'd: his loues we now recite;
He first discover'd the adulterie

Of *Mars* and *Venus* (nothing escapes his eye.)

And in displeasure told to ^b *Iuno's* sonne

Their secret stealths, and where the deede was done.

His spirits faint: his hands could not sustaine

The worke in hand. Forthwith, he forg'd a chaine,

With nets of brasse, that might the eye deceaue,

(Lesse curious far the webs which Spiders weaue)

Made pliant to each touch, and apt to close:

This, he about the guilty bed bestowes.

No sooner these Adulterers were met,

Than caught in his so strangely forged net;

Who, struggling, in compeld embracements lay.

The Ivory doores then *Vulcan* doth display:

And calls the Gods. They shamefully lay bound:

Yet ^c one, a wanton, wist to be so found.

The heavenly dwellers laugh. This tale was told

Through all the Round, and mirth did long vphold.

Venus, incens'd, on him who this disclos'd

A memorable punishment impos'd.

And he, of late so tyrannous to loue;

Loue's tyranny in iust exchange doth proue.

^d *Hyperion's* sonne, what boots thy pearcing sight!

Thy feature, colour, or thy radiant light?

For thou, who earth inflamest with thy fires,

Art now thy selfe inflam'd with new desires.

Thy melting eyes alone *Leucothoe* view.

And giue to her, what to the World is dew.

Now, in the East thou hastnest thy vp-rise:

Now, slowly sett'st; euen loath to leaue the skyes.

And, while that object thus exacts thy stay,

Thou addest houres vnto the Winters day.

Oft, in thy face thy mindes disease appeares;

Affrighting all the darkned World with feares.

^a It was an ancient and long continued custome, to burne the bodies of the dead, to put their ashes into vessels (which they called Vrnas) either of stone or metall, & to inclose them in their Sepulchres.

MARS AND VENUS.

^b *Vulcan*, the celestiall Smith

^c *Mercury* *Hym* *Odiss.*

LEUCOTHOE.

^d *Hyperion* the father of the *Titan* begot on *Titan* his wife and sister: among whom the Sun and the moonet so fained in that he first obserued there motion and diuulged that knowledge.

^a The Moone; of *Cynthia* a mountaine of *Delos*; the Eclips of the Sun proceeding from the interposition of her orbe betwene his and the earth.

^b The mother of *Phaeton*.

^c *Perse* the daughter of *Oceanus* and *Tethys*.

^d The daughter of *Neptune* and *Venus*: so named (for *Rhoda* signifies a rose) of her beauty; or rather representing the Ile of *Rhodes*, there being no day wherein the sun shines not thereon; and therefore named to haue bin in loue with her.

^e A Nymph of the Ocean.

^f *Belus*, *Abus*, *Acricus*, *Danubius*, *Perseus*, *Bacchanus*, *Orchemenus*, and *Orchemus*.

^g Of this before, *Disceides* takes *Ambrosia* to bee the heere *Artemisa*, which wee call Mugwort.

Not ^a *Cynthia*'s interpoled Orbe doth moue
These pale aspects; this colour springs from loue.
Shee all thy thoughts ingroft: nor didst thou care
For ^b *Clymene*, for ^c her who *Circe* bare,
For ^d *Rhodos*; ^e *Clytie*, who in loue abounds,
Although despis'd, though tortur'd with two wounds.
All; all were buried in *Leucothoe*;

Borne in sweete *Saba*, of *Eurynome*.

As she in beauty far surpass all other:

So much the Daughter far surpass the Mother.

Great *Orchamus* was father to the Maid:

Who, ^f seventh from *Belus*, *Priscus*, *Persia* sway'd.

In low *Hesperian* Vales those pastures are

Where *Phabus* horses on *Ambrosia* fare:

There, tyred with the trauels of the day,

They renouate what labour doth decay.

Now, while coelestiall food their hunger feeds,

And Night in her alternate raigne succeeds:

In figure of *Eurynome*, the God

Approch the chamber, where his life abroad.

He, spinning by a lamp, *Leucothoe* found,

With twice six hand-maids, who inclos'd her round.

Then kissing her (her Mother now by Art)

I haue, said he, a secret to impart:

Maids, presently withdraw. They all obey'd.

He, after he had cleer'd the chamber, said:

The tardie Yeare I measure: I am he

Who see all Obiects, and by whom all see;

The World's cleere eye: by thy fair selfe, I sweare,

I loue thee aboue thought. Shee shooke for feare;

Her spindle and her distaffe from her fell:

And yet that feare became her woundrous well,

Then, his owne forme and radiancy, he tooke:

Though with that vnexpected presence strooke;

Yet, vanquish't by his beauty, her complaint

Shee laid aside, and suffered his constraint:

This *Clytie* vext (not lesse affectionate

Before to her) who with a rivalls hate

Divulg'd the quickly-spreading infamy:

And to her father doth the fact descry.

Who sterne and sauage, shuts vp all remorse,

From her that su'd, subdued, she said, by force;

And ^h *Sol* to witnesse calls. He his dishonour

Interr's aliue, and casts a Mount vpon her.

^h The Sunne.

ⁱ The Sunne.

ⁱ *Hyperion*'s sonne this batters with his rayes:

And for her re-ascent a breach displayes,

Yet could not she aduance her heavy head:

But life, too hasty, from her body fled.

Neuer did *Phabus* with such sorrow morne

Since wretched *Phaeton* the World did burne:

Yet

Yet striues he with his influenceto beget
 In her cold lims a life-revoking heat.
 But, since the Fates such great attempts withstood;
 He steeps the place and body in a flood
 Of fragrant Nectar: much bewailes her end:
 And sighing, said; ^a Yet shalt thou heauen ascend.
 Forthwith, her body thawes into a dew:
 Which, from the moystned earth, an odour threw.
 Then through the hill a shrub of Frankincense
 Thrust vp his crowne, and tooke his root from thence.

Though loue might *Clyteis* sorrow haue excus'd;
 Sorrow, her tongue; *Daye's* King her bed refus'd.
 She, with distracted passion, pines away,
 Detesteth company; all night, all day,
 Disrobed, with her ruffled haire vnbound,
 And wet with humour, sits vpon the ground:
 For nine long daies all sustenance forbears;
 Her hunger cloyd with dew, her thirst with teares:
 Nor rose; but, riots on the God her eyes;
 And ever turnes her face to him that flies.
 At length, to earth her stupid body cleaues:
 Her wan complexion turnes to blood-lesse leaues;
 Yet streak't with red: her perisht lims beget
^b A flowre, resembling the pale Violet;
 Which, with the sun, though rooted fast, doth moue;
 And, being changed, changeth not her loue.

Thus she. This wondrous story caught their eares:
 To some the same impossible appeares;
 Others, that all is possible, conclude,
 To true-styl'd Gods: but, *Bacchus* they extrude:
 All whist, *Alcithoe*, call'd vpon, doth run
 Her shettles through the web; and thus begun.

T' omit the pastorall loues, to few vnknowne,
 Of young *Idaan Daphnis*, turn'd to stone
 By that vext Nymph, who could not else assuage
 Her ieaousie: such is a louer's rage!

And *Scythion* who his nature innovates,
^d Now male, now female, by alternate Fates;
 With *Celmus* turn'd into an Adamant,
 Who of his faith to little *Ione* might vant;
 The shorne *Curetes*, got by falling showres;
Crocos and *Smilax*, chang'd to pretty flowres;
 Louer-passe; and will your eares surprize
 With sweet delight of vnknowne nouelties:

Then, knowe, how *Salmacis* infamous grew;
 Whose too strong waies all manly strength vndoe,
 And mollifie, with their soule-softning touch:
 The cause vnknowne; their nature knowne too much:
 Th' *Idaan* Nymphs nurs't, in secure delight,
 The sonne of ^f *Hermes*, and faire ^g *Aphrodite*.

P 2

^a The smoake of Frankincense was supposed to delight the Gods in their celestial dwellings.

CLYTIE.

^b The Heliotrope or Turn-sol

DAPHNIS.

^c A shepherd of Mount *Ida*, the sonne of *Mercury*, beloved by the Nymph *Thalia*: who suspecting his truth, pulled out his eyes: but fained here to haue turned him into a stone.

SCYTHON.

^d Of this hereafter.

CELMVS.

^e One of the *Idaan Dactili*, who fosterd *Iupiter*.

THE CURETES.

CROCVS AND

SMILAX.

SALMACIS AND

HERMOPHRODITVS

^f *Mercury*; of being *Iupiter's* messenger.

^g *Venus*; of the froth of the Sea whereof she was ingendred.

His

^a *Hermophroditus.*

His father and his mother in his looke
 You might behold: ^a from whom, his name he tooke.
 When Summers siue he thrice had multiply'd;
 Leauing the fount-full Hills of foster *Ida*,
 He wandred through strange Lands, pleas'd with the sight
 Of forrain streames; toyle less'ning with delight.
 The *Lycian* Cities past; he treads the grounds
 Of wealthy *Caria*, which on *Lycia* bounds:
 There lighted on a Poole, so passing cleere,
 That all the glittering bottome did appeare;
 Inuiron'd with no marish-louing Reeds,
 Nor piked Bull-rushes, nor barren weeds:
 But, liuing Turf vpon the border grew;
 Whose euer-Spring no blasting Winter knew.
 A Nymph this haunts, vnpractiz'd in the chace,
 To bend a Bow, or run a strife-full race.
 Of all the Water-Nymphs, this Nymph alone
 To nimble-footed ^b *Dian* was vnknowne.
 Her sisters oft would say, Fie, *Salmacis*,
 Fie lazie sister, what a sloth is this!
 Vpon a Quiuer, or a Iauelin seaze;
 And with laborious hunting mix thine ease.
 On Quiuer, nor on Iauelin, would she seaze;
 Nor with laborious hunting mix her ease.
 But now in her owne Fountaine bathes her faire
 And shapefull lims, now kems her golden haire;
 Her selfe oft by that liquid mirror drest;
 There taking counsell what became her best:
 Her body in transparent Robes array'd,
 Now on soft leaues, or softer mosse display'd:
 Oft gathers flowres; so, when she saw the Boy:
 Whom seen, forthwith shee couets to inioy;
 And yet would not approach, though big with haste,
 Till neatly trickt, till all in order plac't;
 Her loue-inueighling lookes set to insnare;
 Who merited to be reputed faire.

^b *Diana*, the Virgin huntresse

Sweet Boy, said she, well worthy the aboard
 Of blest cœlestials! if thou be a God,
 Then art thou *Cupid*! if of humane race,
 Happy the Parents, whom thy person grace!
 Thy sister, if thou hast a sister, blest!
 Thy Nurse, much more, who fed thee with her brest!
 But (ô!) no lessè then deifi'd is shee
 Whom mariage shall incorporate to thee!
 If any such; let me this treasure steale:
 If not, be't I, and our deare Nuprials seale.
 This said, she held her peace. He blusht for shame;
 Not knowing loue: whom shamefac'tnesse became.
 So Apples shew vpon the sunny side;
 So Ivory, with rich Vermillion dy'd:

So pure a red the siluer Moon doth staine,
 When ^a auxil'ary brasse resounds in vaine.
 Shee earnestly intreats a sisters kisse:
 And now, aduancing to imbrace her blisse,
 He, struggling, said; Lasciuious Nymph, forbear;
 Or I will quit the place, and leaue you here.
 Faire Stranger, timorous *Salmacis* reply'd,
 'Tis freely yours; and therewith stept aside:
 Yet, looking back, amongst the shrubby Trees
 She closely sculks, and crouches on her knees.
 The vacant Boy, now being left alone,
 Imagining he was obseru'd by none,
 Now here, now there, about the margent trips;
 And, in th' alluring waues his ankles dips.
 Caught with the Water's flattering temp'rature,
 He streight disrobes his body; ô, how pure!
 His naked beauty *Salmacis* amaz'd:
 Who with vnstatisfied longing gaz'd.
 Her sparkling eyes shoot flames through this sweet error;
 Much like the Sunne reflected by a mirror.
 Now, she impatiently her hope delays;
 Now, burnes t' imbrace: now, halfe-madde, hardly stayes.
 He swiftly from the banke on which he stood,
 Clapping his body, leaps into the flood;
 And, with his rowing armes, supports his lims:
 Which, through the pure waues, glister as he swims.
 Like Iuory statues, which the life surpasses;
 Or like a Lilly, in a crystall glasse.
 He's mine! the Nymph exclaim'd: who all vnstript;
 And, as she spake, into the water skipt:
 Hanging about the neck that did resist;
 And, with a mastring force, th' vnwilling kist:
 Now, puts her hand beneath his scornefull brest;
 Now every way invading the distrest:
 And wraps about the subject of her lust,
 Much like a Serpent by an Eagle truss't;
 Which to his head and feet, infettered, clings;
 And wreaths her tayle about his stretcht-out wings.
 So clasping Ivy to the Oke doth grow;
 And so the ^b *Polypus* detaines his foe.
 But ^c *Atlantiades*, relentlesse coy,
 Still struggles, and resists her hop't-for ioy.
 Invested with her body: foole, said shee,
 Struggle thou mai'st, but neuer shalt be free.
 O you, who in immortall thrones reside,
 Grant that no day may euer vs diuide!
 Her wishes had their Gods. Even in that space
 Their cleauing bodies mix: both haue one face.
 As when wee two diuident scions ioynè,
 And seethem grow together in one rine:

P 3

^a When in her eclipse: at
 which time they supposed
 shee was enchanted; and beat
 on the bottomes of ba'ons
 and kettles to drowne the
 voice of the charmes: where-
 of *Iurinal*, speaking of a tal-
 katiue woman

— Shee alone.

Can rescue with her tongue the
 labouring Moone.

^b A ravenous fish: so called
 of his many feet wherewith
 he catcheth his prey.
^c *Hermaphroditus*, of *Atila* the
 father of *Maia*, the mother
 of his father *Mercury*.

So

So they, by such a strict imbracement glew'd,
 Are now but one, with double forme indew'd.
 No longer he a Boy, nor she a maid;
 But neither, and yet either, might be said.
Hermaphroditus at him selfe admires:
 Who halfe a female from the spring retires,
 His manly lims now softned; and thus prayes,
 With such a voice as neither sex betrayes:
 Swift ^a *Hermes*, ^a *Aphrodite*! him ô heare
 Who was your sonne! who both your names doth beare!
 May every man, that in this water swims,
 Returne halfe-woman, with infeebled lims.
 His gentle parents signe to his request;
 And with vnknowne receipts the spring infect.

^a *Mercury* and *Venus*.

MINEIDES.

Here, they conclude: yet giue their hands no rest;
 But *Bacchus* slight, and still prophane his Feast.
 Then, suddenly harsh instruments surprize
 Their charged eares, not extant to their eyes:
 Sweet Myrrhe and Saffron all the house perfume.
 Their webs (past credit!) flourish in the loome:
 The hanging wooll to green-leau'd Iuy spreads;
 Part, into vines: the equall twisted threads
 To branches run: buds from the distaffe shoot;
 And with that purple paint their blushing fruit.
 Now to the day succeeds that doubtfull light;
 Which neither can be called day, nor night.
 The building trembles: torches of fat Pines
 Appeare to burne; the roome with flashes shines;
 Fill'd with fantastickall resemblances

^b *Tigers*, *Lynxes*, and *Panthers*, sacred to *Bacchus*.
^c The *Mineides*.

Of howling ^b beasts, whom blood and slaughter please.
^c The Sisters, to the smoaky rooofe retire;
 And, there disperst, avoid both light and fire.
 Thus, while they corners seeke, thin films extend
 From lightned lims, with small beames inter-pend.
 But how their former shapes they did forgoe,
 Concealing darknesse would not let them knowe.
 Nor are these little Light-detesting things
 Born-vp with feathers, but transparent wings.
 Their voice befits their bodies; small, and faint:
 Wherewith they harshly ytter their complaint.
 These houses haunt, in night conceale their shame;
^d And of the loued Euening take their name.

^d *Vesperiliones*, of *Vesper* the evening, wherein they onely appeare Bats.
^e *Ino*, the sister of *Semele*.

All *Thebes* now feared *Bacchus* celebrates:
 Whose wondrous powre his boasting ^e Aunt relates.
 She onely, of so many sisters, knew
 No griefe as yet, but what from them she drew.
 A happy Mother, Wife to *Athamas*,
^f Nurse to a God: these caus'd her to surpass
 The bounds of her felicities; and made
 Vext *Ino* storme; who to her selfe thus said;

^f To her Nephew *Bacchus*.

What

What? could that Strumpets brat the forme defeise
Of poore ^a *Maonian* Saylers, drencht in Seas?

^b A Mother vrge to murder her owne sonne?

And wing the ^c three *Minēidas* that spun?

Can I but vn-reuenged wrongs deplore?

Must that suffice? and is our powre no more?

He teacheth what to doe; learne of thy Foe:

What furie can, the wounds of *Pentheus* show

More then too-much. Why should not *Ino* tread

The path which late her frantick sisters lead?

A steepe darke ^d *Cave*, which deadly *Ewe* repleat,

Through silence leads to hells infernall feat.

By this ^e dull *Styx* eiects a blasting fume:

Here ghosts descend, whose bodies graues inhume;

Amongst those thorns, stiffe Cold and Palenesse dwell.

The new-come ghosts nor know the way to Hell;

Nor where the roomy *Stygian* City stands;

Or that dire Palace where black ^f *Dis* commands.

A thousand entries to this Citie guide:

The gates still open stand, on euery side.

And as all Riuers run into the Deep:

So all vnoused soules doe thither creep.

Nor are they pestered for want of roome:

Nor can it be perceiu'd that any come.

Here shadowes wander from their bodies pent:

Some plead; and some the Tyrants Court frequent:

Some in life-practiz'd Arts imploy theretimes:

Others are tortur'd for their former Crimes.

^g *Saturnia* stooping from her Throne of Ayre

(Her hate immortall!) thither makes repayre.

As soone as she had entered the gate,

The threshold trembl'd with her sacred waight.

Still-waking ^h *Cerberus* the Goddesse dreads,

And barketh thrice at once, with his three heads.

She calls the ⁱ *Furies*, Daughters to old night;

Implacable, and hating all delight.

Before the doores of *Adamant* they sit;

And there with combs their snaky curls vnknit.

When they through gloomy darknesse did disclose

That forme of Heauen, the Goddesse arose.

The Dungeon of the Damned this is nam'd.

^k Here *Tityus*, for attempted Rape defam'd,

Had his vast body on nine Acres spread:

And on his heart a greedy Vulture fed.

From *Tantalus*, deceitfull water slips:

And catcht-at fruit auoids his touched lips.

Thou euer seekest, or roul'st vp in vaine

A stone, ^l *Sisyphus*, to fall againe.

Ixion, turn'd vpon a restless wheele,

With giddy head pursues his flying heele.

^a Turned into Dolphins.

^b *Pentheus*, slaine by *Agave*.

^c The daughters of *Minos*.

IVNOS DESCENT TO HELL.

^d The caue of *Temariss* in *Laconia*.

^e The infernall riuer which
no soules could passe before
their bodies were interred.

^f *Pluto*: both signifying
richs; treasure being digd
out of the bowels of the
earth, his supposed empire.

^g *Ino* the daughter of *Saturne*.

^h The Hell hound.

ⁱ *Megara*, *Alceste*, and *Tisiphone*.

^k Of these, and the causes of
their torments. See the
comment.

The

^a *Iuno*,
^b Who attempted to force
 her.

^c *Sisyphus* and *Athamas* were
 the sonnes of *Æolus*.

INO AND
MELICERTES.

^d The Rainebow, the daugh-
 ter of *Thaumas*.

^e *Tisiphone* for what the la-
 tines named a Fury, the Gre-
 cians called *Erinny*s or the
 minds of dissention.

^f A Nymph of Hell, like a
 Serpent from the waist down
 ward: the mother of *Orcus*,
Cerberus, and *Hydra*.

The *Belides*, whom King-men's blood accuse,
 For euer draw the Water, which they loose.
 On all, ^a *Saturnia* frowns; ^b but most of all
 At thee *Ixion*; then, a looke lets fall
 On *Sisyphus*: And why (said shee) remains
 This ^c brother only in perpetuall paines;
 When haughty *Athamas*, whose thoughts despise
 Both *Ioue* and me, abides in constant ioyes?
 Then tels the cause of her approach, her hate,
 And what she would: the fall of *Cadmus* state;
 That *Athamas* the Furies would distract,
 And vrge him to some execrable fact.

Importunately she solliciteth,
 Commands, intreats, and promist, with one breath.
 Incenst *Tisiphone* her Tresses shakes;
 And tossing from her face the hissing Snakes,
 Thus said: You need not vse long ambages;
 Suppose all done already, that may please:
 Forlake this lothsome Kingdome, and repayre
 To th' vpper world's more comfortable ayre.

Well-pleas'd *Saturnia* then to heauen with-drew:
 Whom first ^d *Thaumantian Iris* prng'd with deaw.

Forthwith, *Tisiphone* her garment takes,
 Dropping with blood, and girt with knotted Snakes.
 About her head a bloody torch she shooke;
 And swiftly those accurst aboads for sooke.
 Still-sighing Sorrow, Horror, trembling Feare,
 And gasty Madnesse, her associats were.
 The entred Palace gron'd: pale poyson soyles
 The polisht doores: the frighted Sunne recoyles.
 Then *Athamas* and *Ino*, strucke with dread
 And monstrous apparitions, sought t' haue fled:
 But sterne ^e *Erinny*s their escape withstands;
 And stretching out her viper-grasping hands,
 Shooke her darke browes. The troubled Serpents hift:

Some, falling on her shoulders, there vn-twist;
 Others, vpon her vgly brest descend,
 Spet poyson, and their forked tongues extend.
 Two Adders from her crawling haire she drew;
 And those at *Athamas* and *Ino* threw:
 These vp and down about their bosoms roule;
 And with infus'd infection sad the Soule.
 No wound vpon their bodies could be found:
 It was the mind that felt the desperate wound.
 She brought besides; from her abhorred home.

The surfet of ^f *Echidna*, with the fume
 Of hell-bred *Cerberus*, still-wandering Error,
 Obluiou, Mischiefe, Teares, infernall Terror,
 Distracted Fury; an Affection fixt
 On murder; altogether ground, and mixt

With

With blood yet reeking; boyl'd in hollow brasse;
 And stird with Hemlocke. While sad *Athamas*
 And *Ino* quake, she powres into their breasts
 The ragefull poyson; which their peace infests:
 Her flamy torch then whisking in a round
 (Whose circularie fire her conquest crown'd)
 To *Pluto's* emptie regiment she makes
 A swift descent; and there vngirts her Snakes.

Forthwith, ^a *Eolides* with poyson boyles.

^b *Io*, my Mates, he cries, here pitch your toyles;
 Here, late a Lyonesse by me was seene
 With her two whelpes. With that pursues the Queene
 And from her breast *Clearchus* snatcht: The child
 Stretcht forth his little armes, and on him smil'd
 Whom like a sling about his head he fivings;
 And cruelly against the pavement flings.
 The Mother, whether with her griefe distraught,
 Or that the poyson on her senses wrought,
 Runs howling with her haire about her eares;
 And in bare armes her *Melicerta* beares;
 Cryes ^c *Euphe Bacchus*! *Inno* laugh, and said;
 Thus art thou by ^d thy Foster-child repay'd.
 There is a Rock that over-looks the Mayne,
 Hollow'd by fretting Surges, fons from rayne;
 Whose craggy brow to vaster Seas extends.

This, *Ino* (fury adding strength) ascends;
 Descending head-long, with the load she beares;
 And strikes the sparkling waues, that fall in teares;
 Then, *Venus*, grievuing at ^e her Neece's Fate,
 Her Vnkle thus intreats: O thou, ^f whose State
 Is next to *Ioue's*; great Ruler of the Flood;
 My sute is bold; yet pittie thou my blood,
 Not tossed in the deepe *Ionian* Seas:

And joyne them to thy warric Deities.
 Some fauour of the Sea I should obtaine;
 That am ingender'd of the fomie Mainie;
 Of which, ^g the acceptable name I beare.

Neptune affords a fauourable eare;
 Who what was mortall from their beings tooke;
 Then gaue to either a Majesticke looke;
 In all their faculties divinely fram'd:
 And her, ^h *Leucothea*, him, ⁱ *Palemon* nam'd.

The *Theban* Ladies, who her steps persew'd;
 Her last on the first Promontorie view'd.
 Then, held for dead; with haire, and garments rent;
 They beat their breasts; and *Cadmus* House lament.
 Of little Iustice, and much Cruelty,
 All, *Ino* tax. Indure (she said) shall I
 Such blasphemies? I'll make you monuments
 Of my revenge. Threats vs her their events:

Q

When

^a *Athamas*, the sonne of *Aeo-*

^b *lus*.
^b An acclamation of Ioy.

^c An out-cry vsed in the so-
 lemnities of *Bacchus*.
^d *Bacchus*, fostered at first by
 his Aunt *Ino*.

^e *Io*, her grandchild by *Her-*
mine.
^f *Neptune*.

^g *Aphrodite*.

^h The Ethnicks accustomed
 to change their names wh^o
 they desired, that their mor-
 tality might be forgotten.
INO'S ATTENDANTS

When one, of all the most affectionate,
 Cry'd, ô my *Queene*, I will partake thy Fate!
 And thought to leap into the roaring Flood;
 But could not move: her feet fast fixed stood.
 Another, who her bosome meant to beat;
 Perceiv'd her stiffned armes to lose their heat:
 By chance, her hand This stretcheth to the *Maine*;
 Nor could her hand, now stone, vntretch againe.
 As Shee her violated Tresses rare,
 Her fingers forthwith hardned in her haire.
 Their Statues now those feuerall gestures beare
 Wherein they formerly surpris'd were.
 Some, Fowles became, now call'd *Cadmeides*;
 Who with their light wings sweep those gulphy Seas.

CADMVS AND
 HERMIONE.
a Ing and Melicertes.

*b. Whereof in the third
 Booke.*

Little knewe *Cadmus*, that his Children raig'n'd
 In sacred Seas, and deathlesse States retayn'd.
 Subdew'd with woes, with tragicall events,
 That had no end, and many dire ostents,
 He leaues his Citie, as not through his owne,
 But by the fortune of the place o're-throwne:
 And with his wife *Hermione*, long tost,
 At length arriueth at th' *Illyrian* Coast.
 Now spent with griefe and age, whil'ft they relate
 Their former toyles, and Familie's first fate:
 And was that *b* Serpent sacred, which I slew
 (Said he) whose teeth into the Earth I threw
 (An vncouth seed) when I from *Sidon* came?
 If this, the vengeancefull Gods so much inflame,
 May I my belly Serpent-like extend!
 His belly lengthned, ere his wish could end.
 Tough scales vpon his hardned out-side grew;
 The black, distinguished with drops of blew.
 Then, falling on his breast, his thighs vnite;
 And in a spiny progresse stretch out-right.
 His armes (for, armes as yet they were) he spreads:
 And teares on cheekes, that yet were humane, sheds.
 Come, ô sad Soule, said he; thy husband touch;
 Whil'ft I am I, or part of me be such.
 Shake hands, while yet I haue a hand to shake;
 Before I totally endue a Snake.
 His tongue was yet in motion; when it cleft
 In two, forthwith of humane speech bereft.
 He hift, when he his sorrowes sought to vent;
 The only language now which Nature lent.
 His Wife her naked bosome beats, and cries,
 Stay *Cadmus*, and put-off these prodigies.
 O strange! where are thy feet, hands, shoulders, breast,
 Thy colour, face, and (while I speake) the rest!
 You Gods, why also am not I a Snake?
 He lickt her willing lips even as she spake;

Into

Into her well-knowne bosome glides; her waste,
And yeelding neck, with louing twines imbrac't.
Amazement all the standers-by possesse;
While glittering combs their slippery heads invest.
Now are they two: who crept, together chayn'd,
Till they the covert of the Wood attain'd.
These gentle Dragons, knowing what they were,
Doe hurt to no man, nor mans presence feare.

Yet were those sorrowes by ^a their daughters sonne
Much comforted, who vanquish't *Indiawom*:
To whom th' *Achaians* Temples consecrate;
Divinely magnifi'd through either State.

Alone *Acrisus* ^b *Abantiades*,
^c Though of one Progenie, dissent from these:
Who, from th' *Argolian* Citie, made him flie;
And manag'd armes against a Deitie.

Nor him, nor *Perseus* he for *Ioue's* doth hold;
(Begot on ^d *Danae* in a showre of gold)
Yet straight repents (so prevalent is truth)
Both to haue forc't the ^e God, ^f and doom'd the Youth.

Now is the one inthroned in the skyes:
The other through *Ayr's* empty Region flies;
And beares along the memorable ^g spoyle
Of that new Monster, conquer'd by his toyle.
And as he o're the *Lybian* Deserts flew,
The blood, that dropt from ^h *Gorgon's* head, streight grew
To various Serpents, quickned by the ground:
With these, those much infested Climes abound.

Hither and thither, like a cloud of raine
Borne by crosse windes, he cuts the ayrie Mayne;
Far-distant earth beholding from on high;
And ouer all the ample World doth flie:
Thrice saw ⁱ *Arcturus*, thrice to ^k *Cancer* preft;
Of't hurried to the East, of't to the West.
And now, not trusting to approched night,
Vpon th' *Hesperian* Continent doth light:
And craues some rest, till ^l *Lucifer* displays
Aurora's blush, and she *Apollo's* rayes.

Huge-statur'd *Atlas* ^m *Iapetionides*
Here sway'd the vtmost bounds of Earth and Seas;
Where ⁿ *Titan's* panting steeds his Chariot steepe,
And bathe their fierie feet-locks in the Deepe.
A thousand Heards, as many Flocks, he fed
In those large Pastures, where no neighbours tread.
Here to their tree the shining branches sure;
To them, their leaues; to those, the golden fruit.
Great King, said *Perseus*, if high birth may moue
Respect in thee, behold the sonne of *Ioue*:
If admiration, then my Acts admire;
Who rest, and hospitable Rites desire:

^a *Bacchus* the sonne of *Semele*

^b The sonne of *Abas*.
^c *Jupiter* the father of *Bacchus*
was the father of *Bethus* grand
father to *Acrisus*.

^d The daughter of *Acrisus*.

^e *Bacchus*.

^f *Perseus*, whom he exposed
with his mother to the mer-
cy of the Sea.

PERSEUS.

^g *Medusa's* Head.

^h The *Gorgons* were three
sisters of whom *Medusa* was
only mortall.

ⁱ A constellation neere the
Northerne Pole.

^k A summer signe in the Zo-
diack wherein the Sun is at
his highest.

^l The morning Starre.

ATLAS.

^m The sonne of *Iapetus*.

ⁿ The Sunne.

He, mindfull of this prophecie, of old
 By sacred *Themis* of *Parnassus* told;
 Intime thy golden fruit a prey shall proue,
 O *Iaphet's* sonne, vnto the sonne of *Ioue*.
 This fearing, he his Orchard had inclos'd
 With solid Cliffs, that all acceſſe oppos'd:
 The Guard whereof a monstrous Dragon held;
 And from his Land all Forrainers expell'd.
 Be gone, said he, for feare thy glories prone,
 But counterfeit; and thou no sonne to *Ioue*;
 Then addes vncivill violence to threats.
 With strength the other seconds his intreats:
 In strength inferior; Who so strong as he?
 Since curtesie, nor any worth in me,
 Vext *Perseus* said, can purchase my regard;
 Yet from a guest receiue thy due reward.
 With that, *Medusa's* vgly head he drew,
 His owne reuerſed. Forthwith, *Atlas* grew
 Into a Mountaine equall to the man:
 His haire and beard to woods and bushes ran;
 His armes and shoulders into ridges spred;
 And what was his, is now the Mountaines head:
 Bones turne to stones; and all his parts extrude
 Into a huge prodigious altitude.
 (Such was the pleasure of the ever-blest)
 Whereon the heauens, with all their tapers, rest.
^a *Hippotades* in hollow Rocks did close
 The strife-full Windes: Bright *Lucifer* arose
 And rous'd vp Labour. *Perseus*, hauing ty'd
^b His wings t' his feet, his fauchion to his side,
 Sprung into ayre: below, on either hand
 Innumerable Nations left: the ^c Land
^c Of *Aethiop*, and the *Cephen* fields suruay'd;
 There, where ^d the innocently wretched maid
 Was for ^e her mothers proud impietie,
 By vniust ^f *Ammon* sentenced to die.
 Whom when the Heroe saw to hard rocks chain'd;
 But that warme teares from charged eye-springs drain'd,
 And light windes gently fann'd her fluent haire,
 He would haue thought her marble: Ere aware
 He fire attracteth; and, astonisht by
 Her beauty, had almost forgot to fly.
 Who lighting said; O fairest of thy kinde
 (More worthie of those bands which Louers bind,
 Then these rude gyues) the Land by thee renown'd,
 Thy name, thy birth, declare, and why thus bound.
 At first, the silent Virgin was afraid
 To speake t' a man; and modesty had made
 A visard of her hands; but, they were ty'd:
 Yet what she could, her teares their fountaines hide.

ANDROMEDA.

^a *Æolus*, the sonne of *Aceſta*,
 daughter to *Hippotes*: King
 of the windes.

^b See the Comment.

^c Where *Cepheus* the sonne
 of *Phoenix* then raigned.

^d *Andromeda*.

^e *Cassiopea*.

^f *Iupiter Hammon*, whose tem-
 ple stood in the *Lybian* De-
 serts, visited with such diffi-
 cultie by *Alexander*.

Still

Still virg'd, lest shee should wrong her innocence,
 As if asham'd to vtter her offence,
 Her Countrie she discouers; her owne name;
 Her beautilous ^a Mother's confidence, and blame.
 All yet vntold, the Waues began to rore:
 Th'apparant Monster (hast'ning to the shore)
 Before his brest, the broad-spread Sea vp-beares.
 The Virgin shreekes. Her Parents see their feares.
 Both mourne, both wretched (but, the iustly so)
 Who bring no aid, but extacies of woe,
 With teares that sute the time: Who take the leane
 They loathe to take; and to her body cleaue.
 You for your grieve may haue, ^b the stranger said,
 A time too long: short is the houre of aid.
 If freed by me, *Ioue's* sonne, in fruitfull gold
 Begot on *Danaë* through a brazen Hold;
^c Who conquer'd *Gorgon* with the snakie haire;
 And boldly glide through vn-inclosed aire:
 If for your sonne you then will me prefer;
 Adde to this worth, That in deliuering her;
 I'll trie (so fauour me the Powres diuine)
 That shee, sau'd by my valour, may be mine.
 They take a Law; intreat what he doth offer:
 And further, for a Dowre their Kingdome proffer.
 Lo! as a Gally with fore-fixed prow
 (Row'd by the sweat of slaues) the Sea doth plow:
 Euen so the Monster furroweth with his brest,
 The foming flood; and to the neere Rocke prest:
 Not farther distant, then a man might sling
 A way-inforcing bullet from a sling.
 Forth-with, ^d the youthfull issue of rich showres,
 Earth pushing from him, to the blew skye towres.
 The furious Monster eagerly doth chace
 His shadow, gliding on the Seas smooth face.
 And as ^e *Ioue's* bird, when shee from high suruaies
 A Dragon basking in *Apollo's* rayes;
 Descends vnscene, and through his necks blew scales
 (To shun his deadly teeth) her talons naile's:
 So swiftly stoops high-pitcht ^f *Inachides*
 Through singing ayre: then on his back doth seaze;
 And neere his right *fin* sheaths his crooked sword
 Vp to the hilts; who deeply wounded, roar'd:
 Now capers in the ayre, now diues belowe
 The troubled waues; now turn's vpon his foe:
 Much like a chafed Bore, whom eager hounds
 Haue at a Bay, and terrifie with sounds.
 He, with swift wings, his greedy jawes avoids;
 Now, with his fauchion wounds his scaly fides;
 Now, his shell-rough-cast back; now, where the taile
 Ends in a Fish, or parts expos'd t' assaile.

^a Who durst contend with
 the Sea Goddesses for beau-
 tie.

^b *Perseus*.

^c See the Comment.

^d *Perseus*, begot by *Jupiter* in
 a golden showre.

^e The Eagle.

^f *Perseus* the *Argine*: the *Ar-
 gines* so called of *Inachus* their
 first King; and of the River
 which carried his name.

A streame mixt with his bloud the Monster flings
 From his wide throat, which wets his heavy wings :
 Nor longer dares the wary Youth rely
 On their support. He sees a rocke hard by,
 Whose top about the quiet waters stood ;
 But vnderneath the winde-incensed flood.
 There lights; and, holding by the rocks extent,
 His oft-thrust sword into his bowels sent.
 The shore rings with th' applause that fills the sky.
 Then, *Cepheus* and *Cassiope*, with ioy,
 Salute him for their sonne : whom now they call
 The Saviour of their House, and of them all.
 Up came *Andromeda*, freed from her chaines ;
 The cause, and recompence of all his paines.

CORALL.

Meane-while, he washeth his victorious hands
 In cleansing waues. And lest the beachy Sands
 Should hurt the snakie head, the ground he strew
 With leaues and twigs that vnder water grew:
 Whereon, *Medusa's* vgly face he layes.
 The Greene, yet juicy, and attractiue sprays
 From the toucht Monster stiffning hardnes tooke;
 And their owne natiue pliancy forooke.
 The Sea-Nymphs this admired wonder trie
 On other sprigs, and in the issue ioy :
 Who sowe againe their Seeds vpon the Deepe.
 The Corall now that propertie doth keepé,
 Receiuing hardnesse from felt ayre alone :
 Beneath the Sea a twig, about a stone.

^a Mercury.
^b Pallas Minerva.

Forth-with, three Altars he of Turf erects,
 To ^a *Hermes*, *Ioue*, and ^b Her who warre affects :
Minerva's on the right ; on the left hand
 Stood *Mercurie's* : *Ioue's* in the midst did stand.
 To *Mercurie*, a Calfe they sacrifice ;
 To *Ioue*, a Bull ; a Cow, to *Pallas* dyes :
 Then takes *Andromeda*, the full reward
 Of so great worth ; with Dow'r, of lesse regard.

e The President of Marriage

Now, *Loue* and ^e *Hymen* vrge the Nuptiall Bed :
 The sacred Fires with rich perfumes are fed ;
 The house hung round with Garlands ; every-where
 Melodious Harps and Songs salute the eare ;
 Of jocond mirth the free and happy signes :
 With Dore's display'd, the golden Palace shines.
 The ^d *Cephen* Nobles, and each stranger Guest,
 Together enter to this sumptuous Feast.

e Those of Cepheus court,

The Banquet done, with generous wines they cheare
 Their hightned spirits : *Perses* longs to heare
 Their fashions, manners, and originall ;
 Who, by *Lyncides* is inform'd of all.

MEDUSA.

This told ; he said : Now tell, ô valiant Knight,
 By what felicity of force or sleight,

You

You got this purchase of the snaky haire.
 Then ^a *Abantiades* forthwith declares,
 How vnder frosty *Atlas* clifffy side
 There lay a Plaine, with Mountaines fortifi'd:
 In whose accessse the ^b *Phorciades* did lye;
 Two sisters; both of them had but one eye:
 How cunningly his hands thereon he lay'd,
 As they from one another it convey'd.
 Then through blind wastes, and rocky Forrests came
 To *Gorgon's* house: the way vnto the same,
 Beset with formes of men and beasts, alone
 By seeing of *Medusa* turn'd to stone:
 Whose horrid shape securely hedid eye,
 In his bright target's cleere refulgency.
 And how her head he from her shoulders tooke,
 Ere heavy sleepe her snakes and her forsooke.
 Then told of ^c *Pegasus*, and of his ^d brother,
 Sprung from the blood of their new-slaughtred mother;
 Adding the perils past in his long way;
 What seats, what soyles, his eyes belowe suruay;
 And to what starres his lofty pitch ascends:
 Yet long afore their expectation ends.
 One Lord among the rest would gladly knowe,
 Why Serpents only on her head did growe.
 Stranger, said he, since this that you require
 Deserues the knowledge, take what you desire;
 Her passing beauty was the onely scope
 Of mens affections, and their envied hope:
 Yet was not any part of her more rare
 (So say they who haue seene her) then her haire.
 Whom *Neptune* in *Minerva's* Fane comprest.
Ioné's daughter, with the ^e *Aegis* on her brest,
 Hid her chaste blushes: and due vengeance takes,
 In turning of the *Gorgon's* haire to Snakes.
 Who now, to make her enemies affray'd,
 Beares in her shield the Serpents which she made,

^a *Perseus* of his great grand-
father *Abas*.

^b The daughters of *Phorcus*.

^c The winged horse,
^d *Cerberus*.

^e The name of *Minerva's*
shield.

VPON

VPON THE FOVRTH BOOKE OF OVIDS METAMORPHOSIS.

BACCHVS HIS CE-
REMONIES AND
ATTRIBUTES.

ALcithoe and her sisters will neither acknowledge the deity of Bacchus, nor partake in his solemnities, which now are celebrated by the Theban women. Who hang the skinnies of spotted beasts on their shoulders, to expresse not only the varietie of colour, but the nature of wine, which makes the Salvage civill, and the civill Salvage, by the moderate, or immoderate use thereof. They dishevell their haire, as suting with the furious effects of wine, and crowne it with Ivy: in that Ivy resembleth the vine, affording garlands, when the other is naked. Besides, the berries and leaues inebriate alike, through their hot and dry quality: although others write that they preserue from drunkenness, resisting the fume of wine by their naturall coldnesse, and that therefore they were worne. Each held a Thyrsis in her hand (a Iavelin wreathed about with Ivy) to take away terror from their friends, and covertly to wound their enemies: or in that wine deluding with its naturall suavity and specious apparance, ere aware overthrowes the senses, and debilitates the body. Superstitious Antiquitie did believe that the Gods reioyced in multiplicity of names: either for their greater glory, or to expresse the variety of their faculties. As called in this hymne Lyæus, because liberall cups exhilarate the heart, and free it from sorrow.

*Siccis omnia nam dura Deo proposuit, neq;
Mordaces aliter diffugiunt solitudines.
Quis post vina gravem militiam aut pauperem
crepat?
Quis non te potius, Bacche pater, teq; decens
Venus. Hor. l. 1. Ode 10.*

All things are difficult vnto the dry:
Nor fretting cares would else from mortalls fly
Who whet with wine at warres, or want repine?
Or praise not Bacchus, or thee Erycine.

So Bacchus of that fury and madnesse which flowes from excesse: Nyxæus and Dionysus, of Nyssa the top of Cythæron, where he was fostred by the Nymphs; or of Nyssa a city of India, where the more ancient was said to haue bene borne, and concealed in Meros an adioyning Mountaine. Bromæus of the roaring of thunder which was at his birth: or of the tumultuarie noyse of drunkards. Evan, a word used by the Bacchæ in their acclamations. Fire-got in that snatcht from the fire of lightning, or of the fiery operation of wine. The sonne of two mothers; that is of Semele and the thigh of Iupiter; Twice-borne; as produced by either: and historically said to be borne of Iupiters thigh, in that fostred in a Cane at the foot of Meros which was consecrated vnto him. He is called Eleleus, because wine exciteth audacity and courage

*Quid non ebrietas designat? ut ta reclu-
dit,
Spes iubet esse ratas, ad prælia trudit in-
mem. Horat.*

What will not wine? It secrets brings to light:
Confirms our hopes, and makes th' vnarmed fight.

Thioneus, of Thione, a name of his mother Semele: or of his sacrifices and Orges. Lenæus, of the wine-presse; Nyctelius, in that his ceremonies were celebrated by night: and Liber, which is the same with Lyæus. For the inventor of wine, saith Seneca, was not called Liber of the liberty of the tongue, but that it frees the minde from the servitude of cares, assures, and makes it more liuely and confident. But as of freedome, so of wine, the moderation is most healthfull. Solon and Arcefilaus are said to haue cherished their spirits with wine; and ebriety is obiected

objected to Cato. but the objector may more easily proue that vice is a virtue, the Cato to be vitious. Although not often to be vied least it induce an ill habit; yet sometimes prolonged, a little to exhilarate, and remoue ouer-sad a sobriety. Bacchus is said to be euer young in that wine refresheth the spirits with a youthfull vigour, for a time suppressing those infirmities of the mind which accompany age: and a naked boy, because drunkards reueale their owne shame and nakednesse, as Noah did his. So the prophet pronounceth woe vnto him who makes his neighbour drunk to discover his nakednesse: as also because they betray their secrets like little children. For as the ouer charged with wine cast it vp againe, so doe they their counsells: both boyling within, and labouring for a passage. They place him in Heaven, and giue him the perfection of beauty: being taken for the Sun by the ancient, as appears by these verses in Virgill:

Bacchus, and bountious Ceres, o you cleare
Lights of the World; that guide the sliding yeare.

----- Vos o clarissima mundi
Lumina, labentem celo que ducitis annate,
Liber & alma Ceres --- Geor. l. i.

Presenting also the variety of Starres by the spotted skinnes which were worne by his followers. So by their dances they imitated the motion of the Sun, and those vapours daily drawne up by his virtue, which falling in showres, giue growth to whatsoeuer the earth produceth: wherefore the Phallus was carried about in his solemnities, as the father of generation, that name perpetually giuen him. They arme his head with hornes perhaps in regard of his radiancy: or in that much wine makes men as saluage and as fierce as bulls; Tunc pauper cornua sumit; that is, growes bold and foole-hardy: but chearfull and gentle when moderately taken, and therefore then said to haue the face of a virgin: but this Macrobius ascribes to the Sunne, as the rest of his properties. Historically he is said to be horned in that anciently they dranke in hornes, and that Bacchus was the first that plowed the earth with oxen: in imitation of whom the Frowes in his festivals bound hornes to their foreheads. Diodorus writes that he reigned in Nysa, a City of Arabia the Happy; where first he was concealed from the inquisition of Iuno: whence marching East-ward with a mighty army, consisting for the most part of women, he subdued all India to the vttermost bounds of the Earth: there erecting two pillars, beyond which no land was supposed to extend: after imitated by Hercules in the West: of which Dionysius in the situation of the World:

This shore whereon the farthest Ocean flowes
The Columnes of the Theban Bacchus shoves
On Indian hills, where gulphy Ganges sweepes
Nysæan waues in to the swallowing Deepes.

Hec & Thebani Dionysii terra columnas
Monstrat ad Oceanum, atq; extremi Littora
Ponti,
Montibus Indorum, qua vasto gurgite Ganges
In mare voluit, Nysæamq; unguis in-
dam.

More probable that Noah (the true Nysæan Bacchus) there settled after the flood, the Arke resting (according to the opinion of Becanus, and others) upon the mountaines of Margiana, called Ararat in the Scriptures: which hath beene mistaken for the mountaines of Armenia, because Armenia is sometimes so called: but indeed one continued ledge of hills, seeming to rise in Armenia, but running through many vast provinces: and loosing in the course thereof that generall name of Ararat which it retaines in the Scriptures, and receiuing according to the severall places, diversity of appellations. Alexander hauing conquered these Countries, in imitation of Bacchus returned with his triumphant Army crowned with Ivy, and about Nisæa in Margiana feasted ten daies, there finding the most delicate

Lycurgus.

delicate wine: perhaps euen then affecting the title of the sonne of Iupiter: informed by Leon the Egyptian Priest vnder the seale of secrefey, and that he should only communicate it to his mother Olympias, how all those Gods were but formerly men: which made his ambition to hope for like honoures. The Thebans sing of the miserable fate of Lycurgus, the sonne of Dryas, and king of Thrace: who perceiving that the Thracians addicted themselves wholly to drunkennesse, commaunded the vines throughout all his kingdome to be cut downe: whereupon it was faigned that he pursued Bacchus with such deadly hatred; killing his Frowes who Lay hid in Nyssa, and forcing the affrighted God to fly vnto Nazos. For which fact deprived of his senses, in stead of a vine, he cut his thigh assunder, but according to Homer struck blind by Iupiter.

Neg enim, neg Dryantis quidem filius fortis

Lycurgus

Diu vixit, qui cum dijs caelestibus certavit.

Qui olim furens Bacchi nutrices

Persequebatur per sacrum Nyssa: illi
autem simul omnes

Thyrsos in terram proiecerunt ab homicida

Lycurgo

Verberate stimulo. Bacchus autem territus

Subit maris unda, Thetis autem excepit sinu

Timente: vebemens enim tenebat irem ob
viri comminationem.

Huic quidē postea irati sūt dij facile viuentes.

Eripsum cecum fecit saturni filius, neg, om-
plius diu

Vixit: quoniam immortalibus inuisus erat
omnibus dijs.

Nor Dryas son furuiued many howers;
Who waged warre with the Cœlestiall powers.
He furious Bacchus Nurfes did pursue
Through sacred Nyssa hills; to Earth they threw
Their leauy Iavelins, whom his God depriues
Of life: in seas affrighted Bacchus diues;
Whom Tethis in her filuer bosome tooke,
Trembling and panting with a gastly looke.
This vext, the happy-living Deities
Struck blind by Ioue, by all abhord, he dyes.

Yet Diagondas the Theban incur'd no punishment for the like, who by a perpetual Edict abolished the beastly night sacrifices of Bacchus: suppressed after by the consuls, not only in the City of Rome, but through all their dominions. Plutarch calumniating the Iewes will haue their feast of Tabernacles to be celebrated in the honour of Bacchus, and in deauours to parallell it with his frantick solemnities. Yet they had a meeting which they called Mischte, of their free and more liberall drinking. They make his charriot to be drawne by lincxes: beasts with spotted skins, begotten betweene the Wolfe and Hyena: dedicated vnto him (as others of that nature) for their immanity and violence, much affecting wine, and by that baite taken; concurring with the affections and dispositions of drunkards: as also in that a creature of so short a memory; insomuch as they forget the prey which they but turne their eye from, and seeke after other: to declare that nothing which is said or done in drinke should be remembred; according to that saying, Odi memorem compotorem. But contrary to the rule of Pythagoras, who would haue their ridiculous words and actions continually repeated, as the onely cure of that euill. For what they were not ashamed to doe, they are ashamed to heare off. His solemnities are performed by women: being brought vp, and accompanied by them in his Indian expedition: called Bacchæ of his name, & their frantick clamours: or said to be so associated, in that as Plutarch affiremes Women can beare more wine then men, in regard of their naturall humidity; or in that Bacchus is a friend vnto Venus.

Satyres

The Satyres follow in the Reare: lasciuiousnesse (for so the name signifies, perpetually attending on wine and effeminate immodesty. They are described to differ from the shapes of men in the lower parts only, which resembles a Gotes, with long tails, and hornes on their heads, their bodies all hairy. Pliny affirmes that there were of them in the Indian mountaines: and Euphemus of Caria; how that sailing into Spaine he was born by the extremity of weather through the wide Ocean to certain Ilands which were called the Iles of the Satyres: that the people were red of colour,

and

and had long tayles like horses; who comming a board, without speaking one word offered violence to their women: when the terrified Marriners turned a shore a Barbarian wench; whom the Satyres following, contaminated with all variety of beastlinesse. Some deny that such euer were. Although Hierome and Athanasius report that one appeared to S. Paul the hermit; who said he was mortall, and an inhabitant of those Deserts. Esay, prophesying of the desolation of Babylon, saies that their houses shall be full of dolefull creatures, and that Satyres shall daunce therein. So Faery Rounds haue therefore beene much spoken off. I haue heard of some who trade to Ginny, that they haue seene, and had a board, a beast (if I may so rearme it) that would goe on his hinder legges, and vse his former as hands: that it fed as wee feede, would greiue, and weepe, and could not indure to be laught at. The Moores would say that they would assaile them in the woods, and beat them with cudgells. And perhaps the Bahoone for his vp-right posture, and witty imitation of man, might be mistaken for a Laplander. But I am confident that this conception of Satyres proceeded chiefly from saluage and wild men, discovered a farre off in the woods by the ciuill: wearing skinnies of beasts on their tawny bodies, with the taile hanging downe behind, and hornes on their heads for ornament or terror; euen yet in vse among the West-Indians. Ignorance and Feare hauing anciently attributed to such a terrestiall Deity.

The Silenij were no other then old Satyres: but one here mentioned more famous then the rest: borne in Indian Nysæa, and tutor vnto Bacchus. Lucian describes him to be old and bald, riding for the most part on an Asse: low of stature, unwildy fat, with an ouer growne belly; his eares long and erected; neuer sober, and ever accompanied by the Satyres.

Silenus:

Th'old drunkard reeles from his dull Asse: the cries
Of Satyres eccho; Rise vp, father, rise.

*Ebrius ecce senex pande delapsus a sella,
Clamant Satyri, iuge age surgat pater.
O. id. de Art.*

He is fained an attendant on Bacchus, big-bellied, reeling, and old: because immoderate drinke puffs vp the body, making the head light; and the feete inconstant, producing also vntimely age, by extinguishing the naturall with aduentitious heat, according to the opinion of Farnelius. He is said to be the Foster-father of Bacchus in that wine is bettered by age: and to ride on an asse: because habituall drunkenness besots the senses, and dulls the understanding. The Asse was placed among the starres for a memoriall of this: or rather, as they fable, for putting the Gyants to flight with his horrible brayings; Silenus assisting the Gods in that warre. They giue him a ferula in his hand (the stalke of a certaine weede) that as drunkards are ready to strike, so they should be unable to hurt: all offences being then to determine in mirth, and not to be the authors of tragicall consequences. The clamors, lowd instruments, and hurrying about in these frantick solemnities, decipher the confused noyses, and vndecent behaviours, in such drunken assemblies.

The daughters of Mineus follow their worke in contempt of this festiual, and lighten their labours by telling of stories. The eldest beginning, toucheth by the way the transformations of Dercetis, of her daughter Semiramis, and the transforming of Nais. Dercetis, the Syrian Goddesse, is said to haue falne in loue with a beautifull youth as he sacrificed vnto her; and by him had a daughter: when she, ashamed of her incontineny, put the youth away, exposed the infant in the deserts, and overcome with sorrow, threw her selfe into a lake neere Ascalon; there changed into a fish, as beleined by the inhabitants: for which cause the Syrians did abstaine from fishes; erecting hard by a magnificent temple, with her image in the likenesse

DERCETIS:

of a fish from the nauill downward. But the report of Theon is more probable, how that falling into the sea she was supported by fishes to the shore, and therefore worshipped in that forme. This was that Dagon the Idoll of the Ascalonites: according to S. Hierome, (by interpretation the fish of sorrow) which fell before the Arke of God; the head and hands broken off on the threshold (for which cause neither the priests nor those who entred the Temple would tread thereon euer after) so that nothing but the shape of the fish remained. At the shrine of this Idoll, they offered fishes of gold and silver. Moreover, the Syrians would eat no fish, in that they held it iniustice to kill those creatures which did them no harme, and were fed on rather for luxury than necessity: from which, for the same cause the Grecian army on the Hellespont, and Phæacians, though dainty in their diet, abstained. Withall, conceiuing the sea to be the originall and father of all that had life; & that man was ingendred of a liquid substance, they adored fishes, as being of their owne generation and substance.

SEMIRAMIS.

Her exposed daughter in that fed by doves was called Semiramis, which signifies a Dove in the Syrian language: who after became the wife of Ninus, and Queene of Assyria. Now when she could no longer detaine the Empire from her son (which she had managed during his minority, and infinitely enlarged it by her conquests) not induring to suruiue her glory, she with-drew her selfe; and being seene no more, was said to haue beene translated to the Gods, according to the Oracle. Others faine, as here our Poet, that she was turned into a Dove: in memoriall whereof, or rather of her name, the Babylonians diuinely honoured that bird, and gaue it in their ensignes. Besides they expressed the aire by the Dove, as by fish, the water: reuerencing both as comprizing the nature of all things.

NAIS.

Of this Nais there is elsewhere no mention, but only in Arianus: who writes of an Iland in the Erithrean sea, called Nofola a hundred furlongs distant from the shore, which those inhabitants affirmed to be sacred to the Sun, and how none sailed thit her who euer made returne, in that possessed by a Nais, who hauing satiated her selfe with all that arrined, converted them into fishes; for which the incensed Sun expeld her the Iland; yet graunted her request in the cure of her inexplorable lust: converting those, whom she had changed by her enchantments, againe into men; from whom proceeded that race of people called Ichthiophagi. But Ovid here writes that she her selfe in the end was transformed into a fish: whereby her burning desires were extinguished. For persecuted Venus is else-where said to haue hid her selfe in that forme: and where can that vanquished ardor be better concealed, then in a creature of so cold a constitution, which affords neither foode nor heat to reuincense it? Whereupon perhaps these vowes of chastity are tied to that diet. From which rule all shell-fish is to be excepted: and therefore perhaps an abomination to the Israelites.

PYRAMVS AND
THISBE.

She resolues on the story of Pyramus and Thisbe: whose wretched ends upbraide those parents, who measure their childrens by their owne out-worne and deaded affections; in forcing them to serue their avarice or ambition in their fatall marriages. (aptly therefore compared to the tyranny of Mezentius, who bound the liuing to the dead till they perished by the stench) more cruell therein to their owne, then either the malice of foes or fortune: yet vndoing, are undone, and share in the generall calamity. Not considering that riches cannot purchase loue; nor threats or violence either force or restraine it: which free by nature, as proceeding from the freedom of the will, disdaines compulsion; subduing all, unsubdued by any: and so generous, that whereas all other affections and actions aime at different rewards, loue only is contented with loue, holding nothing else a sufficient recompence. On the

The other side this exemplifies the sad successe of clandestine lones, and neglected parents: to whom obedience is due, and the disposure of that life which they gaue them. The white Mulberies are turned into black by the blood of Pyramus and Thisbe. Yet are of both sorts, the leaues of the white sustaining those little worms which apparell the World in such branery. The Egyptians expressed Wisdome by this tree: for whereas others allured by the flattery of the inconstant weather, thrust forth their buds and blossoms, which after are nipt and violated by a sudden alteration: the Mulbery knowing the frost for her enemy, will not sprout till it be vterly subdued by a more certaine temper; then buds almost in one night, and quickly brings her fruite to maturity lest the violent fervor should likewise in- damage it.

The second Sister relates the loue of the Sun; inflicted by Venus for his discouery of her adultery with Mars. Which carries this astrological sence: that those who are borne in the Coniunction of Mars and Venus are prone to inordinate affecti- ons. Mars sometimes descendeth beneath the Sun, and Venus for a part of the yeare ascendeth aboue him, as it were to meete with each other: whose coniunction may then be said to be discovered by the Sunne, when he ceaseth to obscure them by the proximity of his greater splendor. Vulcan bindes them in a net: that is, with too much feruor subdues their operations: For the star of Mars is hot; and that of Venus moderate moist; and whereof generation consists: and therefore mu- tuall louers: by Neptune vnbond, in that water extinguisheth fire, which is Vulcan. This fable therefore was invented to expresse the sympathy that is neces- sary in nature. Proceede we a little with the influencies of these Planets: Mars is malignant, but aproaching Venus subdues his malignity: Mars exciteth great- nesse of spirit and wrath in those in whose natiuity he predominates; Venus im- peacheth not that virtue of magnanimity, but the vice of anger: Venus ruling infuseth the effects of loue; and Mars conioyning, makes the force of that loue more ardent: wherefore those that are borne vnder that coniunction are most ferverently amorous. Mars followes Venus: because audacity is the page vnto loue; not loue to audacity: for none, in that valiant are taken with loue; but wounded with loue be- come so, and vndauntedly vndergoe all dangers for the beloued. Mars likewise sig- nifies strife, and Venus friendship; which, as the ancient held, were the parents of all things. But morally adulteries are taxed by this fable: which how potent sweer the offenders, though with neuer so much art contrived, and secrecy concealed, are at length discovered by the eye of the Sun, and exposed to shame and dishonour.

MARS AND VENUS

Ill deeds haue ill successe: revenge, though slow,
The swift ore-takes. Slow Vulcan catches so
Fleete Mars, the fleetest of the Deities:
Lame subtilty doth nimbleness surprise.

*Non telle succedunt mala opera, affequitur
tardus celerem,
Et tunc Vulcanus cum sit tardus cepit Mars,
Quis est velocissimus deorum qui Olympum
tenent,
Clandus inquam tecum: Hom. Od. 6. l. 6.*

Now Vulcan was truly that Tuball. Caine recorded by Moses; there being no small conformity in the name; who invented the art of working in Brasse and Iron: the authors of such benefits by posterity reputed the sonnes of Iupiter; he also being the grand-child of Caine, the first Iupiter; and called the God of fire, because by fire they are forged. So Naama, his sister and wife, was this Venus: her name im- porting beauty or comeliness: and intitled the Goddess of loue; in that beauty so powrefully swaies in our bloods and affections.

Venus revengeth her disgrace on the discoverer. The celestial heat is inflamed by a terrastiall: and he who should looke indifferently on all; now onely lookes on

LEUCOTHOE

Leucothoe; and descends so low as to assume the shape of a mortall. Lone is a desire of beauty; implied by Leucothoë, Beauty, a beame of the diuine refulgency: and therefore no marvell if the lower neglect all things for the beloued; without whom there is nothing but darknesse and discomfort. His lookes wax pale; a colour futable to that disease, by which Erasistratus the Phisitian discovered the concealed affection of Antiochus. This palenesse proceeds from a defect of heat and scarcity of blood, when nature is too weake to performe at once two severall duties. For the intention of a lovers mind is continually exercised in contemplating the beloued; with it all the powres of the naturall complexion: which, besides the restless emission of the spirits, doth cause an ill digestion in the stomach, and as bad a concoction in the liuer: so that the blood is but little and crude which flowes in their veines. The Sun now neglecteth the rest of his loues: all former affections are buried in a new. But passionate Clytie repines to be thus despised. Jealousy rouseth at once affection and envy. She discovers Leucothoës scapes to her father, who buries her alive. When the Sun unable to relieue her, besprinkles the place of her body with Nectar; from whence a frankincense tree ascendeth: aptly is he fained to be the author of this transformation. To haue sprinkled her with Nectar, in regard of the sweete odor of incense, which feasts the Gods with perfumes: and to haue produced that tree, because it growes in Sabæa, as naturally affecting immoderate fervor; and thereupon happily fained reciprocal louers. Moreover, in that it delights in open places, and yeelds a gum so usefull in physick: nor sweete vlesse it be melted by the Sunne or fire, like prayers which in themselves haue no savour, vlesse inflamed with zeale and devotion; which in the Ceremonial law was expressed by the Censor. But historically Leucothoe perhaps was some vowed Virgin, buried alive, as the Vestals at Rome, for infringing her chastity.

CLYTIE.

Clytie, reiected for this discovery, pines away with grieve; and is changed into a flower which turnes about with the Sun: (because that part of the stalke is infested whereon his beames beateth) who retaining still her former affection, closeth her leaues when he sets, as bemoaning his absence. Wherein the nature of the Heliotrope is described, whose feeble leaues are shut up by the moisture and coldnesse of the night; but opened and cherished by the drynesse and warmth of the Sun, dispersed from the center to the circumference, receiuing thereby an addition of lusture: which shewes the concinnity and temperature of earthly bodies with the Heauenly. So saith Lactantius, should wee fix our thoughts vpon Heauen, and follow the guide of the Cœlestiall light, by farre more glorious then that of the Sun; which will without error direct vs to the port of eternall felicity.

DAPHNIS.

Now Alcithoë begins her story; first passing ouer certaine obscure fables. As that of Daphnis turned into a stone by a Nymph enraged with iealousy: so fained in that she stupified his senses with a loue-cup. Such an one was giuen to the Emperour Caligula. Of this thus Iuvinall.

---hic Theſſala vendit
Philtre, quibus valeant mentem vexare
mariti,
Et ſolea pulſare mates. Quod deſipio inde eſt
Inde animi capio & magna obliſia rerum
Quas modo geſſiſſi. Tamen hoc tolerabile, ſi
non
Et ſurſum incipias, ut auunculus ille Nero-
nis,
Cui totam tremuli frontem caſonia pulſi
Infudit.

Sat. 6.

He Æmonian Philters ſells, of wicked might
To vex the husbands minde, and luſt excite.
The ſoules obſcure eclyps, beſotted ſence,
And ſtrange forgetfulneſſe, proceede from thence.
Leſſe horrid, if not madneſſe there with all:
As did to Neroes vnckle erſt befall,
To whom his wife Caſonia gaue the whole
Infectious front all of a trembling ſole.

Eusebius

Eusebius reports how the Poet Lucretius was so infuriated with a love-cup that he slew himself: and by the law it is death to administer them to any. Next mentions he Scythion. sometime a man and sometimes a woman. Belike of both sexes, and committing with either. Then Selmus one of Idæan Daëtils, who fostered Ioue and was beloued by him: but after, for discovering his mortality, converted into an Adamant: or perhaps so fained in regard of his vndaunted fortitude. The Curetes were said to spring from showres; in that mimicks, fooles, and iestures: according to the proverbe, It hath rained fooles, when many are together. Called Curetes, because they were shauen like Idiots; as Coribantes, of their dancing with rattles and mimicall actions; attending on Iupiter, as their successors not seldome on Princes. Crocus and Smilax, mutually beloued of each other, when they could not enjoy their affections were turned into flowers which preserve their names. Of these a late Author.

SCYTHON.
SELMVS.

CURETES.

CORVS AND
SMILAX.

Crocus and Smilax, louelier then Ioue;
Borne vnder cruell starrs, yet worthy Ioue.
She might haue Nectar fild in Hebes stead;
And he suppli'd the Idæan Ganymed.
Who gather flowres, know these, and know their fires:
Now fragrant, erst as flagrant their desires,

Formosi iuvenes, sed iniquo scdere nati,
Hic Crocus, hæc Smilax; dignus utroq; Iou-
as.
Nam pro Hebe Smilax poterat seruire To-
nanti;
Et Phrygi poterat pro Ganymede Crocus.
Qui legis flores, horum cognoscere & ignis:
Tum flagrabat amor, quam modo fragrat o-
dor. Salmacis.

Crocus is the same with our Safforne, though of different kinds. The Smilax re-
sembles Ivy, bearing a flowre like our violet; some white, some yellow; some pur-
ple, some white and black; with variety of mixtures. These flowres in regard of the
infortunity of those louers; were consecrated to the Eumenedes: nor worne in gar-
lands by any, as ominous and fatall.

The fine Nymph Salmacis delighting only to adorne her person, to couch in
Ithades, and bath in her owne fountaine, burnes in desire with the son of Hermes
and Aphrodite partaking the names and beauties of either: Mercury being called
Hermes, as the messenger of the Gods; and Venus Aphrodite, in that supposed to
spring from the froth of the Ocean. Sensuall Ioue is the deformed issue of sloth and
delicacy: and seldome suruiues his inglorious parents. Of which our Physition.

SALMACIS AND
HERMAPHRODITVS

When thou art fit, and faine wouldst phisick take;
First practise this: An idle life forsake.
What made thee Ioue, makes thee a Iouer still:
The cause and nourishment of that sweet ill.
Shun Idleness, and Cupids bow will breake,
His flighted flames fly out; disfarm'd and weake.
As reeds in marishes affect their Site;
As Poplars in the running brookes delight;
So Venus ioyes in sloth: let Cupid be
By action tam'd; liue busy and liue free.
Faint ease, long sleepes which no commaund controules,
Time spent in sport, and drencht in flowing bowles,
Without a wound th' infeebl'd minde surprize:
Then in vnspide insidious Cupid flies.
That sloth-affecting boy doth toyle detest:
Doe something to imploy thy empty brest.

Ergo, ubi visus eris nostra medicabilis arte:
Fac monita fugias, oia prima meis.
Hæc, ut ames faciam: hæc quæ fecere, tu-
entur:
Hæc sunt iucundi causa cibique mali.
Oia stollæ priuere cupidinis arcus:
Contemptaq; iacent, & sine luce soces.
Quam Platanus tino gaudet, quam Populus
vnda,
Et quam limosa conua palustris humor.
Tam Venus oia amat, siue qui querat a-
mori,
Cedit amor rebus: res æge, tutus eris.
Languor, & immodici sub nullo vindice
somni,
Atque, & multa tempora quassa mero;
Eripunt omnes animi sine vulnere vi-
res:
Affluit incautus insidiosus amor.
Desidium puer ille sequi solet: odit agen-
tes.
Da vacuamenti, quo teneatur opus.
Ouid. Rom. amor. l. 1.

Salmacis

Salmacis clinges about the surprized youth like a serpent, till both become one body. The reason why louers so strictly imbrace, is to incorporate with the beloned, which sit h they cannot, can neuer be satisfied. Thus with the vanity and vexation thereof to the life expressed by Lucretius.

----etiam potiundi tempore in ipso
Fluctuat incertis erroribus ardor amantum:
Nec constat quid primum oculis manibusq;
fruantur.

Quod petere, premunt arte, faciumq; dolorcm.

Corporis, & dentes inlidunt (sepe labellis,
Osculaq; astringunt, quia non est pura voluptas:
Et stimuli subsunt, qui insistant ledere idipsum.

Quocumq; est, rabies unde ille germina
surgunt.

Sed leuiter paenas frangit Venus inter amore,
Blandiq; reseruat morsus admixta voluptas.
Namq; in eo spes est, unde si ardor origo,
Resingui quoq; posse ab eodem corpore stam.
Quod fieri contra curam natura repugnat:
Vnaq; res hec est, cui ius quam plura habemus.

Tam magis ardescit dura cupidine pulchus.
Nam cubus atq; humor membris adsumitur
intus.

Que quoniam certas possunt obsidere partes
Hoc facile expletur laticum frugumq; capido:
Ex hominis quid facie, pulchroq; colore,
Nil datur in corpore prater simulacra fruentium.

Tenuis, que venio spes capiat (sepe miscella,
Et bibere in somnis sitiens cum querit, &
humor.

Non datur, ardorem in membris qui lingue
ve possit.

Sed laticum simulacra petiit frustra, laborat,
In medioq; sunt torrenti flumine potans.
Sic in amore Venus simulacris ludat amatis:
Nec satiari queunt spectando corpora curam:
Nec manibus quicquam teneris abrodere
membris.

Possunt errantes incerti corpore toto
Denique membris conlatis flere fruuntur
Ætati: dum iam præfagit gaudia corpus,
Atq; in eo est Venus, ut muliebria conserat
arua:

Affigunt aride corpus, iunguntq; salivas
Oris & inspirant pressantes denibus ora:
Nequequam quoniam nihil inde abrodere
possunt,

Nec penetrare, & abire in corpus corpore toto.
Nam face: interdum id velle, & certare
videntur.

Vnaq; adeo cupide Veneris compagibus hæret.
Rerum, Nat. l. 4.

The louers ardor in inconstancy
Of error strays, while they their loues inioy.
Their eyes and hands still shift from place to place:
Who hurt what they too eagerly imbrace,
Stifle with kisses, and their soft lips bite
With ravenous teeth, in that no pure delight.
Wherein those stings ly hid which vrge them so
To hurt th'affected: whence their furies grow.
But Venus gently mitigates those ills:
And pleasant balme into the wound distills.
For hope, sprung from one fountaine with desire,
Thinks with that beauty to assuage her fire;
Which nature selfe resists: The more possesse,
The more fire loue inflames the tortur'd brest.
For meate and drinke into the body ta'ne,
Because in proper places they remaine,
Our thirst and hunger easily subdew:
But in a humane forme and rosiat hew
The aery image is inioyd alone:
Which by our vanisht hopes away is blowne
As those who sleeping strue to drinke, yet get
No water to assuage their inward heat
But seeke the shadow, labour in their dreams;
And thirst amidst th'imaginary streames:
So louers loue deludes with Imagry:
Nor can they satisfie their longing eye;
Nor yet their hands, still griping here and there,
One iot from that beloued body beare.
For this, when first they glow with heat of loue,
And Venus misteries desire to proue;
They greedily imbrace, ioyned mouthes, inspire
Their foules, and bite through ardor of desire:
In vaine; since nothing they can thence translate,
Nor wholly enter and incorporate.
For so sometimes they would, so strue to doe:
And cleave so close as if no longer two,

Plato recites a fable, how man at the first was created double, and for his arrogancy dissected into male and female: the reason of their affected coniunction, as conuecting to returne to their originall: an obscure notion (as we haue formerly written) of Eva's being taken out of the side of Adam. So Hermaphroditus and Salmacis retaine in one person both sexes: of whom the like are called Hermaphrodites Aristotle writes that they haue the right brest of a man, and the left of a woman, wherewith they nourish their children. They were to choose what sex they would vse, and punished with death if they changed at any time. One not long since burned for

for the same at Burges: who elected the female, and secretly exercised the male; under the disguise committing many villanies. Caliphanes reports, how among the Nafamones there were a whole nation of these; who used both with like liberty. There are many at this day in Egypt, but most frequent in Florida; who are so hated by the rest of the Indians, that they use them as beasts to carry their burthens; to suck their wounds, and attend on the diseased. But at Rome they threw them as soone as borne into the river; the Virgins singing in procession, and offering sacrifice unto Iunio. It is here fained that Hermaphroditus by his prayers to his parents procured this quality to that fountaine, that what mansoeuer bathed therein should come forth halfe woman. Whereof thus Strabo: In Caria is the fountaine of Salmacis, I knowe not how infamous, for making the drinker effeminate: since luxury neither proceeds from the quality of the ayre nor water, but rather from riches and intemperance. The Carians therefore addicted to sloath and filthy delights were called Hermaphrodites; not in that of both sexes, but for defiling themselves with either. Hermaphroditus is fained to be the sonne of Mercury; because whereas the other are called either masculine or feminine, of their more or lesse vigour, heat, drouth, or humidity; the Planet of Mercury participats of both natures; hot and dry, by reason of his vicinity to the Sunne, remoued never aboue 28 Degrees; cold and moist, by the neighborhood of the Moone & the Earth: conforming himselfe also to the auspicious or malevolent aspects of those Planets with whom he ioyneth his influence.

But now approacheth the fate of the Mineides. These are named in history Leucippe, Arfione & Alcithoe; who longing in their distraction to feed upon human flesh, cast lots among themselves who should kill her child; which fell on Leucippe, who rendred her sonne Hippasus to the slaughter. For this their husbands putting on blacke and sordid attire, were called Phosoles, which signifies smokie; and the women Oeonolæ, that is distempered in senses; and so were their posterity long after: whom the Priest of Bacchus in his festivals accustomed to chase with curses in his mouth and a sword in his hand; nor held unlawfull to kill, if hee over-tooke any of them. One slaine by Zoilus in the daies of Plutarch, as himselfe affirmeth; but not unreuenged with sundry calamities. To this the fable may haue some allusion: the processe whereof, with their conversion into Bats may informe vs, how the diuine vengeance pursues the irreligious and profaners of sanctified dayes, with vaine discourse, or interdicted labours. Their flying in the twilight deciphers such as shun the light of truth to liue in the ambiguity of error. The Bat is the only foure-footed creature which flies: and therefore yet disputable whether a bird or a beast, by which the Egyptians presented Neutralitie; hated, and not seldome obnoxious to both parties. Bats are chased away, or killed with the smoake of Ivy, which is consecrated to Bacchus: and therefore here introduced as an Antipathy in nature.

Still Iuno pursues the House of Cadmus with inextinguishable hatred: and now, to excite the Furies to the ruine of Athamas and Ino, descends vnto Hell. The way thither, sleepe, too easie; and gloomy with shades of Ewe: a fatall and venomous tree; in so much as in sundry countries they die that either solace or sleepe vnder it. Silence, Palenesse, Cold, and Stupidity (the symptomes of Death) haue here their residence. But those Ghosts only passe the river of Styx whose bodies haue their sepulture; and are restored againe to their first Originall.

All these you see, poore soules, are vninhum'd.
That Boat-man Charon: those he wafts, intomb'd.

S

Hæc omnis quam cernis, inopi, inhumataq, turba est.

Portitor ille Charon: hî, quos vebit unda, sepulcris:

This

MENIDES:

IVNOS DESCENT
TO HELL.

*Nec ripas dat ut horrendas, nec riuca fluentia
Transfunderet prius, quam sedibus ossa quierint.
Centum errant annos, volitantq; hæc litora cir-
cum,
Tum demum admissi stagna exoptata revivunt,
Virg. Æn. l. 6.*

This heavy flood vnto that horrid shore
None passe, whose bones are not at rest before.
A hundred yeares about these bancks they hover:
Then t'ane aboard, the wished strand recouer.

Of the same opinion was Plato, and before him Homer, who makes Hector, terrified with that feare, to runne from Achilles. Which perhaps both the one and the other had learnt in Egypt: the Kings of that country accustomed to awe their subjects, by threatening to deprive them of funerall. Pluto's citty hath a number of gates, which alwaies stand open: there is but one passage vnto life, but to death a million. Yet for all this infinite concourse it appeareth empty: so greedy is the graue, and hell so insatiable. He introduceth the Ghosts to exercise those functions which they followed in their life times: according to that of Plato, how the same desires remained in the Soule which were either in her nature or affection when apparelled with the body. Thus followed by Virgil

*---que gratia currum,
Amorumq; fuit viris, que curam tentis
Pascere equos, eadem sequuntur ielluret opolos,
Æn. l. 6.*

The loue of Chariots, of bright armes, the care
To feed their sleek-skin'd steeds; in death now are
As when aliue. ———

Which error of opinion (saith Cicero) was much increased by the Poets; who had, and haue, the liberty to faine what they listed.

Cerberus.

Cerberus, the three-headed Hell-hound; barks at the approaching Goddesse. Belike contrary to his custome; for it is said that he vsed to fawne on' all that came thither; but assailed such, with horrible yellings, as endeavoured to returne. Cerberus signifies the earth, which deuoureth all flesh, and from thence receaueth his name: said to haue three heads, in regard of the triple diuision thereof: to flatter all commers, in that it giueth sepulture to all; but to resist their retreat, since no traveller returnes from that silent Region. For this fained a three-headed Dog, & the infernall Porter.

Infernall punishments.

Consonant to the truth was that opinion of the Poets, how virtue and vice in another world had their rewards and punishments: although erronious in the distinction of the latter, that some were temporary, and others eternall. From whence sprung their fictions of the infernall rivers, and abyse of Tartarus. Acheron (according to Ficinus) corresponding with the ayre and Meridian, purging by sorrow and anxiety: Phlegeton with fire and the Orient, punishing wrath and concupiscence, by a more violent feruor: Styx and Cocytus with the Earth and Occident afflicting hatred by teares and lamentations. These were only to purifie; but the paines of Tartarus serued not for phisicke but example; from whence there was no redemption. Before this Dungeon sate the daughters of Night; severe and implacable Deities, therefore named Eumenides; of their indignation: Erinnyes, and Furies of the terrors wherewith they afflicted the guilty. These were said to be the Ministers of Divine vengeance upon flagitious offenders; pursuing them not only in this world but the other.

Tytius.

Among these the Gyant Tytius, whose extended body covered nine acres; his liver still fed on by Vultures, and never diminishing, for offering violence to Latoma. But Strabo conuertes this fable to a history; how Tytius was a tyrant of Pano-pæa, cruell, lustfull, and outrageous, whom Apollo slew, as before he had Python: when to deterre others from like violence and impiety, it was fained that hee suffered this infernall punishment. A conception translated from the fire of hell; that e-

ver feeds on the bodies of the damned, which suffer no diminution; but afford un-
consumable nourishment. He is said to be the sonne of the Earth of his earthly af-
fections; and in opposition to the heavenly seed, As the sonnes of men, in the Scrip-
ture; Of so vast a proportion, in regard of the large extension of lust.

Tantalus, a friend to the Gods, admitted to their counsells and festivalls, was
thrust downe into Hell for revealing their secrets; where he hungers and thirsts in
the midst of abundance, and as Lucretius faines, hath a massy stone hanging over
his head, whose fall he continually feareth (like the sword which Dionysius with a
slender thread, at a royall feast, hung over his flatterer Damocles) Declaring here-
by, how dangerous to knowe, and how fatall to discover the secrets of Princes.

Sisyphus, the most subtil of men, and one who infested the Corinthian Isthmos
with his robberies, being slaine by Theseus, was fained in Hell to roule a massy stone
against a steepe hill; which neere the top, tumbled downe againe, and eternally re-
newed his labour. The reward of treachery, iniustice, and oppression.

So Ixion, a favorite of Iupiters, for attempting Iuno, (who instead of her, im-
braced a clowd in her likenesse) is turned on a restlesse wheele, in perpetuall memo-
ry of such treason and ingratitude. But histories report, how Ixion hauing slaine
his father in law; detested and avoided of all men; for sooke his country, and came to
a certaine King, by whom he was receaued with bounty, and made of his Counsell.
When Ixion not long after attempted the chastity of his Queene; wherewith shee
acquainted her husband. Who hard of belife, made her seeme to consent: and cau-
sed a wench called Nephele (her name signifying a clowd) to supply her place:
where-upon he was said to haue imbraced a clowd for Iuno. For this, cast out of fa-
vour, and afflicted with the horror of so foule an offence, hee was fained to suffer
those infernall torments.

Lastly the Belides, so called of their grandfather Belus, for killing their cosen
germans and husbands the first night they lay with them, by the instigation of their
father Danaus, are here made for ever to powre water into a vessell full of holes:
to shew that the obedience to our parents will not excuse vs, when they command
vniust things. These sisters are resembled to the life of man, and vanity of all hu-
mane endeavours; which leaue behinde them no impression, but are done and demo-
lished together.

But all these forementioned punishments are allegorically referred to the pertur-
bations of the minde. As the Vulture which feeds on Tityus liver to the cares of
loue (since loue proceeds from the Liver, whose expense is daily repaired) or irre-
concilable hatred. The famine of Tantalus to Covetousnesse, which starnes it selfe
in the midst of plenty, and may envy more happy Poverty. Ixions wheele, to the de-
esperate remembrance of perpetrated crimes, which circularly pursue, and afflict the
guilty. Sisyphus stone, to still-toyling and miserable Ambition: and the leaking
vrne of the Belides, to the inexplicable desires of the soule. And although Lucreti-
us, a Pagan, and of the sect of Epicurus, held, as the Sadduces among the Iewes,
that the soule of man was annihilated by death, together with his body: yet may we
recite his verses, as conducing to the interpretation of these fables.

Tantalus.

Sisyphus.

Ixion.

Belides:

Looke backe into eternall rimes surway:
It nothing vs concernes till our birth day.
This mirror Nature vs presents; which showes
That future state, when death our eyes shall close.
What in it horrid? or what tragicall?
Which more secure then sleepe inleaps all?

S 2

Respice item quam nil ad nos anteacta uelut
Temporis aterni fueris, quam nascimur ante.
Hoc igitur spaciolum nobis malura futuris
Temporis exponit, post mortem deniq; nostram.
Num quid ibi terribile apparet? num crisse uide-
tur?

Quicquam? numme omni somno securius est?

What

Atq; ea nimirum, quæcumq; Acher orce profundo
 Proditæ sunt esse, in vita sunt omnia nobis.
 Nec miser impendens magnum timet ære sax-
 um.
 Tantalus, ut fama est, cassæ formidine corpem:
 Sed magis in vita diuum metus erget inanis.
 Mortaleis casumq; timent, quem cuiq; ferat fors.
 Nec Tityum volucres incunt Acheronte iacen-
 tem:
 Nec, quod sub magno scrutentur pectore, quidquam
 Perpetuum ætatem possent reperire profecto.
 Quamlibet immani procello corporis extat,
 Qui non sola novem dispensis iugera membris
 Obtineat, sed qui terras totius orbem:
 Non tamen æternum poterit perferre dolorem:
 Nec præbere cibum proprio de corpore semper,
 Sed Tityus nobis hic est, in amore iacentem
 Quem volucres lacerant, atq; exest anxius an-
 gor.
 Aut alia quavis scindunt cupidine cure.
 Sisyphus in vita quæq; nobis ante oculos est,
 Qui petere à populo, falceis, sævæq; securis
 Inhibuit: & semper vicius, tristiq; recedit.
 Nam petere imperium quod inane est, nec datur vo-
 quam:
 Atq; in eo semper durum suffere laborem.
 Hoc est ad verum non xivtem trudere montem
 Saxum, quod tamen à summo iuv. vertice rur-
 sum
 Volvitur, & plani raptim petit æquora compi.
 Deinde animi ingratis naturam pascere se-
 per.
 Atq; exple rebus, satiar eq; nunquam
 Quod faciunt nobis annorum tempora, circum
 Cum redeunt, sævæq; ferunt, & varioq; lepores
 Nec tamen explemur vitæ fructibus unquam:
 Hoc, ut opinor, id est, ævo florente puellas
 Quod memorant, læticem periculum congerere in
 van:
 Quod tamen expleri nulla ratione potestur.
 Rerum Nat. l. 3.

What of infernall *Acheron* was fain'd,
 Is in our miserable life contain'd.
 Nor wretched *Tantalus* doth ever dread
 That falling stone which hangs about his head.
 Vaine feare of Gods the living rather fright:
 The feare of sad mishaps and fortunes spight.
 Nor Vultures *Tityus* still in Hell infest:
 Nor is there so much in his ample brest
 As can perpetually their hunger feed;
 Although his monstrous limbs in bulk exceed:
 Though they, when stretcht abroad, not onely hide
 Nine acres, but the spacious earth beside;
 Yet could not he in endlesse torments lye,
 Nor with his Liver ever food supply.
 But *Tityus*, on whose brest the Vultures tire,
 Is he who loves, and suffers through desire;
 Or other cares, and curelesse discontents.
 So *Sisyphus* vnto our eyes presents
 One who in hope to honours high aspires;
 But evermore repulst, and sad, retires.
 For Empire to affect, but not obtaine;
 So fought with endlesse industry and paine;
 Is to enforce a stone against the hill,
 Which from the top roule to the bottome still.
 Still to supply the ingratefull minde with store,
 Which never hath enough, but thirsts for more;
 (As doe those bounteous seasons of the yeare,
 That liberally afford the fruit they beare,
 Yet we vnstatisfied still remaine:)
 Ment by these youthfull sisters, who in vaine
 Still water powre into the fatall tunne;
 Yet that as empty as when they begunne.

These Mythologies, with others of the like argument, are enlarged by Macrobius: whereby the Epicureans endeavoured to elude the truth of eternall punishments in confuting these fables, under which it was veiled by the more theologicall Poets. As the Sadduces, who not only denied the Resurrection, but held that there were neither Spirits nor Angels: reiecting the Prophets with the rest of the Scriptures: save only the five bookes of Moses; as the ancient Canons of their politicke government. This heresie, as their name, they derived from Sadoc; the Disciple of Antigonus Sochæus, who succeeded Simon the Iust in the Priest-hood. For when Antigonus taught that we should not serve God, as Servants their Masters, for hope of reward: Sadoc and Baithus misunderstanding, as if he had utterly denied the future rewards which attend on a good life, first broached those profane and impious opinions.

The Furies.

Typhonne, one of the Furies, ascending from Hell to execute the wrath of Iuno: carries Sorrow, Terror, Feare, and Frenzie along; who with snakes and infused poyson excites accursed mortals to horrible actions: scourging the guilty with whips, and affrighting with flaming torches. All well devised by the wiser Poets, from the contemplation of the divine anger, and causes of humane calamities. For

what

what are the Furies but the wicked desires and commotions of the minde? Not vn-
aply expressed in their names. For Megera signifies Envy; Typhphone, a desire
of revenge; and Alecto, a mover of sedition and discord. These rages of the soule
are therefore those Furies who inflict so many calamities vpon man; attended by
eternall feares, by sorrow, horror, and distraction. The Serpents, whips, and torches,
are the stings and affrights of the afflicted conscience; which is her owne accuser,
Iudge, and Executioner. And therefore our Ovid:

No wound vpon their bodies could be found:

It was the minde that felt the desperate wound.

The effects of the infernall poyson being sutable to the ingredients.

She brought besides from her abhorred home

The surfet of *Echidna*, with the some

Of hell-bred *Cerberus*, still-wandering Error,

Oblivion, Mischiefe, Cares, infernall Terror,

Distracted Fury, and affection fixt

On Murder; altogether ground, and mixt

With blood yet reaking: boyl'd in hollow brasse,

And stir'd with Hemlocke.

The Furies are said to be the daughters of Erebus & Night, in regard of the blind
improvidence of man, who to satisfie his revenge, his lust, or ambition incurreth
those miseries that haue no period: to be three, in that they afflict with the remem-
brance of what is past, with the present, and feare of the future: and lastly to sit be-
fore the infernall prison, in that dying men are most solicitous, and most afflicted
with their former offences.

Infuriated Athamas, now mistaking his wife for a *Lyonesse*, and his children
for her whelpes, dasheth out the braines of *Clearchus*: when *Ino*, distracted
with feare or fury, throwe her selfe with *Melicertes* from a Rocke into the
Ionian Sea. Thus farre is in substance historicall. For *Ino*, a cruell step-
mother to *Phryxus* and *Helle*, by laying many traynes for their liues, inforced
them to seeke for safety by flight. Her treachery discovered by *Athamas*, supposing
the absent to be made away, in a rage slew his son *Clearchus*, & pursued the Queen
with the other in her armes: who to auido his fury, threw her selfe with her bur-
then into the Sea; from the rock *Moluris*. The body of *Ino* was taken up on the
coasts of *Megara*, and intombed by the daughters of *Celsus*: That of *Melicertes*
being driuen to the *Corinthian Isthmos* where *Sisyphus* his vnkle then Raigned;
who dedicated those games; which before were sacred to *Neptune*; vnto the honour
of his kinsman; and thereupon fained to haue beene translated into a Marine deity.
So was his mother: it being the ambition of ancient times to deify their dead an-
cestors, as the flattering Romans did their Princes. But our Poet faines that this
honour was giuen them at the sute of their Grandmother *Venus*; who the more to
insinuate with her vnkle *Neptune*, professeth her selfe to be borne of the froath of
the Sea, and thereof named *Aphrodite*: so said to be, in that the sperme of man
is no other then the sperme of the blood; and because that salt so much conferrs to
fecundity, provoking by the naturall heat, vnto *Venus*, in this respect they ancient-
ly erected her Temples on the shore of the sea. *Melicertes* was called *Palæmon* and
Ino, *Lencothea*. For it was their custome saith *Lactantius*, to change the
names of such as they deified, least in future times they should be thought to
haue beene mortals. Whom the Grecians named *Palæmon*, the Latines called

INO AND
MELICERTES.

Inos attendants.

Cadmus and
Hermione.Perseus.
Danae.

Portunus: painted with a key in his hand, as the protector of harbors: so called they Leucothea, Matuta, or the Morning. Allegorically Palæmon is taken for the force of Tempests: the sonne of Leucothea, in that the windes begin to arise with the Morning, and then descending from the mountaines are said to haue throwne themselves headlong into the sea: the Morning also, by her ouer-red complexion fore-showing succeeding tempests. These were held for the fauors of Seafaring men, in that they so much depend on the fauour of the windes. This fable may likewise remember vs to fortify our selues in our afflictions with patience and expectance: when Ino so persecuted by Iuno for her naturall affection and piety to Bacchus, was after receined into the number of the Gods, and made a partaker of their felicities. The transformation of the Theban Ladyes, some into statues, and some into foule, declare that neither our affections nor sorrowes, should urge vs to blaspheme, or censure of their actions, whose displeasure is an implacable Nemesis.

Cadmus, after so many calamities sustained in his Family, as ominous abandons his city of Thebes (or expelled from thence, as others write, by Amphion) wanders with his wife Hermione to the confines of Illyria: there resting where the streames of Drilo diuide it from Liburnia. The Enchilenfes, then infested by the Illyrians, had an answer from the Oracle: that they should then prove victorious, when they were conducted by Cadmus and Hermione: who sent vnto, accepted of the charge, and gaue the enemy a finall ouer-throw. So Cadmus raigned in Illyria: till changing his publique life for a private, by his obscure retirement, and politick submission to the lawes and customes of those barbarous nations, hee was fained with his wife to haue beene turned into Serpents. And therather in that the Illyrians were said to haue two balls to one eye, and to be as sharpe sighted as dragons; in so much as they killed, whom they long and fiercely beheld in their anger. It is fained that these Serpents were after transported into Elizium by Iupiter: intimating the excellency of Wisdome and fortitude, which not only carry vs through the troubles and dangers of this miserable life, but rewards their dependants with eternall felicity.

Here end the disasters of Cadmus, and now conuert we to the exploits of Perseus, begotten by Iupiter on Danaë. For Acrisius the Argiue king, being told by the Oracle that he should be slaine by the son of his daughter; inclosed her to prevent his destiny, together with her nurse, in a tower of brasse: when Iupiter descending in a golden shoure, was receined into her lap, and then into her embraces. Iupiter, saith Lactantius, endeavoring to violate Danaë, with store of gold corrupted her chastity. When the Poets to preferue the dignity of Princes, attributed that to the Gods which was done by men; and fained that he approached her in a golden shoure; as we say a shoure of Steele, when darts and arrows fall together in multitudes. Who with the like prodigality of gifts made all passages fly open.

Inclusam Danaen turris aenea
Robustaq; fores, & vigilans canum.
Tristes excubiae, munerant satis
Nocturnis ab adulteris:
Si non Acrisium virginis abditæ
Custodem pavidum, Iupiter & Venus
Risissent, fore enim tutum iter & patens
Converso in presidium Deo.
Antrum per medios ire satellites,
Et perumpere amas saxa, potentius
Illi fulmine.

Hor. l. 3. ode 16.

A towre of brasse, doores strongly barr'd,
Of wakefull mastiffes a fierce guard;
Had Danaë safely kept from her
Night-wandering adulterer;
Had Ioue and Venus not deluded
Acrisius, who kept th' included:
The way secure, and vncontroul'd
Vnto a God transform'd to Gold.
Gold loues to force through guards; then thunder
More potent; cleauing rocks asunder.

Another resembles Acrisius to a man indued with excellent learning: that learning his daughter Danaë, shut up in a brasen towre; in the head, the turret of the body, and seat of the soule: being there obscured, and sequestred from knowledge, untill Iupiter enters in a golden showre, and begetteth Perseus: that is, till the favour and munificencie of Princes enlarge it to the production of heroicall actions; otherwise buried alive, and vitterly vseeleffe.

They hardly rise vnto renowne,
Whose virtues poverty weighs downe:

*Hand facile emergunt, quorum virtutes
obscure
Res angusta domi-*

Represented in the Emblematist by a student with one hand raised aloft with wings, and the other suppressed by a massy stone. Perseus being borne, Acrisius, not beleeuing his daughter that hee was begotten by Iupiter, puts them both into an Arke, and commits them to the mercy of the sea; which draue them ashore on the Ile of Scriphus. There taken up, and knowne by King Polidectes to bee of his kindred, they were bountiffully entertained. But at length, attempting the dishonour of Danaë, he sent Perseus away, as fearing his presence, to warre with the Gorgons; from whence he returned victorious with the head of Medusa: of which we shall speake hereafter.

Now with Mercuries wings on his heeles, & girt with his fanchion; defensively armed with Pluto's helmet, and the shield of Pallas, he flyeth over the Lybian Desarts: the blood that dropt from Medusa's head converting into Serpents; so wittily fained of the infinity of Serpents which infest those Climats. Perseus is said to bee the sonne of Iupiter, for his atchieuements and perpetuall felicity: the wings of Mercury signifie celerity; which are tied to his feet, and not to his shoulders, to declare that in warlike affaires men should deliberate in the beginning, but be swift in the prosecution: his fanchion expresseth policy and circumvention: Pluto's head-peece, a concealment of counsells; and the shield of Pallas a provident preservation: being all the necessary accomplishments of a Souldier.

Atlas the sonne of Iapet, inhabiting those westerne parts of Africa which bound on the great Ocean, being told by Themis that the sonne of Iupiter (prophecied by Hercules) should carry away the golden apples, which grew in his Hesperian Orchard; inclosed the same with a mighty wall, and committed it to the custody of a sleepleffe Serpent: driving all forrainers from his confines. And now unhospitable vnto Perseus, was at the sight of Medusa's head converted into that Mountaine which carries his name, on whose high shoulders the starres are fained to take their repose. Some alluding this to a history, report that those apples were flocks of large and beautifull sheep belonging to Atlas, whose fleeces were of the colour of gold: and because a river environed those pastures, they were said to be guarded by a Serpent: or in that they were kept by one Ladon, a churlish and inhumane sheepbeard. Or fained perhaps of the store of gold wherewith Mauritania aboundeth, digg'd up at the foot of that mountaine: the wakefull Dragon those restlesse cares which afflict the covetous in the tuition of their riches: a blessing to the liberall, but to the miser a punishment. Now Atlas flying thither from the invasion of Perseus, and there lurking, was said to haue beene converted into that mountaine, and in regard of the altitndet hereof, to haue sustained the heavens on his shoulders. But astronomically those apples are taken for starres, shining like gold, and in figure orbicular; said to grow in the West, in that they appeare not before Sun-set; the Zodiack, or our Hemisphere, being the Serpent: all of them supported, in regard of his excellency in Astronomy, by Atlas. Some say, that ascending aloft, the better to obserue the course

ATLAS.

ANDROMEDA.

course of the starres, he fell headlong into the sea from this mountaine; called for this by his name, as of that aspiring heighth the celestiaall Columne.

Perseus mounting through the ayre, at length arriueth where the faire Andromeda was chained to a rocke, who at the first sight is enamoured. For certaine subtil rayes expiring from within the heart, where the hottest and sweetest of the vitall blood hath a residence, dart from the eyes of the beautifull, into the eyes of the admiring beholder; and penetrating from thence into the heart, inflames it forthwith with ardent affection; wherein the sudden glances and dartings of the eye are more powerfull then long gazing. Andromeda was here bound for the pride of her mother Cassiope, who durst contend in beauty with the Nereides: for which a sea-monster was sent by Neptune to infest that country, devouring both men and cattlle. In so much as Cepheus consulting with the Oracle of Iupiter Hammon (which signifies sand, in that his Temple stood in the Libyan Desart) to know the cause of that calamity, and way to remoue it: was answered, how the daughter of Cassiope was first to be deuoured by that monster: whom Perseus now slew, and freed the Lady; the cause and reward of his danger. By this the ancient reprobred their pride and ambition, who would be thought more then mortall; when all humane beauty is worse then deformity, and all glory despicable, compared with the celestiaall: declaring besides that the offences of Princes are not seldome punished in their subiects and posterity. Yet Andromeda, innocent Virtue, shall neuer misse of that sacred succour, which will not only deliuer her from the present danger, but match her to Perseus, that is, vnto Honour and Felicitie: both after conuerted into glorious constellations. So Cepheus, in that obedient vnto the heaucnly Oracle: and so Cassiope, but with her heeles upward, to deterre from the like preposterous arrogancy. Ioppa, a citty of Palestine, is said by Pliny and Mela to be the sceane of this tragi-comedy. A citty as supposed, more ancient then the Flood: where Cepheus raigned, as diuers old Altars inscribed with his title (there preserued by the inhabitants) did testifie. Scaurus in his *Edilship* produced the bones of that monster, which he brought from thence, being forty foot long, the ribs larger then an Elephants, and the back-bone a foot and a halfe thicker. Ouid here feares not to call Iupiter vniust, for so dooming the innocent Andromeda. Such estimation had the wiser Pagans of their deified Diuels: nay many preferring mortalls before them. And surely Socrates would haue made a better God of wisdom, Aristides of Iustice, Themistocles of warre, or Cato Vtican then the whole rabble; with whom he is paralleld by Lucan:

CORALL.

Those sea-weeds turned into Corall alludes to the nature of that plant; soft vnder water, but hard aboue: and therefore called Gorgonia, as if transformed by the head of Medusa: growing likewise in greatest plenty by those Islands where the Gorgons were said to inhabit. A greene shrub with white berries; which forthwith hardens in the ayre and changes into red. They write that if it bee but touched by man when it grows vnder water, it will turne to stone: and therefore they cut it up with sharpe hookes of iron, whereof it is called Corall. Of this plant thus writeth, I knowe not what Poet:

*Qui sapit ille animum peregrino obdurat in
orbe
Coralliam extra undas sic abit in lapidem.*

The wise by forraine countries are improu'd:
As tender Corall from the Sea remou'd

It is receaued for a truth that will not be reiected, how Corall sympathizes with the wearer; and waxeth pale with his sicknesse: nor vnprobable, since any distemperature of heat procures the like alteration.

Perseus

MEDUSA.

Perseus having sacrificed to his father Iupiter, his sister Pallas, and his brother Mercury, by whose aid he had obtain'd so many, & so great victories; now celebrates his nuptiall feast in the court of Cepheus. Who importuned, relates his beheading of Medusa; sent thither by the treacherous Polidectes; or rather by the compassionate Pallas, in that she transformed who soever she lookt on, into marble. By the way he came to the Gree, or Phorides; two sisters, the daughters of Phorcus, both having but one eye, which they used in common: by the help whereof (having gotten it as they past it from one to another) he came to the habitation of the Gorgons: where spying Medusa asleep in the mirror of his shield, he cut off her head before her sisters could awake; from whose blood up-sprung Crysar, and the winged horse Pegasus. This fable declares that no great action should be taken in hand without the advice of Pallas, which is wisdom. That the equity of the cause is chiefly to be considered: for what more wicked then an unjust war? or more noble then, to suppress a tyranny; under which the people lie prostrate; deprived of life and vigour, as under the aspect of Medusa? He attempts her alone; in that she, of all the Gorgons was only mortall: to show that we should pursue what is feasible; and not such designs as are vast and endlesse. Yet first he diverts to the Grææ, interpreted for Conspirators; so named, in that old from their infancy; by reason of the cares and fears which accompany traitors. From these he takes their one eye, the secret intelligence that is betweene the factions, which shoves him sleeping Medusa, or how to surprize his suspectles enemy: who striking lookes on the shield of Pallas, by providence preventing the instant danger and terror. Pegasus, a flying horse, ascends from the blood of Medusa: signifying that fame, which flies through the mouthes of men, and celebrates victorious virtue. Perseus is also taken for the reasonable soule: the Grææ, for that knowledge and wisdom which is acquired by experience; without whose eye or conduction; Medusa, lust and the enchantments of bodily beauty, which stupifies our senses, make us altogether unusefull, and convert us as it were into marble, cannot be subdued. Perseus is furnished with the shield of Pallas, the helmet of Pluto, the fauchion and wings of Mercury; because in all great difficulties perspicacity, policy, a quicknesse of wit, and deepe apprehension is required; without which no glorious action can be achieved. Thus provided, Perseus kills Medusa, reason corporall pleasure: yet lookes not on her, but only sees her deformity in the shield of Pallas (as we view without prejudice to our sight the eclips of the sun in the water) since it is not safe to behold what our hearts are so prone to consent too. From this subduing of our affections, an honest fame, our winged Pegasus, is produced. Paulanias reports this Medusa to be the daughter of Phorbus; who after the death of her father reigned over those people who border on the lake of Triton: whom she accustomed with the neighboring Africans, to conduct the wars; as then she did against the army of Perseus, and was slaine in the night by a stratagem. Perseus admiring her beauty in death, cut off her head, and carried it with him into Greece for a spectacle: when such as beheld it, in that astonisht with the sight, were said to have beene turned into marble.

It is here fained that Pallas converted her faire haire into Serpents, for being vitiated by Neptune in her temple: declaring how infamy is the vglieft of deformities, especially in the beautifull. She therefore carries that figure in her shield, to affright such offenders. But her head is held by Perseus in the constellation: called the Divells head by the Hebrews, and Caput Algol by the Arabians: fatall in nativities, as too truly fore-told to the Duke of Biron.

T

OVIDS

04/10/25

OVID'S

METAMORPHOSIS.

The Fifth Booke.

THE ARGUMENT.

THe Gorgon scene, Cephene Statues growe:
 So Phineus, Prætus, Polydect, the foe
 To Perseus prayse. The fountaine Hippocrene
 By Horse-hoofe rays'd. The Muses into Nine
 Rape-flying Birds: Pierides, to Pyes.
 The Gods, by Typhon chac't, themselves disguise,
 Sad Cyane into a Fountaine flowes.
 Th'ill-nurtur'd Boy a spotted Stellion growes.
 Lou'd Arethusa thawes into a Spring.
 A scalaphus an Owle. Light feathers wing
 The sweet-tongu'd Syrens, who on Waters mourne.
 Sterne Lyncus Ceres to a Lynx doth turne.

VV Hil'ft the ^a Danaean Heroe this relates,
 Amidst th'assembly of the Cephene States;
 Exalted voyces through the Palace ring:

Not like to theirs who at a marriage sing;
 But such as menace warre. The Nuptiall Feast,
 Thus turn'd to tumult, to the life exprest
 A peacefull Sea, whose brow no frowne deforms,
 Streight ruffled into billowes by rude stormes.
 First ^b Phineus, the rash Author of this warre,
 Shaking a Lance, began the deadly iarre.
 Lo, I the man, that will vpon thy life
 Reuenge, said he, the rapture of my wife.
 Nor shall thy wings, nor Ioue in forged gold;
 Workethy escape. About to throwe: O hold!
 Perplexed Cephene cries: What wilt thou do?
 What furie, frantick brother, tempts thee to
 So foule a fact? Is this the recompence
 For such high merit? For her life's defence?
 Not Perseus, but th'incens't ^d Nereides,
 But ^e horned Hammon, and the wrath of Seas
 (That Orke that sought my bowels to deuoure):
 Hath snatcht her from thee; rauisht in the houre
 Of her exposure. But thy crueltie
 Perhaps was well content that she should die,
 To ease thy losse with ours. May't not suffice,
 That she was bound in chaines before thine eyes;
 That thou, her Vncle, and her Husband, brought
 Her perill no pretention, nor none sought;

^a Perseus, the son of Danae.

PHINEVS.

^b The Vncle and betrothed husband to Andromeda.

^c Said in that disguise to haue begotten him.

^d The daughters of Nereus & Nymphs of the sea, with who Cassiope contended.

^e Iupiter Hammon worshipped in the forme of a Ram.

But

But that anothers aid thou must envy,
 And claime the Trophys of his victory:
 Which, if of such esteeme, thou shouldst haue strain'd
 T'haue forc't them from those Rocks, where lately chaind.
 Let him, who did, enioy them: nor exact
 What is his dew by merit and compact.
 Nor thinke, we *Perseus* before thee prefer;
 But him, before so abhorr'd a sepulcher.

He, without answer, rowling to and fro
 His eyes on either, doubts at which to throwe:
 And pausing, his ill-aymed lance at length
 At *Perseus* hurles, with rage-redoubled strength.
 Fixt in the bed-stock; vp fierce *Perseus* starts,
 And his retorted Speare at *Phineus* darts:
 Who suddenly behinde an Altar stept;
 An Altar vengeance from the wicked kept:
 And yet in *Rhætus* brow the weapon stuck.
 He fell: the steele out of his scull they pluck:
 Who spurnes the earth, and stains the board with blood.
 With that, the multitude, with fury wood,
 Their Lances fling: and some there be who crie,
 That *Cepheus*, and his sonne in law, should die.
 But *Cepheus* wisely quits the clamorous Hall:
 Who Faith and Iustice doth to record call,
 With all the hospitable Gods; that hee
 Was from this execrable vp-rore free.
 The warlike *Pallas*, present, with her shield
 Protects^a her Brother, and his courage steel'd.
 Young *Indian Atys* by ill hap was there;
 Whom^b *Ganges*-got *Limniace* did beare
 In her cleare Waues: his beautie excellent,
 Which care and costly ornaments augment:
 Who scarce had fully fixeene Summers told:
 Clad in a *Tyrian* mantle, fring'd with gold.
 About his neck he wore a carquet:
 His haire with Riband bound, and odors wet.
 Although he cunningly a Dart could throwe:
 Yet with more cunning could he vse his bowe.
 Which now a-drawing with a tardy hand;
 Quick *Perseus* from the Altar snatcht a Brand,
 And dasht it on his face: out-start his eyes;
 And through his flesh the shiuered bones arise.
 When *Syrian Lycabas* his *Atys* view'd,
 Shaking his formelesse looks, with blood imbrew'd:
 To him in strictest bonds of friendship ty'd,
 And one who could not his affection hide:
 After he had his tragedie bewail'd,
 Who through the bitter wound his soule exhal'd:
 He tooke the Bowe, which erst the Youth did bend;
 And said, With me, thou Murderer contend;

^a *Perseus*, the son, and *Pallas*
 the daughter of *Iupiter*.
^b A river of India; *Limniace*
 some adioyning lake. (for so
 the name signifies) here ta-
 ken for a Nymph and his
 daughter.

Nor longer glorie in a Boye's sad fate,
 Which stains thy actions with deserued hate.
 Yet speaking, from the string the arrow flew:
 Which tooke his plighted robe, as he with-drew.
^a *Acrisio* vpon him prest;
 And sheath'd his ^b Harpy in his groning brest.
 Now dying, he for *Atys* looks, with eyes
 That swim in night; and on his bosome lyes:
 Then chearfully expires his parting breath:
 Reioycing to be ioyn'd to him in death.
Phorbas the ^c *Syene*, *Methion's* son,
 With him the *Lybian Amphimedon*;
 Eager of combate; slipping in the blood
 That drencht the payement, fell: his sword withstood
 Their re-ascent, which through the short-ribs smote
Amphimedon, and cut the others throte.
 Yet *Persesus* would not venture to invade
 The Halbertere *Eritheus* with his blade;
 But in both hands a Goblet high imboist
 And masse, tooke; which at his head he tost:
 Who vomits clotted blood; and, tumbling downe,
 Knocks the hard pauement with his dying crowne.
 Then *Polydemon* (sprung from ^d Goddesse-borne
Semiramis) *Phlegyas*, the vnshorne
Elyce, *Clytus*, *Scythian*, *Abaris*,
 And braue *Lycetus* (old *Sperchesus* blisse)
 Fell by his hand: whose feet in triumph tread
 Vpon the slaughtered bodies of the dead.
 But *Phineus*, fearing to confront his Foe
 In close assault, far-off a dart doth throwe:
 Which led by error, did on *Ida* light;
 A Neuter, who in vaine forbare to fight.
 He, sternly frowning, thus to *Phineus* spake:
 Since you, me an vnwilling partie make,
 Receiue the enemy whom you haue made;
 That, by a wound, a wound may be repay'd.
 About to hurl the Dart, drawne from his side;
 With losse of blood he faints, and falling dy'd.
 Then, great *Odytes* fell by *Clymens* sword;
 Next to the King, the greatest *Cephen* Lord:
Hypsæus slew *Protenor*; *Lyncedes*
Hypsæus. Old *Emathion* fell with these;
 Who fear'd the Gods, and fauoured the right.
 He, whom old age exempted from the fight,
 Fights with his tongue; himsele doth interpose,
 And deeply execrates their wicked blowes.
Cromis, as he imbrac't the Altar, lopt
 His shaking head; which on the Altar dropt:
 Whose halfe-dead tongue yet curses; and expires
 His righteous soule amidst the sacred Fires.

T 3

^a *Persesus*; of *Acrisius* his grand-father.

^b The name of *Mercuries* fauchion which he had lent to *Persesus*.

^c Of *Syene*, a Citty in the South parts of *Egypt*.

^d The daughter of *Derceta* the *Syrian* Goddesse.

Then

^a A weapon with plummetts
of lead hung at the end of a
staffe.

^b Coritus the son of Marmories:
or so called of that country,
whereof Strabo maketh men-
tion.

^b Perseus, of his grandfather
Abas.

Then *Broteas* and *Ammon*, *Phineus* slew;
Who from one womb at once their being drew:
Invincible with ^a hurle-bats, could they quell
The dints of swords. Neere these *Alphytus* fell,
The Priest of *Ceres*, with a Miter crown'd;
Which to his temples a white fillet bound.
And thou *Lampetides*, whose pleasant wit
Detesting discord, in soft peace more fit
To sing vnto thy tunefull Lire; now prest
With Songs to celebrate the nuptiall Feast:
When *Pettalus*, at him who stood far off
With his defenselesse Harp; strikes with this scoff;
Goe sing the rest vnto the Ghosts belowe:
And pearc't his Temples with a deadly blowe.
His dying fingers warble in his fall;
And then, by chance, the Song was tragicall.
This, vnreveng'd, *Lycormas* could not brooke;
But from the door's right side a Leauer tooke,
And him betweene the head and shoulders knocks:
Downe falls he, like a sacrificed Oxe.
Ciniphean Palates then sought to seaze
Vpon the left: when fierce ^b *Marmorides*
His hand nail'd to the doore-post with a Speare:
Whose side sterne *Abas* pearc't as he stuck there.
Nor could he fall; but, giuing vp the ghost,
Hung by the hand against the smeared post.
Melaneus then, of *Perseus* partie fell;
And *Dorilas*, whose riches did excell:
In *Nasæmonia* none then he more great
For large possessions, and huge hoards of Wheat.
The steele stuck in his groine, which death persew'd:
Whom *Halcyoneus* of *Bactria* view'd
(The Author of the wound as he did roule
His turn'd-up eyes, and sigh'd out his soule:
For all thy land, said he, by this diuorce
Receiue thy length; and left his bloodlesse corse.
The Speare, reuengefull ^c *Abanti des* drew
From his warme wound; and at the Thrower threw:
Which doth his nostrills in the midst diuide;
And, passing through, appear'd on either side.
Whilst Fortune crown'd him, *Clytius* he confounds
And *Danus*, of one womb, with different wounds:
Through *Clytius* thighes a ready dart he cast;
An other 'twixt the iawes of *Danus* past.
Mindesian Celadon and *Aster* slew,
His father doubtfull, gotten on a Iew:
Echion, late well seene in things to come,
Now ouer-taken by an vnknowne doome:
Thoaetes, *Phineus* Squire, his fauchion try'd:
And fell *Agytes*, that foule parricide.

Yet

Yet more remain'd then were already spent
 For, all of them, to murder one, consent
 The bold Conspirators on all sides fight
 Impugning promise, merit, and his right
 The vainely-pious^a Father sides with his^b other
 With him, the frighted Bride, and pensive Mother
 Who fill the court with out-cries; by the sound
 Of clashing Armes, and dying screeches drown'd
^c Bellona the polluted floore imbrew's
 With streams of blood, and horrid warre renews
 False Phineus, with a thousand, in a ring
 Begirt the Heroe: who their Lances fling
 As thick as Winters haile; that blind his sight
 Sing in his eares, and round about him light
 His guarded back he to a pillar sets;
 And with vndaunted force confronts their threats.
 Chaonian Molpeus prest to his left side:
 The right, Nabathean Ethemon ply'd.
 As when a Tiger, pinch'd with famine, heares
 Two bellowing Herds within one vale, forbears,
 Nor knowes on which to rush, as being loth
 To leaue the other, and would fall on both:
 So Persens, which to strike vncertaine proues;
 Who daunted Molpeus with a wound remoues;
 Contented with his flight, in that the rage
 Of fierce Ethemon did his force ingage:
 Who at his neck vncircumspectly stroke,
 And his keene sword against the pillar broke.
 The Blade from vnrelenting stone rebounds;
 And in his throte, th'vnhappy owner wounds.
 Yet was not that enough to work his end;
 Who fearfully doth now his armes extend
 For pittie vnto Persens, all in vaine;
 Who thrust him through with his^d Cyllenian skeine.

But, when he saw his valour ouerway'd
 By multitude: I must saide he, seeke ayd
 (Since you your selues compell me) from my foe;
 Friends turne your backs: then^e Gorgons head doth shoue.
 Some others seeke, said Thessalus, to fright
 With this thy Monster; and with all his might
 A deadly dart indeauour'd to haue throwne:
 But in that posture became a stone.
 Next, Amphix, full of spirit, forward prest;
 And thrust his sword at bold Lynceides brest:
 When in the passe, his fingers stupid growe;
 Nor had the power of mouing to or fro.
 But Nileus (he who with a forged stile
 Vaunted to be the sonne off seuen-fold Nile,
 And bare seuen siluer Riuer in his shield,
 Distinctly wauiing through a golden field)

^a Cepheus.
^b Andromeda and Cisseope.

^c The Goddesse of War, and
 sister vnto Mars.

^d Mercuries sauchion: called
 Cyllenian of Cyllenus a moun-
 taine of Arcadia, where hee
 was borne.

^e Medusa; one of the Gor-
 gons.

^f Discharging his streames
 into the sea by 7 Channels.

To

To *Perseus* said: Behold, from whence we sprung!
 To euer-silent shadowes beare a-long
 This comfort of thy death, that thou didst die
 By such a braue and high-borne enimie.
 His vtterance faultred in the latter clause:
 The yet vnfinisht sound stuck in his iawes;
 Who gaping stood as he would something say:
 And so had done, if words had found a way.
 These *Eryx* blames; 'Tis your faint soules that dead
 Your powers, said he, and not the *Gorgon's* head.
 Rush on with me, and prostrate with deepe wounds
 This Youth, who thus with Magick armes confounds.
 Then rushing on, the ground his foot-steps stay'd;
 Now mutely fixt: an armed Statue made.

These suffer'd worthily. One, whodid fight
 For *Perseus*, bold *Acontus*, at the fight
 Of *Gorgon's* snakes abortiue marble grew.
 On whom *Astyages* in fury flew,
 As if aliue, with his two-handed blade;
 Which shrilly twang'd; but no incision made:
 Who, whil'ft he wonders, the same nature tooke;
 And now his Statue hath a wondring looke.
 It were too tedious for me to report
 Their names, who perisht of the vulgar sort.
 Two hundred scap't the furie of the fight:
 Two hundred turne to stone at *Gorgon's* sight:
 Now *Phineus* his vniust commotion rewes:
 What should he doe? the senselesse shapes he viewes
 Of his knowne friends, which differing figures bore;
 And doth by name their seuerall ayd implore.
 And yet not trusting to his eyes alone,
 The next he toucht; and found it to be stone.
 Then turnes aside: and now, a Penitent,
 With suppliant hands, and armes obliquely bent;
 O *Perseus*, thine, said he, thine is the day!
 Remoue this Monster, Hence, ô hence conuay
Medusa's vgly looks, or what more strange,
 Which humane bodies into marble change!
 Not hate, nor thirst of rule begot this strife:
 I onely fought to re-obtaine my wife.
 Thine is the plea of Merit; mine, of Time:
 Yet, in contending I confesse my crime.
 For life (ô chiefe of men) I onely sue:
 Afford me that: the rest I yeeld to you.
 Thus he; not daring to reuert his eyes
 On him whom he intreats: who thus replies.
 Faint-hearted *Phineus*, what I can afford,
 (A gift of worth to such a fearfull Lord)
 Take courage, and perlwade thy selfe I will:
 No wounding sword thy blood should euer spill.

Moreouer

Moreouer, that I may thy wish prevent,
 Here will I fix thy lasting monument:
 That thou by her thou lou'st may'st still be seene;
 And with her Spouse's image cheare our Queene.
 Then, on that side ^a *Phorcynis* head doth place,
 To which the Prince had turn'd his trembling face.
 And as from thence his eyes he would haue throwne,
 His neck grew stiffe: his teares congeale to stone.
 With fearfull suppliant looks, submissiue hands,
 And guiltie countenance the Statue stands.

Victorious ^b *Abantiades* now hies
 T'his natiue Citie, with the rescu'd prize:
 There, vengeance takes on *Prætus*, and restor'd
 His Grand-father; whose wrongs redresse implor'd.
 For *Prætus* had by force of Armes expeld
^c His brother; and vsurped *Argos* held.
 But him, nor Armes, nor Bulwarks, could protect
 Against the snaky Monsters grim aspect.

Yet not the vertue of the Youth, which shone
 Through so great toyle, nor sorrowes vnder-gone;
 With thee, ^d *Polydectes*, King of small
 Sea-girt *Seriphus*, could preuaile at all.
 Endlesse thy wrath, thy hate inexorable:
 Detraacting, and condemning for a fable
Medusa's death. The moued Youth replies:
 The truth your selfe shall see; Friends, shut your eyes,
 Then, represents *Medusa* to his view:
 Who presently a bloodlesse Statue grew.

Thus long ^e *Tritonia* to her brother cleaues:
 Then in a hollow cloud *Seriphus* leaues
 (*Seyros* and *Gyaros* on the right-hand side)
 And o're the toyling Seas her course apply'd
 To *Thebes*, and ^f Virgin *Helicon*; there stay'd:
 And thus vnto the learned ^g Sisters said.

The fame of your new Fountaine, ^h rays'd by force
 Of that swift-winged ⁱ *Medusan* horse,
 Me hither drew, to see the wondrous Flood
 Who saw him issue from his Mothers blood.

Goddesse, ^k *Vrania* answered, what cause
 So-euer you to this our Mansion drawes,
 You are most wel-come. What you heard is true:
 And from that *Pegasus* this Fountaine grew.
 Then *Pallas* to the sacred Spring convey'd,
 Shee admires the waters by the horse-hoofe made;
 Surveys their high-grown-groues, coole caues, fresh bowrs;
 And meadowes painted with all sorts of flowers:
 Then happy stiles shee the ^l *Maonides*,
 Both for their Arts, and such aboads as these.

O heavenly Virgin, one of them reply'd,
 Most worthy our society to guide,

^a *Medusa*, the daughter of
Phorcus.

PRÆTUS.
^b *Perseus*, of *Abas* his grand-
 father.

^c *Acrisius*.

POLYDECTES.

^d See the Comment.

^e *Pallas*; of the lake *Triton*; or
 of *Tritogenia*, her excellent
 wisdom.

^f In that dedicated to the
Muses, who were Virgins.

^g The *Muses*.

HIPPOCRENE.

^h Called thereof *Hippocrene*.

ⁱ *Pegasus*.

^k One of the *Muses* so na-
 med of heauen, as the intel-
 ligence of celestiall things.

^l The *Muses*: long after these
 times so named in honour of
Homer, who was called *Maonides*
 of *Maonius*, his great
 vnkle and Tutor. Some think
 that the word is mis-written,
 and should bee *Myonides*, of
Myonia a city of *Thessia*.

PYRENEUS.

^a A King of Thrace.

^b The Muses.

THE CONTENTION
BETWEENE THE
MUSES AND THE
PLERIDES.

^c The Goddesse of Child-birth, so called of bringing infants to light.

^d The Muses; of *Thebes* a city of *Beotia*, where they were worshipped.

^e A fountaine of *Beotia* (called of old *Hyanthia*) sacred to the Muses.

^f *Hippocrene*, raised by *Pegasus*, the issue of the Gorgon *Medusa*.

If so your active vertue did not moue
To greater deeds: deseru'dly you approue
Our studies, pleasant seat, and happy state,
Were we secure from what we chiefly hate.
But nothing is vnlawfull to the lewd:
And Maids by Nature are with feare indu'd.
The dire ^a *Pyreneus* still invades my sight:
Nor haue I yet recouer'd that affright.
He, *Daulis* with all *Phocis*, had obtain'd
By *Thracian* Armes; and there vniustly raig'n'd:
Bound for *Parnassus* Temple, vs he spies;
And with false zeale adores our Deities.
^b *Maenides*, saith he, (he knew vs well)
While sad starres gouerne, and showrs fall (then fell
By chance a mighty shower) vouchsafe I pray
Beneath the shelter of my roofo to stay:
The Gods haue entred humble Cottages.
Vrg'd by the weather, and such words as these;
We to his importunitie assent;
And yet no farther then the Lobby went.
It now held vp: the vanquish't South-winds flie
Before the North; which purge the duskie skie.
Prest to depart: he shuts the doores; prepares
To offer force: with wings we scape his snares.
He presently the highest tower ascends;
And, as he would haue flowne, his body bends:
The way you goe, said he, will I pursew;
And from the bartlements himselfe he threw:
Who falling, strikes the earth with dash't out-braines;
Which with his wicked blood, he dying, stains.
The Muse yet spake: when, wings were heard to clatter;
And from high trees saluting voices chatter.
Ioue's daughter wonders, & enquires from whence
Those voices came, including humane sense.
Not men, but nine all-imitating Pies;
Bewailing their deserued destinies.
The Goddesse to th'admiring Goddesse said:
They, foyl'd by vs, by vs were thus repai'd.
Pierus, who rich *Pella* held by lot,
These on *Paonian Enippe* got.
Nine times shee on ^c *Lucina* call'd alowd:
The foolish sisters, of their number prowd,
Through all *Amoria* and *Achaia* came;
And thus vncivilly their strife proclaime.
^d *Thespiades*, th' vnlearned multitude
No more with your vaine-harmonic delude:
But cope with vs (if hope excite your will)
As many, yet vnmach't, for voice or skill.
Surrender you to vs, if we excell,
^e *Hyanthian Aganip*,^f and *Gorgon's Well*:

Th'

Th' *Emathian* Woods to snowy *Paene*
 Shall pay our losse. The Nymphs our iudges be.
 A shame it was to striue: more shame it were
 To yeeld. The Nymphs by their owne rivers sweare:
 And sit on benches made of lining stone.
 Then, vn-elected, rudely stept forth one;
 Who sung the Giants warre: their fayned acts
 Shee magnifies; and from the Gods detracts.
 How ^a *Typhon*, from earth's gloomy entrailes rais'd,
 Struck all their pow'r's with feare: who fled amaz'd,
 Till *Aegypt*s scorched soyle the weary hides;
 And wealthy *Nile*, who in seuen channels glides.
 That thither Earth-borne *Typhon* them pursu'd:
 When as the Gods concealing shapes indu'd.
Ioue turn'd himselfe, shee said, into a Ram:
 From whence the hornes of *Libyan Hammon* came.
Bacchus a Goat, *Apollo* was a Crowe,
Phæbe a Cat, ^b *Ioue's* wife a Cow off snowe:
Venus a Fish, a Stork did ^c *Hermes* hide:
 And still her voice vnto her Harp apply'd.
 Then call they vs. But, ours perhaps to heare,
 Nor leasure serues you, nor is't worth your care.
 Doubt not, said *Pallas*, orderly repeat
 Your long'd for Verse; and takes a shady seat.
 Then shee, On one we did the task impose:
^d *Calliope*, with iuy crown'd, vp-rose;
 Who with her thumb first tun'd the quauering strings,
 And then this Ditty to the musique sings.
 The gleab, with crooked plough, first ^e *Ceres* rent;
 First gaue vs corne, a better nourishment;
^f First Lawes prescrib'd: all from her bounty sprung.
 By me, the Goddesse *Ceres* shall be sung.
 Would We could Verses, worthy her, reherse:
 For she is more then worthy of our Verse.
^g *Trinacria* was on wicked *Typhon* throwne;
 Who vnderneath the Ilands waight doth grone;
 That durst affect the Empire of the skyes:
 Oft he attempteth, but in vaine, to rise.
^h *Ausonian Pelorus* his right hand
 Downe waighs; ⁱ *Pachyne* on the left doth stand;
 His legs are vnder ^k *Lilybaeus* spread;
 And ^l *Aetna's* bases charge his horrid head:
 Where, lying on his back, his jawes expire
 Thick clouds of dust, and vomit flakes of fire.
 Oft times he struggles with his load below:
 And Townes, and Mountaines labours to ore-throwe.
 Earth quakes therewith: ^m the King of shadowes dreads,
 For feare the ground should split aboue their heads,
 And let-in Day t'affright the trembling Ghosts.
 For this, he from his silent Empire posts,

TYPHON

^a The son of *Tellus* and *Tartarus*, called also *Typhæus*.

^b *Homer* describes *Ioue* with the eyes of a Cow.
^c *Mercury*.

^d The chiefe of the Muses, her name signifies sweet-singing.

CERES.

^e The Goddesse of Cornes: taking her name from the inventing and affording of such nourishment.

^f See the Comment.

^g *Sicilia*, of her three Promontories.

^h One of three Promontories of *Sicilia*, extending towards *Ausonia*, or *Italy*.

ⁱ An other, pointing towards *Africa*.

^k The third, which stretcheth to the West.

^l A flaming mountaine on the Easterne shore betweene *Pachyne* and *Pelorus*.
^m *Pluto*.

PLUTO.

Drawne

^a *Venus*, of *Erix* a mountaine
of *Sicilia*, whereon stood her
Temple.

^b *Hell*.

^c *Neptunus*,

^d The Sunne, *Apollo*.

^e *Proserpina*.

^f *Pluto*, brother to *Iupiter*.

^g *Pluto*.
THE RAPE OF
PROSERPINA.

^h *Pluto*.

Drawne by black horses; tracing all the Round
Of rich *Sicilia*; but, no breaches found.

Him ^a *Erycina* from her Mount furuay'd
(Now fearelesse) and, her sonne imbracing, said.

My Armes, my strength, my glory; for my sake,
O *Cupid*, thy all-conquering weapons take;
And fix thy winged arrowes in his heart,
Who rules ^b the triple world's inferior part.
The Gods, even *Ioue* himselfe; ^c the God of waues;
And ^d who illustrates earth haue beene thy slaues.
Shall *Hell* be free? Thine, and thy mother's Sway
Inlarge, and make th' infernall Powr's obay.

Yet we (such is our patience!) are despis'd
In our owne heauen; and all our force vnpriz'd.
Seest thou not *Pallas* and the Queene of Night,
Far darting *Dian*; how my worth they slight?
And ^e *Ceres* daughter will a Maid abide,
If we permit; for shee affects their pride.
But, if thou favour our ioynt Monarchy,
Thy ^f Vnkle to the Virgin-Goddesse tie.

Thus *Venus*. He his Quiver doth vnclōse;
And one, out of a thousand arrowes, chose
At her arbitrement: a sharper head
None had; more ready, or that surer sped.
Then bends his Bowe: the string t'his care arriues,
And through the heart of ^g *Dis* the arrow driues.

Not farre remou'd from *Enna's* high-built wall,
A Lake there is, which men *Pergusæ* call.
Cäyster's slowly-gliding waters beare
Far fewer singing Swans then are heard there.
Woods crown the Lake, and cloath it round about
With leauy veils, which *Phæbus* beames keep out.
The trees creat fresh ayre, th' Earth various flowres:
Where heat nor cold th' eternall Spring deuoures.
Whil' st in this groue *Proserpina* disports,
Or Violets pulls, or Lillies of all sorts;
And while she stroue with childish care and speed

To fill her lap, and others to exceed;
^h *Dis* saw, affected, carried her away,
Almoſt at once. Loue could not brooke delay.

The ſad-fac't Goddeſſe cries (with feare appall'd)
To her Companions; oft her Mother call'd.
And as ſhee tore th' adornment of her haire,
Downe fell the flowr's which in her lap ſhe bare.
And ſuch was her ſweet Youth's ſimplicity,
That their loſſe alſo made the Virgin crie.

The Ravisher flies on ſwift wheelles; his horſes
Excites by name, and their full ſpeed inforces:
Shaking for haſte the ruſt-obſcured raignes
Vpon their cole-black necks, and ſhaggy maines.

Through

Through Lakes, through ^a the *Palici* which expire
A sulphurous breath; through earth ingendring fire,
They passe to where *Corinthian Bacchides*

^b His Citty built ^c betweene vnequall Seas.

The Land ^d twist *Arethusa* and *Cyane*
With stretcht-out hornes begirts th' included Sea.

Here *Cyane*, who gaue the Lake a name,
Amongst *Sicilian* Nymphs of speciall fame,
Her head aduanc't: who did the Goddesse knowe?

And boldly said, You shall not farther goe;

Nor can you be vnwilling *Ceres* son:

What you compell, perswasion should haue won.

If humble things I may compare with great;

^e *Anapis* lou'd me: yet did he intreat;

And me, not frighted thus, espous'd: This said,

With out-stretcht armes his farther passage staid.

His wrath no longer *Pluto* could restraine;

But giues his terror-striking Steeds the raigne;

And with his Regall mace, through the profound

And yeelding water, cleaues the solid ground:

The breach ^f infernall *Tartarus* extends:

At whose darke jawes the Chariot descends.

But *Cyane* the Goddesse Rape laments;

And her owne iniur'd Spring; whose discontents

Admit no comfort: in her heart she beares

Her silent sorrow: now, resolues to teares;

And with that Fountaine doth incorporate,

Whereof th' immortall Deitie but late.

Her softned members thaw into a dewe

Her nailes lesse hard, her bones now limber grew.

The slendrest parts first melt away: her haire,

Fine fingers, legs, and feet; that soone impaire,

And drop to streames: then, armes, backe, shoulders, side,

And bosome, into little Currents glide.

Water, in stead of blood, fills her pale veines:

And nothing now, that may be graspt, remaines.

Mean-while, through all the earth, and all the Maine

The fearefull ^g Mother sought her childe in vaine.

Not dewy-hair'd *Aurora*, when she rose,

Nor ^h *Hesperus*, could witnesse her repose.

Two pitchy Pines at flaming *Aetna* lights;

And restless, carries them through freeing Nights:

Againe, when Day the vanquisht Starres suppress,

Her vanish comfort seekes from East to West.

Thirsty with travell, and no Fountaine nye,

A cottage thatcht with straw, invites her eye.

At th' humble gate she knocks: ⁱ An old wife shoves

Herselfe thereat; and seeing her, bestowes

The water so desir'd, which she before

Had boyl'd with barley. Drinking at the doore,

^a Hot lakes by *Palica* a citty
of *Sicilia*, which spouted vp
their waters three cubits
high.

^b *Siracusa*; built by *Archias*,
the sonne of *Bacchias*, the ex-
iled *Corinthian*.

^c The greater and lesser Ha-
ven, which make the site of
the Citty a *Peninsula*.

^d A fountaine in a little lland
almost adioining to the ve-
ter extent of *Siracusa*; and
divided from *Cyane* by the
greater harbour.

CYANE.

^e Fained mutuall Lovers, in
that their waters vnite, and
runne together into the ha-
ven of *Siracusa*.

^f The depth of Hell: so called
in that all things there are
in dissemper and confusion.

^g *Ceres*.

^h The Evening starre.

ABAS

ⁱ *Maianira*;

^a *Abas*.

^a A rude hard-fauour'd Boy beside her stood,
 Who laught, and cald her greedy-gut. Her blood
 Inflam'd with anger, what remayn'd she threw
 Full in his face; which forthwith speckled grew.
 His armes convert to legs; a taile withall
 Spines from his changed shape: of body small,
 Left he might proue too great a foe to life:
 Though lesse, yet like a Lizard, th' aged wife
 (That wonders, weeps, and feares to touch it) shunnes,
 And presently into a crevise runnes.

^b *Stellio*; which wee call an
 Euet.

Fit to his colour they ^b a name elect;
 With sundry little starres all-ouer speckt.

What Lands, what Seas, the Goddesse wandred through
 Were long to tell: Earth had not roome enough.
 To *Sicil* she returnes: where ere she goes,
 Inquires; and came where *Cyane* now flowes.
 Shee, had shee not beene changed, all had told;
 Now, waits a tongue her knowledge to vnfold:
 Yet, to the mother, of her daughter gaue
 A certaine signe: who bore vpon a waue

^c *Proserpina*, the one the
 Greeke name, and the other
 the Latin.

^c *Persephone's* rich zone; that from her fell,
 When, through the sacred Spring, shee funke to hell.
 This seene, and knowne; as but then lost, shee tare,
 Without selfe-pitty, her dis-sheueled haire;
 And with redoubled blowes her brest invades:
 Nor knowes what Land t'accuse, yet all vpbraids;
 Ingrate, vnworthy with her gifts t'abound:

^d *Sicilia*; of her three Pro-
 montories.

^d *Trinaëria* chiefly; where the steps she found
 Of her misfortunes. Therefore there shee brake
 The furrowing plough; the Oxe and owner strake
 Both with one death; then, bade the fields beguile
 The trust impos'd, shrunk seed corrupts. That soile,
 So celebrated for fertilitie,

Now barren grew: corne in the blade doth die.
 Now, too much drouth annoy's; now, lodging showres:
 Stars smitch, winds blast. The greedy fowle deuoures
 The new-sowne graine: Kintare, and Darnell tire
 The fetter'd Wheat; and Quitch that through it spire.

^e *Arethusa*: see the Comment

In *Elean* waues ^e *Alpheus* Loue appear'd;
 And from her dropping haire her fore-head clear'd:
 O Mother of that far-sought Maid, thou friend
 To life, said she; here let thy labour end:
 Nor be offended with thy faithfull Land;
 That blamelesse is, nor could her Rape with-stand.
 I, here a guest, not for my Country plead:

^f See the Comment.

^f My Country *Pisa* is, in *Elis* bred;
 And, as an Alien, in *Sicania* dwell:
 But yet no Country pleaseth me so well.

^g *Sicilia*; of the *Sicani*, a peo-
 ple of *Spain*, who planted
 diuers Colonies in that I-
 land.

I, *Arethusa*, now these Springs possesse:
 This is my seat: which, courteous Goddesse, blesse.

Why

Why I affect this place, ^a & *Ortygia* came
Through such vast Seas; I shall impart the same
To your desire; when you, more fit to heare,
Shall quit your care, and be of better cheare.
Earth giues me way: through whose darke cauernes roll'd,
I here ascend; and long-mist starres behold.
While vnder ground by *Styx* my waters glide,
Your sweet *Proserpina* I there elpy'd.
Full sad she was: euen then you might haue scene
Feare in her face: and yet she is a Queene;
And yet shee in that gloomy Empire swayes;
And yet her will th' infernall King obayes.

Stone-like stood *Ceres* at this heavy newes;
And, staring, long continued in a muse.
When griefe had quickned her stupidity,
Shee tooke her Chariot, and ascends the skie:
There, veiled all in clouds, with scattered haire,
Shee kneeles to *Iupiter*, and made this pray'r.

Both for my blood and thine, *o Ioue*, I sue:
If I be nothing gracious, yet doe you
A Father to your Daughter proue; nor be
Your care the lesse, because she sprung from me.
Lo, she at length is found, long sought through all
The spacious World; if you a Finding call
What more the losse assures: but if, to knowe
Her being, be to Finde, I haue found her so.
And yet I would the iniurie remit,
So he the stolne restore: 'Twere most vnfit
That holy ^b *Hymen* should thy daughter ioyne
Vnto a Thiefe; although she were not mine.

Then *Ioue*: the pledge is mutuall, and these cares
To either equall: Yet this deed declares
Much loue, mis-called Wrong: nor should we shame
Of such a sonne, could you but thinke the same.
All wants suppose, can he be lesse then great,
And be *Ioue's* brother? What, when all compleat?
I, ^c but preferr'd by lot? Or if you burne
In endlesse spleene; Let *Proserpine* returne:
On this condition, That shee yet haue ta'ne
No sustenance: so *Destinies* ordaine.

To fetch her daughter, *Ceres* posts in haste:
But, Fates with-stood: the Maid had broke her fast.
For, wandering in the Ort-yard, simply shee
Pluckt a Pomegranet from the stooping Tree;
Thence tooke seven graines and eats them one by one:
Observed by ^d *Ascalaphus* alone;
^e Whom *Acheron* on *Orpheus* erst begot
In pitchy Caues: a Dame of speciall note
Amongst th' ^f *Auernall* Nymphs. This vtter'd, stayd
The fighting Queene of ^g *Erebus*; who made

^a A little Island at the farthest
extent of *Siracusa*, wherein
is the fountaine *Arethusa*.

^b Marriage, or the God of
Nuptials.

^c The three sons of *Saturne*
divided the world among
themselves by lots.

ASCALAPHUS.

^d The name signifies an ac-
cuser.

^e *Acheron* (an infernall Ri-
ver) importeth Trouble, and
Orpheus Darknesse: the reve-
rent parents of an Infanter:
Infernall: of *Avernus* a lake
in *Campania*, over which no
bird could fly for the poyso-
nous exhalations, and there-
of so called a supposed cri-
trance into Hell.

^g Hell: of *Erebus* the soine
of Chaos.

The

^a A river of Hell, and signifies burning.

SIRENS.

^b The Sirens, daughters to Achelous.

^c Ceres.
^d Pluto.

^e Pluto.
^f The Sunne.

^g In *Orygia*: all fountains being consecrated to Nymphs, but this in particular to *Diana*, for her rescue.

ALPHAËVS AND
ARETHVSA.

^h Of *Symphalius*, a city of *Arcadia*.

The Blab a Bird: with waues of ^a *Phlegeton*
His face besprinkles; plume appears thereon,
Crookt beake, and broader eyes: the shape he had
He lost, forthwith in yellow feathers clad.
His head o're-fizd, his long nailes talons proue;
His winged armes for lazineffe scarce moue:
A filthy, ever ill-prefaging Fowle,
To Mortals ominous: a screeching Owle.

Yet was the punishment no more then due
To his offence. But how offended you
^b *Acheloides*, that wings and clawes disgrace
Your goodly formes, yet keepe your Virgin-face?
Was it, you *Sirens*, that your deathlesse Powers
Were with the Goddesse when she gathered flowrs?
Whom when through all the Earth you sought in vaine,
You wisht, for wings to fly vpon the Maine;
That pathlesse Seas might testifie your care:
The easie Gods consented to your pray'r.
Streight, golden feathers on your backs appeare:
But, lest that musick, fram'd to inchant the eare,
And so great gifts of speech should be profan'd;
Your Virgin-lookes, and humane voyce remayn'd.

But *Ioue*, ^c his sister's discontent to cheare,
Betweene her and ^d his Brother parts the yeare.
The Goddesse now in either Empire swayes:
Six months with *Ceres*, six with *Pluto* staves.
Proserpina then chang'd her minde, and looke
(Late such as fullen ^e *Dis* could hardly brooke)
And clear'd her browes; as ^f *Sol*, obscur'd in shrowds
Of exhalations, breaks through vanquisht cloudes.

Pleas'd *Ceres* now bade *Arethusa* tell
Her cause of flight: s and why a sacred Well?
Th' obsequious waters left their murmuring:
The Goddesse then about the Crystall Spring
Her head advanc't; and, wringing her Greene haire,
Shee thus *Alphaus* ancient loue declares.

I, of *Achaia* once a Nymph: none more
The Chace affected, or r' intoyle the Bore.
By beautie though I never sought for fame;
Though masculine; of faire I bare the name.
Nor tooke I pleasure in my prayesd face,
Which others valed as their only grace:
But, simple, was ashamed to excell;
And thought it infamy to please too-well.

As from ^h *Symphalian* woods I made retreat
'Twas hot, and labour had increast the heat:
When well-nigh tyr'd; a silent streame I found,
All eddiesse, perspicuous to the ground:
Through which you every pebble might haue scene;
And ran, as if it had no River beene.

The

The Poplar, and the hoary Willow, fed
 By bordring streames, their gratefull shadow spred,
 In this coole Rivulet my foot I dipt;
 Then knee-deepe wade: nor so content, vnstript
 My selfe forth-with; vpon a Sallow stud
 My robe I hung, and leapt into the flood.
 Where, while I swim, and labour to and fro
 A thousand wailes, with armes that swiftly row,
 I from the bottome heard an vnknowne tongue;
 And frighted, to the hither margent sprung.
 Whither so fast, & *Arcthusa*! twice
 Out-cry'd *Alpheus*, with a hollow voice.
 Vnclothed as I was, I fled for feare
 (For, on the other side my garments were)
 The faster followed he; the more did burne;
 Who naked, seeme the readier for his turne.
 As trembling Doves the eager Hawkes eschew;
 As eager Hawkes the trembling Doves pursue;
 I fled, He followed. To *Orchomenus*,
Psophis, *Cyllene*, high-brow'd *Manalaws*,
 Cold *Erymanthus*, and to *Elis*, I
 My flight maintayned; nor could he come ny:
 But, far vnable to hold out so long;
 He, patient of much labour, and more strong.
 And yet o're Plaines, o're woody hills I fled,
 And craggy Rocks, where foot did never tread.
 The Sunne was at our backs: before my feet
 I saw his shadow; or my feare did see't.
 How-ere his founding steps, and thick drawne breath
 That fann'd my haire, affrighted me to death.
 Starke tyr'd, I cry'd: Ah caught! help (& forlorne!)
Diana helpe thy Squire, who oft haue borne
 Thy Bowe and Quiver! Mou'd at my request,
 With muffling clouds shee couer'd the distrest.
 The River seekes me in that pitchy shrowd,
 And searches round about the hollow clowd:
 Twice came to where *Diana* me did hide;
 And twice he^a *Io Arcthusa* cry'd.
 Then what a heart had I! the Lamb so feares
 When howling Wolues about the Fold she heares:
 So Heartlesse Hare, when trayling Hounds draw nye
 Her sented Forme; nor dares to moue an eye.
 Nor went he on, in that he could not trace
 My further steps, but guards the clowd and place.
 Cold sweats my then-besieged limbs posselt:
 In thin thick-falling drops my strength decreast.
 Where-ere I step, streames run; my haire now fell
 In trickling deaw; and, sooner then I tell
 My destinie, into a Flood I grew.
 The Riuer his beloued waters knew;

X

And

^a Here an interiection of calling, as ho, or holla.

a Diana; of Delos, where shee was borne.
b Diana imposed that name on this little Sicilian island: she her selfe being called Ortygia of Ortygia the ancient name of Delos.

TRIPTOLEMVS.

LYNCVS.

c Triptolemus the Athenian; Attica once called Mopsopia; of Mopsopus their King.
d Calliope.

PIERIDES.

e The daughters of Pierus; so named of Paonia their country.

And, putting off th' assumed shape of man,
 Resumes his owne; and in my Current ran.
 Chaste ^a *Delia* cleft the ground. Then, through blind caues,
 To lou'd ^b *Ortygia* she conducts my waues;
 Affected for her name: where first I take
 Review of day. This, *Arcthusa* spake.

The fertill Goddess to her Chariot chaines
 Her yoked Dragons, checkt with stubborne raignes:
 Her course, twixt heaven and earth, to *Athens* bends;
 And to *Triptolemus* her Chariot sends.
 Part of the seed shee gaue, she bade him throw
 On vntill'd earth; part on the till'd to sow.
 O're *Europe*, and the *Asian* soile conuay'd,
 The Youth to *Scythia* turnes, where *Lyncus* sway'd,
 His Court he enters. Askt what way he came,
 His cause of comming, Countrie, and his Name:

Triptolemus men call me, he reply'd;
 And in renowned *Athens* I reside.
 No ship through toying Seas me hither bare;
 Nor ouer-land came I; but through the ayre.
 I bring you *Ceres* gift: which sowne in fields,
 Corn-bearing crops (a better feeding) yeelds.
 The barbarous King envies it: and, that he
 The Author of so great a good might be;
 Giues entertainment: but, when sleep opprest
 His heavy eyes, with Steele attempts his brest.
 Whom *Ceres* turn's to a *Lynx*: and home-wards makes
 The young ^c *Mopsopian* driues her sacred Snakes.

^d Our Chiefe concluded here her learned Layes.
 The Nymphs, with one consent, giue vs the Bayes:
 The vanquisht raile. To whom the Muse: Since you
 Esteeme it nothing to deserue the due
 To your contention, but must adde foule words
 To your ill deeds; nor this your pride affords
 Our patience roome: we'll wreak it on your heads,
 And tread the path which Indignation leads.
 The ^e *Peons* laugh, and our sharp threats despise.
 About to scold, and with disgracefull noyse
 To clap their hands; they saw the feathers sprout
 Beneath their nailes, and clothe their armes throughout:
 Hard nebs in one another's faces spie;
 And now, new birds, into the Forrest flie.
 These sylvan Scoulds, as they their armes prepare
 To beat their bosomes; mount, and hang in ayre.
 Who yet retaine their ancient eloquence;
 Full of harsh chat, and prating without sense.

VPON

VPON THE FIFTH BOOKE OF OVIDS METAMORPHOSIS.

PHineus, the brother of Cepheus, precontracted to Andromeda, who lately durst not attempt her deliury, now impatient that a stranger should carry her away, converts the banquet into a bloody battle. In which is expressed the sightlesse fury of warre, respecting neither old age, neutrality, divine endowments nor sacred orders; but confoundeth all in a generall slaughter. Yet Perseus assisted by his sister Pallas; that is, Valour protected and directed by Wisdome, astonishing his enemies with feare and wonder, as stupified by the sight of Gorgon, obtaineth a glorious victory, the event of a iust war, which, as here, is ever favoured by the divine assistance: without which vaine is the strength and courage of mortalls, whose hands are but the instruments of that power which inables them. And as victory is ascribed only unto God, (the lord of Hosts) by the Pen-men of the sacred Histories: so the ancient Poets either deriuing it from them, or enlighthned with the same truth, describe no notable atchieuement without the conduction of a Deity: as enery where apparant in Homer, from whom we receiue this position,

PHINEVS.

Ioues spirit mans controules: with feare he shakes
The valiant minde; graspt conquest from him takes:
And hearts, detesting warre, couragious makes.

Andagaine,

Be they or faint or bold, the darts they throw
Are tipt with death, on whom Ioue will bestow
The victory; for Ioue directs them all:
On earth their foes dull'd lances idly fall.

Semper mens Iouis præstantior est hominum
mente.Qui & fortem virum terret, & ei eripit
gloriam,Facile aliquando vero ad pugnandum incitat.
Iliad. i.Quibus pater Iupiter gloriam concedere vult,
Illorum omnium tela, tangunt, quisquis illa
mittatSine ignauia, seu fortis. Cum a Ioue omnia
diriganturHostium tela contrahi ita humi disciunt.
Iliad. i.

So assistant Pallas here giues our Perseus the victory in so great a disparity of power. This fable may in generall allude to that which is in practise so common; How forren aides drawne in by liberall promises, whereof the necessitated are prodigall, to the reliefe of a distressed kingdome (as Perseus to the rescue of Andromeda) when the danger is past, instead of the promised reward, are ungratefully sleighted; an occasion not seldome of warre betweene the deliuered and there deliuerers.

Perseus hauing extended his conquests far into the East, and left his name vnto Persia, now returning into his countrey, found Acrisius expulsed Argos, by his brother Prætus whom he queld with the like felicity, and restored his Grandfather to his kingdome, rather expecting a revenge for his, and his mothers exposure. Yet could not preuent his destiny by Perseus soone after accidentally slaine, according to the Oracle.

PRÆTUS.

From Argos Perseus sailes to Seriphus, and confutes the incredulous King Polydectes, the author of his dangers and envier of his glory, with the stupifying head of Gorgon. Of which though I haue formerly spoken at large; yet will it not be superfluous to adde this historicall relation. Phorcus, a Cyrenian, the Lord of three Ilands, made a statue of Minerua fower cubits high, all of massy gold. Minerua being called Gorgon by the Cyrenians, a name agreeing with her warlike disposition. But Phorcus dyed before he could inshrine it in her temple: who left three daughters behind him, Sthnelio, Euriale, and Medusa. They vowing virginity, liu'd a part in those severall Ilands; and equally shared his substance: yet

POLYDECTES.

would not divide the Gorgon statue, nor dedicate it as intended; but kept it by turnes as a publique treasure. They had among them a trusty servant, vigilant in all their affaires, as their common eye and so called him. Exiled Perseus preying upon those coasts with a well appointed fleete (For Piracy in ancient times, as wee read in Thucidides, was held no reproach but a glory) and taking this Gorgon for a wealthy Queene, yet of small resistance, intended an invasion: but better informed that nothing there was of vantage but that golden statue, plyed too and fro betweene Cyrene and Sardinia; till at length he intercepted this servant their eye: nor would ransom him to the sisters, now met together, unlesse they would shew him this statue: in the meane while landing, by the enforced information of the prisoner hee surprized them, and threatned to kill who soever refused. Medusa refusing, was slaine: but revealed by Stherelio and Euriale, he restored their servant. Then breaking the Image, and dispersing the peeces in severall bottoms, he kept the head intire in his owne, and called it Gorgon. Roving about, and every where extorting money, with the death of those who resisted; at length he arrived at this Ile of Seriphus, where he was strongly repulst at the first assault by the inhabitants: but entering at the second, and finding none in the city (for the Cittizens were secretly fled) he scoffingly said that the men were turned into stones at the sight of Gorgon: and when others elsewhere denied contribution; he would threaten them with the fate of the Seriphians. Hence sprung those former fables of the Grææ and Gorgons, if wee may beleive Palephatus.

HIPPOCRENE.

Minerua now leaveth her victorious brother and repaires to Helicon to visite the fountaine Hippocrene, late raised by the hoofe of Pegasus, and therefore so called, which is shewne her by the Muses. This may be thus interpreted: How Pegasus, or Fame, as soone as borne in the mouthes of mortalls, beginneth to fly: and raise the Muses a fountaine in Parnassus, by ministering an argument to the Poet to sing the illustrious actions of men. It should seeme that Cadmus gave a ground to this fable: who riding up and downe Bœotia to finde a convenient site for his City, first lighted on that spring: and because he was held to be the first that invented letters; they therefore dedicated the same to the Muses: which is said to inspire the drinker with a sacred fury. Of this the Satyre ironically.

*Nec fonte labra prolui Cabellino
Nec in bicipiti somniasse Parnasso
Memini, v: repente sic poeta prodirem.
Heliconidasq; pallidamq; Pirenen
Illis relinquo, quorum imagines lambunt
Edere sequaces. ipse semipaganus
Ad sacra vatium carmen offero nostrum.
Petr. in Prolo.*

I of the Horses spring did neuer bowse;
Nor, knowing, slept on forked Parnassus browes
That I, a sudden Poet, should Compose.
The Muses, and Pirene pale, to those
I leaue, whose images the clasping twine
Of Iuy girt. These ruder rimes of mine
A Satyre offers at the Poets shrine.

And our Ovid in his Elegies,

*Vilia miretur vulgus: mihi flavus Apollo
Pocula Castalia plena ministrat aqua.
Lib. 1. El. 15.*

Let Hinde's base things admire; let Phœbus still
My cupps full of Castalion liquor fill.

The Muses.

Now are wee arrived at Helicon with the Muses; so called of the connexion of Sciences: and said to be the daughters of Ioue and Mnemosyne, because that excellent facultie and divine affection which is requisite to poetry, is not acquired by art or industry, but inspired from above, yet fostered and augmented by Mnemosyne, or a happy memory. In vaine they therefore attempt to enter at the gates of Poesy that are not rapt by the Muses. This gift is evident to be supernaturall, in that illiterate men not seldome prove excellent Poets, expressing those arts and sciences wherein

wherein they never were instructed: in so much as when the fury is abated, they hardly understand their owne composures. Eupheme is said to be the Muses Nurse; in that praise and the desire of glory doe nourish all noble indeavours, and are the only spurres unto virtue. Their habitation Parnassus, Tempe, and Helicon; pleasant, but solitary places: for no study so delighteth the mind as Poesy, which causeth a sequestration from frequent conuerse and worldly imployments: the reason why Poetry and Poverty twyne so vnseparably: or rather, where as others by other arts thirst after riches as well as renoune, the Poet alone is incited by fame, and desire to perpetuate his memory. The Muses are crowned with Laurell: whose euergreene and bitter leaues expresse the bitter and constant paines, which is to be undergone in the pursuite of learning. Apollo is their president: not only in that the inventor of musique but for playing so harmoniously on the instrument of this world, mouing in order and measure, and consorting with euery part; so that by his meanes there is no dissonancy in nature, keeping a true distinction of time, and clearing the voice by his siccity. They are said to be women, in regard of the pregnancy of knowledge: and nine, of the triple trine which flowes from the perfection of number. The Muses are also taken for the Intelligences, of the Cælestiall Spheares; which by being neerer or farther remoued, by their swifter or slower motion, doe make a diuersity of sounds; and consequently (according to Pythagoras) an incredible harmony. Yet this saith Macrobius is not to be heard, in that so vast a sound cannot enter at the narrow labyrinth of the eare: as the Egyptians heare not the roaring of waters who dwell by the cataracts of Nilus. Some of our curious Modernes divide the opinion, denying with Aristotle, any reall sound or tune, but maintaining an exactnesse of musicall harmony and proportion. Caliope is the melody which results from the rest of the spheares: Vrania, of the Spheare of the fixed Starres, so named of her dignity: Polymnia of Saturne, for the memory of antiquity, which he exhibits by his cold and dry quality: Terpsichore of Iupiter, propitious to mortalls: Clio of Mars, for the thirst of glory: Melpomene of the Sunne, in that of all the World she the moderator: Erato of Venus, in regard of loue: Euterpe of Mercury, for the honest delights among serious affaires: Thalia of the Moone for the vigour, which she infuseth by her humidity. Apollo is the virtue of the Sun, his harp the body, and his seuerall motions the strings. Their particular faculties are expressed in these verses which are attributed to Virgill.

Clio the acts of former ages sings:
Melpomene, in tragick straines, sad things:
Comick Thalia ioyes in amorous layes:
On sweetly speaking reeds Euterpe playes:
Terpsichores harp the rais'd affections moues:
Erato musique odes, and dances loues:
Calliope pens the lofty rage of warres:
Vrania obserues the heauen imbroidered starres:
Polymnia to her words her gesture fitts:
Apollus soule illuminates their wits;
Who all informing, in the middle fitts:

Clio gressu caueis tunc alta tempora vendit.
Melpomene tragica proclamat mea, boqui.
Comica lasciuo gaudet sermone Thalia.
Dulcibus calamos Euterpe statim orget.
Terpsichore affectum cythera mouet, imperat,
auget.
Placida gerens Erato saltat pede, carmine,
vultu.
Carmina Calliope libris heroica mandat.
Vranie Cali motus scrutatur & astra.
Signat cuncta manu, loquitur Polymnia
gestu.
Magna Apollinis vii has mouet undiq; Musas.
In medio resiliens completur omnia Phoe-

Iupiter the diuine mind, inspires Apollo: Apollo the Muses, and they their legitimate issue. Who are called by Plato the fathers of wisdom, and interpreters of the Gods (among the Heathen the only Theologians, and therefore called by St. Paul their Prophets) accustoming to celebrate their praises and the heroicall actions

of men; inflaming the hearers with emulation: teaching the causes of things, the knowledge of the Cælestiall motions; how to order the mind, and curb the rebellious affections. Nor could Ægyptus corrupt Clytemnestra till he had slaine her Poet, who confirm'd her chastity by singing the praises of virtuous women. Scaliger avers that the reading of Virgill will make a man more honest then the precepts of all the Philosophers: and Horace

Troiani bellis scriptorem maxime Lolli,
Dum tu declamas Rome, Præneste relegi:
Qui quid sit pulchrum, quid turpe; quid viti-
le, quid non,
Plinius ac melius Chrysippo & Crantore dis-
cit. Epist. 2.

I at Præneste, while you pleade at Rome,
Read Homer, who instructs, what doth become,
What's base, what profits, what not profits man;
Better then Crantor, or Chrysippus can.

Which he demonstrates in the same Epistle. More-ouer verse hath a greater efficacy then prose: which penetrates deeper, and makes a more lasting impression. For as the voice passing through the narrow conduit of a trumpet breakes forth more cleare and musically: euen so the sence contracted by the strict necessity of members. The other is heard with more negligence, and lesse impulsion: but when the excellent matter is restrained in measures, the same sentence not only allures but inforceth.

PYRENEUS.

The Muse relates to Pallas the intended rape of Pyreneus; their escape by transforming themselves into birds, and his deserved destiny: intimating that no profane and sensuall wit should dare to violate those Cælestiall virgins; or presume to follow their aery flight, least they headlong fall to the earth and ruine their esteeme by their derided ambition. The Muses are said to be virgins, for that true Poesy is reserved and modest: not fust over, but adorned with a genuine beauty. Now Pyreneus having ouer-runne all Phocis, subverted with all all nurseries of learning, and therefore is fained to haue offered violence to the Muses: when they escaped with winges, that is, by diuine providence; which not seldome miraculously preserues them from barbarous suppressors. So vpon the violent incursions of the Goths and Vandals, the schooles and libraries were forced, and all had perished but for this politick speech of one among the rest: Let vs leaue them their bookes, that whiles they amuse themselves with such follies, wee may subdue them at our pleasure.

THE CONTENTION BETWEENE THE MUSES AND THE PIERIDES.

TYPHON.

Pallas wondring at the chattering of birds, which imitated humane voices; was informed by the Muse, how formerly they were the nine daughters of Pierius, converted into Pies for saucily contending with the muses in Poesy, being vanquished by them. The Pierides sung of the warres of the Gyants, and the flight of the Gods: chased by Typhon into Ægypt, where they hid themselves in seuerall shapes to avoide his fury. Typhon is the type of Ambition, ascending, as all other vices, from hell: and therefore the son of the Earth and Erebus. He is said to haue reached Heauen with his hands, in regard of his aspiring thoughts; to haue feete unwearied with trauaile, as expressing his industry in accommodating all things to his owne designs; to haue flaming eyes, as full of wrath and violence: the tongues of serpents, in that insolent in language, apt to detract, founding his owne glory on the infamy of an others: and lastly to haue an hundred heads, for that euer troubled with diuersity of cares & conceptions. But better this horrid figure of Typhon agrees with rebellion: hauing a hundred heads in regard of his diuised forces, fiery mouthes, of his inflamed intents; a girdle of serpents for his pestilent malice, and seiges; iron hands, best suting with slaughter; Eagles talons, with rapin; and a body couered with feathers, in regard of perpetuall rumors, secret intelligences, feares

feares and suspitions. By such rebellions not seldome princes are chased out of their countries, inforced to hide themselves in some obscure angle: as here the Gods, pursued by Typhon fly into Ægypt, concealing themselves in the shapes of unreasonable creatures. An invention of the Grecians in derision of the superstitious Egyptians, who adored the like for the benefit they did them. Of which fable perhaps this Pierus was author: by Plutarch mentioned to haue written a poem of the Muses; here taken for his daughters; and said to contend with them, in regard of their arrogancy and irreligion.

Iupiter Hammon lurkes among the rest in the shape of a Ram: whereupon hee was figured with hornes, and worshipped in that forme in his Lybian temple; assuming his name from those sands. Or rather being the same with Ham the sonne of Noah, from whom Idolatry had her originall, who usually wore the carued head of a Ram on his Helmet (the like Amianus reports of Saphores) whereupon his Idoll was so fashioned. Diverse of these haue I seene in Ægypt. But Iupiter Hammon is also taken for the Sun; Hammah signifying heat in the Hebrew; and because the yeare beginnes at his entrance into Aries, he therefore was painted with Rams hornes. The feined change of the rest was deriued from the ensignes of those Princes who were held to merit diuine honour by the Egyptians. These assumed with ceremony begot superstition in the vulgar: who supposed them no idle spectators, but authors, or at least coadiutors, not only in their victories, but successfull governments; whereupon those beasts did share in their honour and had their images converted into Idolls.

The Pierides hauing ended their song so full of blasphemy and detraction; Caliope, for the Muses beginnes with the praises of Ceres, daughter vnto Saturne and Ops; that is of time and the Earth the parents of all vegetables: Ceres being taken for corne it selfe; or historically for the first who invented the plough, and the sowing of that graine which till then grew wild and neglected: giuing the Sicilians bread, who before fed on acornes; and prescribing lawes of diuision, of bouders, bargaine and sale, and of testaments: thereby affording not only the meanes of liuely-hood, but iustice to protect it. The Muse proceeds with the punishment of Typhon, struck by Ioue with lightning, and throwne vnder that Island. The destiny of audacious Rebellion; which though it rage and raigne for a season, supported by popular fury; yet falls in the end vnder the arme of vengeance, and waight of a reunitied kingdome. Pelorus is here said to weigh downe his right hand, Pachinus his left, Lylibæus his feete (the three promontories of triangular Sicilia;) and Ætna his head: out of which the angry Gyant is fained to breath forth smoke and fire, in regard of the perpetuall burning of that mountaine. For Typhon physically is a hot and impetuous wind, not onely aboue, but vnder the Earth, which rushing through her hollow cavernes, with violent motion inflames the sulphurous and bituminous matter wherewith Sicilia aboundeth; the foode of this and the like conflagrations. But here with the Philosophicall Poet.

High Ætna hollow is through out; alone
Supported well nigh with huge vaults of stone.
No caue but is with wind and aire repleat,
For agitated aire doth wind beget,
Which heates the imprisoning rocks when hot it growes,
The Earth chafte by his fury, and from those
Strikes fier, and swifter flame: it selfe on high
It darts, and out at vp-right iawes doth fly;

Primum totius subcaua montis
Est natura, fere silicem subfalsa caverna,
Omnibus est porro is spulcibus uentus, &
aër,
Ventus enim fit, ubi est agitando percussus
aër.
Hic ubi percaluit, calefecitq; omnia circum
Saxa furens qua contingit, terramq; & ab
ollis
Excussit calidum flammis velocibus ignem:
Tollit se, ac rellis ita faucibus cunctis alte,
Flakes

Iupiter Hammon

CERES

Ætna:

*Fuaditq; ex lozem longe, longeq; fauill am
Differt, & crassa volux caligine sumum,
Extruditq; simul mirando pondere saxa:
Ne dubites, quin hac animas turbida fit vis
Præterea magna ex parti mare montis ad e-*

*ssa
Radices frangit fluctus, estumq; refovet.
Ex hoc usq; mari spelunca montis ad altas
Perveniunt subter fauceu. Hac ire falen-*

*dum est,
Atq; efflare foras: ideog; extollere flammæ,
Saxag; subieclare & arenæ tollere nimbos.
Lucr. l. 6.*

Flakes shedding a farre off, far off dead coles
Transports, and smoke in curles of darknesse roules;
Eiecting stones withall of wondrous size:
All which from strength of straightned windes arise.
Besides, against that mountaines roote the Maine
Breakes her swolne waues, and swallows them againe:
From whence vnto the summit of th' ascent
The vndermining caues haue their extent;
Through which the billowes breath, and flames out-thrust:
Vomiting stones, and darkning shoures of dust.

Nor is there any mountaine that burnes but borders on the sea. This hath flamed in times past so abundantly that by reason of the smoke, and aier involved with burning sand, the inhabitants thereabout could not see one an other (if wee may credit Cicero) for two daies together. These extraordinary eruptions were reputed ominous; in so much that a little before the servile warre in Sicilia; wherein threescore and ten thousand slaues were slaine by the Prætors, it raged so violently, that Africa was thereof an astonished witnesse. The struggling of Typhon vnder his burthen is here said to shake the whole Iland: the windes imprisoned in the bowels of the Earth, and not finding a vent, being the naturall reason of earth- quakes; to which Sicilia, in regard of the hollownesse thereof, is much subiect.

PLUTO.

Pluto fearing least the earth should crack with these tumults, and let in day to affright his Ghosts; ascends in a chariot drawne by black horses,

*Orphæus: crudele micans, Æthons, sagitta
Ocyor, & Stygiū sublimis gloria Nyctæus
Armenti, Dityq; nota signatum Alastor.
Stabant ante fores iuncti, seruumq; fremen-*

bant.

Claud. de Rap. Pro.

Dreadfull Orphæus, Æthon swift of speed;
Nyctæus the glory of the Stygian breed;
Alastor signed with Plutos impresse: they
Stand trampling at the gates, and fiercely ney.

signifying darknesse, burning, night, and conscious terrors; well suting with that sad Monarch, and Monarchy. In the division of the World betweene the three sons of Saturne, the Heauens were allotted to Iupiter, the seas to Neptune, and Hell vnto Pluto, first named Agefelaus: the fable disguising the truth of Iupiters raigne in the Orient, called the superior part, and metaphorically Heauen, in that there the ascending light was exhibited to mortalls: as the Occident the inferior, or Hell, on the contrary ground, assigned to Pluto. This tradition was deriued from the partition of the Earth among the three sons of Noah, Sem, Ham, and Iaphet. And because those westernne climats abounded with gold and siluer, wrapt in the secret bowels of the earth, he was called the infernall Deity; as also the God of Riches, his name importing as much: nor vnaptly was that fained to proceede from Hell which carries such a number thither. But physically he is taken for the element of Earth: and therefore not only the king of riches, since all ariseth from thence; but also of the dead, because what soeuer haue life, againe resolue into that substance, from whence they had their originall: whose occult generations are defigured by his Helmet; as his infernall empire by his short and crooked scepter. For the soules of the dead, whether good or bad were supposed to descend into the womb of the earth vnto severall mansions either of blisse or punishment, in generall named the house of Hades: an opinion vnworne out in the daies of the fathers. Amestris the wife of Xerxes, buried twelue aline of noble birth, as an offering for the proration of her life vnto Pluto: called also Dis and Hades; for that, according to

Plato

Plato, being full of humanity to man-kind, wise, and rich with all, he was able to entertaine the soules of men with perswasions, and demonstrations.

Yet this inexorable Tyrant stoopes to the stronger tyranny of loue: who impelled by his power surpriseth Proserpina the daughter of Ceres, as shee was gathering flowres, and hurries her away in his Charriot: when withstood by Cyane the water Nymph, he forces his descent into Hell through her fountaine. There is a story in Plutarch how Cyanippus of Siracusa, hauing sacrificed to all the Gods, but neglected Bacchus: in revenge thereof he so inflam'd him with wine that hee ravished in the darke his owne daughter Cyane: who stealing his ring from his finger reserued it to discover who it was that had abused her, as Tamar by Iudahs signet. Vpon this a mortall pestilence raged in the City: when consulting with Apollo, an answer was given by the Oracle, that they should sacrifice vnto the Gods that incestuous wretch, who had provoked their displeasure. The party knowne vnto none but Cyane, shee hal'd her father by his haire to the altar, and hauing caused him to be staine, slew her selfe on his body. The pestilence ceasing in his death, the Siracusians decreed her diuine honours, and called that fountaine by her name: which ioyning streames with the small Anapis discharge themselues into that ha-ven; whose coniuunction gaue this inuention to their celebrated loues and nuptialls; and whose statues the Siracusians erected in the similitudes of mortals. But returne me to the exposition of the rape of Proserpina. Ceres, as wee haue said, is taken for corne: her Proserpina for the fertility of the seed, which of creeping forth is so called: begotten by Ioue, that is, by the aetheriall virtue and clemency: when corrupting, and dying (for euen that which groweth dies before it bee quickned.) Shee was said to be ravished by the earth or Pluto: and then when gathering of flowres, in regard of the fertility, and temperate ayre, of Sicilia, producing flowres in all seasons. Ceres is said to haue wandred all the world ouer in search of her daughter: because of the obliquity of the Zodiack, which causeth Summer at severall times in severall countries: without whose fervor the Corne cannot ripen: and to haue sought her with two torches kindled at Aetna, in regard of the superior and inferior heat, the one nourishing that part, which is aboue the Earth, the other what is vnder.

Ceres, thirsty in her travell, arrivies at a poore cottage: who demands, and recea- veth liquor of an old woman: her sonne, a hard favoured boy, deriding the Goddess for her hasty drinking, is converted by her into a Stellion or Evet. Nicander calls the woman Metatira, and her sonne Abas. This envious boy, and therefore hard- favoured, since there is no vice more ugly, is aptly converted into that envious crea- ture, who casting his winter skin like a serpent, devoures it forthwith, to prevent mankind of so pretious a remedy for the Falling sicknesse: and therefore proverbially taken for one that is subtil and envious. Nor lesse malicious when infused in wine:

The little Stellion starr'd with black, that crawles
In hollow sepulchers, and ruin'd walls,
The Embleme of deceit and envy shoves:
Which, ah, too well the jealous matron knowes.
Who drinks the wine wherein a Stellion dy'd
Shall haue her face with filthy freckles py'd.

Parva lacerta atris stellatus corpora gutta
Stellio, qui latebras, et cava busta colit,
Invidie praevisq; doliferae symbola pectus.
Hec nimium nuda cognita relapsa
Nam turpi oblectatur sordem lentigine quae
Sic quibus immersus stellio, vina bibat.
Alciat Emb. 49.

This creature is little, that want of power might bridle the will from doing much harme; which only stupifies, and not kills with biting. So the light of virtue is rather

THE RAPE OF
PROSERPINA:

CYANE:

ABAS:

ther eclipsed, then extinguished by envy. This is here said to resemble a Lizard: yet that no lesse a friend vnto man, then the other an enimie; which will drawe as neere as he dare, and gaze on his face as it were with affection. An acquaintance of mine fed one of these dayly with crummes frequenting a tree in his garden. Sleeping on a time vnder the shade thereof, as it was his custome in the heat of the day, the Lizard by running oft ouer his face, and making a pittifull noyse, awakned him: when he might perceauie a huge Serpent creeping towards him, (whose biting is certaine death if not suddenly prevented, and therefore provident Nature hath placed a rattle in her taile to forewarne her approach) who, starting vp, kild her with the next weapon he could light on: and thus by this little and gratefull beast was his life preserved.

Ceres at length returning into Sicilia, and comming to the fountaine of Cyane findes Proserpina's girdle floating on the water: which renewes her sorrow, as now assured of her destruction. Perhaps alluding to the history, thus related by Firmicus. Proserpina had diuers sutors, among the rest one Pluto, a wealthy Franchling: who impatient with lone, and desperate of obtaining; hauing found her one euening in the confines of Aenna, gathering of flowres by the pleasant lake of Pergusa, forced her into his Chariot, and carried her away. Ceres pursued the ravisher with armed troopes: who now as hopelesse of life as of retaining his prey, drave headlong into the depth of the water, where both of them were drowned. This yet unknowne, to comfort the mother, those of Aenna fained how she was ravished by Pluto, the infernall Deity. Others more probably, that Aidoneus or Orcus, King of the Molossians, ravished Proserpina the daughter of Ceres Queene of Sicilia; as Eusebius out of Theodoret. For the Molossians were a people of Epirus, neere to the mountaine Pindus, from whence Acheron, the fained father of Ascalaphus, arises: said to be a river of Hell, in that darke, and obscured by the shades of high trees which grew on his borders. The inhabitants of these parts were much giuen to Piracy: whereof Liburnian ships are taken for swift ones, and good saylers. Ceres in the meane while wandring through most parts of the world in quest of Proserpina, instructed the Athenians in the art of tillage, the sowing and reaping of Corne: who in gratitude of so great a benefit, decreed diuine honours to her and her daughter.

ASCALAPHVS.

Ceres full of indignation for her Proserpine, strikes the Earth with barrennes, especially Sicilia, where she found the impression of her losse; breaking the plough, killing the Oxen with their driuers, corrupting the seed in the ground, & infecting the ayre: the description of some notable famine and mortality, which happed in that country. When Arethusa a river of Elis, running vnder ground, and lifting vp her head in the fountaine of Syracuse, (of which hereafter in that story) informeth Ceres how she saw her daughter, now the infernall Emperesse, in her subterranean course, with Pluto in Hell. This knowne, she ascends into heaven, and complains vnto Iupiter, who signeth Proserpina's returne; provided, that since her descent she had tasted of nothing: meaning, as some suppose, if she had not lost her virginity, alluding to the markes thereof in that fruit: because a rape so consummated is no way repairable but by marriage. A Spaniard of note, and in fauour with Spinola, hauing ravished a virgin; was advised by the Marquesse to marry her; which he refused, as rather choosing to dye, then disparage his blood by so base a match. Yet when he saw there was no remedy, but that he must either doe the one, or suffer the other; in the end he consented. No sooner were the nuptialls solemnized, but he caused his head to be separated from his shoulders: doing therein a twofold iustice; both in giuing reparation to the honour of the maid; and in punishing

ing

ing an offence so foule in it selfe, and so scandalous in his army. But Proserpina having eaten seven graines of a Pomegranet (a fatall liquorishnesse, which retaines her in Hell; as the Apple thrust Evah out of Paradise, whereunto it is held to have a relation) and accused by Ascalaphus; her hopes were made frustrate: who notwithstanding transformes the intelligencer into a Screech-owle. A iust reward, and agreeing well with the nature of an Informer: the scorne of all men; avoided as in-anspicious, and in nature a prodigie. Ascalaphus therefore is not vnaptly fained to be the sonne of Acheron and Orphne, of Trouble, and darknesse: since such are the violaters of peace, and disturbers of security; Borne (saith Tacitus) to the ruine of man-kind: who were banished out of all well-governed Commonwealths, and not seldome scourged to death by the Romans.

Ascalaphus suffered deservedly. But the Sirens who accompanied Proserpina when she gathered flowres, at their owne intreatie were changed into Birds (retaining only their virgin faces and muscull voices) the better to inable them in the search of their lost companion. These Sirens were Queenes of those Ilands which lye in the bay of Pēstano not far from Capræ; who held many places on the neighbouring Continent: especially the Promontory of Minerva: so called in that during their raigne an Academy was there erected for the propagation of learning: which became so famous for eloquence & all liberall sciences, that it gane an invention to this fable of the sweetnesse of voice and attracting songs of the Sirens: intimated by Homer, who attributes unto them the endowments of the Muses; as harmony, and absolute knowledge both in Philosophy and history. For thus hee makes them sing to Uliſſes:

SIRENS:

Hither thy ship, of Greekes thou glory, stere:
That our songs may delight thee, anchor here,
Neuer did man in fable barge faile by,
That gaue not eare to our sweet melody,
And parted pleas'd; his knowledge better'd farre.
We knowe what Greekes and Troians in Troy's warre
Sustain'd by doome of angry Gods; and all
That doth vpon the foodfull Earth befall.

Huc age profectus glorioſe Vliſſes ingens glo-
ria Græcorum,
Navem ſiſte, ut noſtram vocem audias.
Non enim unquam aliquis huc præter navi-
gavit nave nigra,
Præſquam noſtram ſuavem ab ore vocem
audiret,
Sed hic dilectatus alit & plura doctum.
Scimus enim tibi omnia quæcūq; in Troia laeta
Græci & Troiam deorum voluntate poſſi:
Scimus etiam quæcūq; ſunt in terra mali-
poſcua. Odyſſ. 12.

They were ſaid to be the daughters of Achelous; of the learned Profeſſors invited thither from Etolia and Acarnania, which are watred by that celebrated River, & of the Muſe Calliope, for the ſweetneſſe of their voices. But thoſe noble ſciences there exerciſed with ſuch fame and admiration, were by poſterity abuſed to the deſtruction of commonwealths, and corruption of manners; eſpecially thoſe more harmonious and delightfull, Poetry and Rhetorick: which cauſed Plato, defiling his owne neſt (being indeed a Philoſophicall Poet) to baniſh Poets from his Common-wealth; and Socrates continually to gird at the Rhetoritians: yet without diſpraiſe to thoſe Arts, ſince the corruption of the beſt degenerates into the worſt: the ſtudents here waſting their patrimonyes in luxury and riot. Inſomuch, that the place grew infamous; the Sirens being fained to haue beene converted into monſters, and to ſhipwrack ſuch as came neere them: that is, in procuring their poverty and ruine. So that the Sirens are now taken for inticing pleaſures, as formerly for the Muſes: and their muſick for that eloquence which perſwades to deſtruction. They are called Sirens of attracting: their names Leucōſia, Parthenope, and Ligia, which ſignifie no other then the motives of the minde to amorous delights, by beauty, youth, and bewitching eloquence. One is ſaid to play on a Harp, another on a Pipe,

and the third to sing; that by such variety they might allure the various affections of men, and accommodate their musicke to their lust or ambition, as severall baits for severall fishes. They are therefore taken by some for Harlots, as according with their craft: and by Horace for sloth, the fuell of lasciviousnesse. They are said to haue Achelous, a Bull, to their father, in regard of the propensity of that creature vnto lust: and Calliope, a Muse, to their mother; for that deceitfull suavity which allures vs vnto them: to haue wings, in that they swiftly descend into the heart of a louer; and the feet of a Cock, for the wastfull effects of affections. But Pontanus will haue them converted by Pallas into Mermaides, for their loose attire, & adulterate beauties.

Si modo vides mouant frenum infamia mon-
stra,
Seles cultus quæq; puella fugat.
Hæ facie, cantuq; & Palladii arte place-
bant
Sedula sed nimii cura decoris obesi.
Sepe illis nutrix, o quid bona tanta per ar-
tem
Perditis? & causam criminis ora gerunt?
Forte renudatis ibant ad templa papillis
Qua brevis Enarion est insula cincta mari:
Ora madent, liquidog; madent & tempora
fuso;
Inficit & roscus non sua labra rubor.
Colla nives infecta gerunt, ac nulla papillas
Vita tegit; nimia guttur ab arte nitet.
Picte oculos, multumq; alieno crine superba
Luxuriam facie testificante suam.
Quas Dea prospiciens gradibus subleui ab
altis,
Avertitq; oculos opposuitq; manum.
Nec si, inquit, Dea sum, si quid mea numina
possunt,
Si qua pudicitie, inuicem visq; volent,
Hæc impune ferant, nec nos lasisse iuvabit,
Et meus in pectus induet arma dolor.
Vix templo exierant, vix littora summa te-
nebant
Arada vix primos ceperat algæ pedes;
Senserunt teneris quamvis horrefecit plan-
tis,
Ossa quoq; in spinas ire coacta novæ.
Atens quoq; mutata est, nec se velut ante
puellas,
Sed vassi credunt aquorū esse feras.
Atq; ita se in fluctus, inq; aquorā proxima
mittant;
Tubæ tenus pisces, cetera ut ante manent.
Ad vxorem.

If warned by th' infamous prodigy
Of monstrous Sirens, borrowed beauty fly.
In learning, voice, and feature these surpast:
But too industrious to adorne the last.
O why should art such heauenly gifts disgrace!
And lay the foules defection on the face!
Now went they to the temple with the rest;
There where *Enarian* waues that Ile invest:
Their faces with an oyle fucus spread,
Their lips so rosy, not with their owne red:
Their necks and breasts shone with adulterat white;
Bare to the wast, the better to invite;
With painted eyes, and tresses of false haire;
Which ioyntly beare of lust, the badge and snare.
Whom when *Minerva* from her shrine had spy'd,
She hid her eyes, and turnd her head aside.
If I a Goddesse, nor in virtue faile,
If right, or force of modesty preuaile,
They shall not, said she, herein glory long:
My griefe shall arme me to revenge this wrong.
Now scarce departed from her Temple doore,
When scarce their feet had prest the beachy shore,
Their leggs vnited in a scaly hide;
And bones in finns thrust out on either side.
Nor yet their former mindes vnchanged keepe,
But hold themselues for monsters of the Deepe;
Who now vpon the dancing billowes moue:
Fishes below the wast, and maids aboute.

This double forme expresseth the angelicall and brutish nature in man: the one sup-
pressed where the other predominates. Some interpret the songs of these Sirens by
the flattery of Sichophants: a poyson that takes from a man the knowledge of him-
selfe, and kills with delighting. They are said to haue beene vanquished by the
Muses, who pulled their wings, and made themselves coronets of the feathers in
that pleasure which springs from mirth & abundance, swiftly transporting the de-
sires of the Soule, as if with wings, is subdued and bridled by learning and Philoso-
phy; who are raised aloft with the spoyle of the other: the Muse, the mother of the
Sirens excepted: which is that superficiall & delightfull study appropriated to Plea-
sure. They are said to dwell in solitary Islands, because pleasure affecteth privacy
and

and retirement: For which cause Tiberius confined himselfe vnto Caprea, an I-land infamous for his incredible beastlinesse. The coasts appeare white as they fable, with the bones of those whom their songes haue betrayed to destruction; to show how the examples of calamities, though neuer so cleare and perspicuous, not much deterre from those alluring delights, which infacinate our senses. Yet Orpheus sailed safely by; who in singing aloud the praises of the Gods confounded their musique; for diuine contemplations doe not only in power, but in sweetnesse transcend whatsoeuer is mortall. So Vlisses secured his men by the stopping of their eares; for the Vulgar are not to be exposed to the incounter of 100 prevalent inticements: but himselfe restrained by his resolution and temper, heareth their charmes without farther danger; since heroicall spirits in the midst of beseiging delights are invincibly fortified by their proper virtue. This fable of the Sirens hath also a topographicall allusion: for Archippus tells of a certaine Bay contracted within winding streights and broken cliffes; which by the singing of the winds, and beating of the billowes, report a delightfull harmony, alluring those who saile by to approach; when forthwith throwne against the rocks by the waues, and swallowed in the violent eddies. Some as Gaza and Trapezuntius, affirme that they haue seene such creatures in the Sea: either the diuells assuming such shapes to countenance the fable; or framed in the fantasy by remote resemblances: as we giue imaginary formes vnto Clouds, and call those monsters of the deepe by the names of land-creatures, which imperfectly carry their similitude.

Jupiter, compassionating Ceres, decreeth that her daughter should liue six months with her husband, and as long with her mother. For the seede, which is of Hell and Heauen. Proserpina, while the Sun is on the south of the Equinoctiall, lies hid in the earth, which is Pluto: but when he travells through the Northerne signes, it sheweth vp, and growes to maturity; and then Proserpina is said to be aboue with Ceres. As also because the Moone (which is taken for Proserpina) hath halfe of the yeare her dominion in our hemisphere: being Lady of the night; and by Idolaters stiled the Queene of Heauen (as of the Planets, and therefore called Astroarch by the Syrians) worshipped with such solemnitie on the first day of euery month; not vnimitated by the Iewes, as complained off by the Prophet.

Now recomforted Ceres is at leasure to heare Arethusa declare the pursuite of ALPHEVS AND Alpheus, and her owne transformation. Alpheus who drew his pedigree from ARETHUSA the Sun, hauing slaine by misfortune his brother Cercaphus, threw himselfe into the river Niçtimus; which euer after carried his name. This runnes through Arcadia, by Elis and Olympian Risa; Arethusa springing from the same fountaine: which in breaking from thence, is said to fly from him; and to ioyne in the end, in that they ioyned in the beginning. But the fountaine Arethusa here mentioned, ascends in a little Iland at the farthest extent of Syracusa betweene the two hauens, called formerly Ortygia, and consecrated to Diana. Whereupon it was fained that Arethusa the Arcadian Huntresse, and a Nymph of her traine; was turned by her into a river, to saue her from the lustfull pursuite of Alpheus, and conducted vnder the Sea to Ortygia: said to be followed in the same current by her violent louer; because that riuer is swallowed by the earth not far from the shore; and thought to rise againe in this fountaine, in that troubled and smelling of the dung of beasts in the time of the Olympian festivals when the excrements of the sacrifices were throwne into that riuer. Yet Strabo writes that Alpheus sinks not at all into the ground, but rusheth into the Adriatick sea with so strong a current, that he preserues his course and sweetnesse a great way off; euen vnto Arethusa, as may be gathered from Virgill.

*Sic tibi cum fluctus subter labere Sicanos,
Doris amara sum non intermiscui undam.*

Egi:

Her floods so may not bitter Doris ioyne,
Whilst thou glid'st vnder Sicily, with thine.

Anas, now Guadiana, runnes 13 leagues within the Earth, & breakes forth againe by Villa Horta: insomuch as the Spaniards bragge how they haue a bridge whereon they feede many thousands of sheepe. But what is this, or the like, to so long a passage vnder the Sea: yet the same is reported of a riuer, which from his fontaine in Meiates bath an vknowne channell vnder the sea which conducts it to Panormus a Port of Epirus. So they write of Esculapius a well in Athens that rendred what-soeuer was throwne thereinto at Phalerium, a city of Hetruria. By this fable of Alpheus and Arethusa the ancients expressed the diuine affection of the soule, and excellency of virtue. For as the matter seeks after her forme, as her proper and only good, without which she is idle and vlesse; even so is vertue pursued by the soule. Alpheus which signifies blots or imperfections, is therefore said to follow Arethusa, which is by interpretation Virtue. But Fulgentius more fully, that Alpheus is the light of Truth, and Arethusa the excellency of equity, and what can truth more affect then equity; or light then excellency? Alpheus runs vnmixt through the sea: because illustrious truth, although inuironed with vices, can neuer be diseasoned with their bitterness, but unpolluted falls into the bosome of Arethusa, or noble integrity. He is said in his passage through Hell to cause a forgetfulness in the Ghosts below: in that the light of truth descending into the recesses of the conscience, procures an obliuion of evils.

TRIPTOLEMVS.

Ceres sends Triptolemus, in her chariot drawne by winged Dragons, all ouer the World, to teach the vse of husbandry vnto mortalls. So fained, in that Triptolemus was the first that invented the sowing of Corne at Eleusis, a city neere Athens; receiuing that skill from Sicilia, the country of Ceres; whereof called Eleusina, and there principally honoured. His travell is no other then the propagation of that knowledge vnto other nations: as the volumes which he writ of tillage, and dispersed abroad, the voluminous Dragons which drew him. Eusebius reports that this Triptolemus was the son of Eleusus king of Eleusis, who in a great dearth sustained his subiects out of his owne granaries: which not able to performe on the like occasion, and fearing the fury of the people, he went aboard a long vessel which was called the Dragon, and shortly after returned with that ship full laden with corne; wherewith he relieved their hunger, and taught them the art of tillage to prevent the like necessity. Now Celeus named Lyncus by others, hauing in his absence vsurped his kingdom, was expulsed by him at his returne: who in regard of his treason and ingratitude, was said to haue beene changed by Ceres (Triptolemus his faultrix) into that spotted and ravenous beast the image of his mind, which carries his name. But our Ovid maketh this Lyncus to be a King of Scythia: and perhaps out of the ingratifullnesse of that barren soyle, ingratifull to Triptolemus, or the tyller.

LYNCVS.

PIERIDES.

Calliope here ends her song: the Nymphes giue the Palme to the Muses; by whom the railing Pierides are converted into Pyes. Then these not the Parrot more expressely imitates the voice of man reioycing in what they speake, not only diligent to learne, but delighting to meditate, which shew their intention by their musing. Plutarch tells of a talking Pye in his dayes which would counterfeite the language of men, the voice of beasts, and sounds of muscull instrumens, to the hearers no small admiration. That on a time hauing heard a noise of trumpets, she became mute the day following; insomuch as suspected to haue beene poisoned: but,

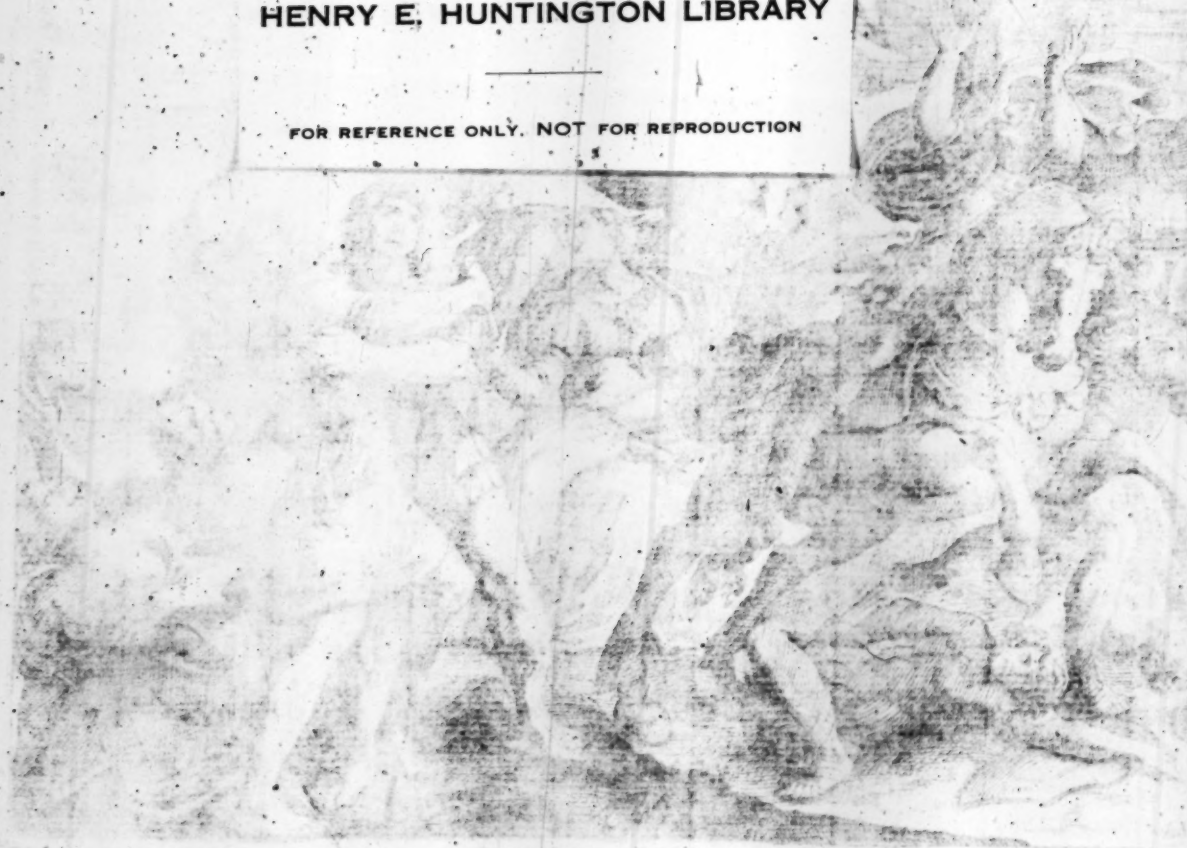
as appeared by the sequell, in a deepe meditation how to frame her voice in the expression of those notes, which after she rendred with no lesse art and variety. The aptnesse in birds, consists not so much in the conformity of the organs of speech as in their attention, and naturall delight to practice. The Pye is the hieroglyphick of vnseasonable loquacity: deciphering those illiterate Poetafters (by the Satyre called the Pye-poets) who boast of their owne composures, and detract from the glory of the learned. Iustly therefore are the Pierides changed into those siluan scoulds, for their arrogancy and impudence: but above all for extolling the flagitious Gyants, and vilifying the Gods, since Poesy in regard of her originall, inspired into the mind from above, should chiefly, if not onely, be exercisid in celebrating their praises; as here exemplified by the Muses.

OVIDS



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OVID'S METAMORPHOSIS.

The Sixth Booke.

THE ARGUMENT.

Pallas an old wife, Haughtie thoughts o're-throw
Hæmus and Rhodope; who Mountaines grow.
The Pigmy, a Crane. Antigone becomes
A Storke. A statue Cyneras intombs:
His impious daughters, stones. In various shapes
The Gods commit adulteries and rapes.
Arachne, a Spider. Niobe yet drownes
Her marble cheeks in teares. Vncivill Clôwnes
Are curst to Frogs. From teares cleere Marlyas flowes.
His iuory shoulder new-made Pelops shoves.
Progne, a Swallow; sign'd with murders staines.
Sad Philomel to secret might complaines.
Rage to a Lapwing turnes th' Odrysian king.
Calais and Zetes native feathers wing.

^a **T**ritoniato the Muse attention lends:
Who both her Verſe, and iuſt revenge commends.
Then ſaid t'her ſelfe: To praife is of no worth:

Let our revengefull Powre our praife ſet forth.
Intends *Arachnes* ruine. She, ſhe heard,
Before her curious webs, her owne prefer'd.
Nor dwelling, nor her nation fame impart
Vnto the Damſell, but excelling Art.
^b Deriu'd from *Colophonian Idmons* ſide;
Whothiſtſie Wooll in *Phocian* purple dide.
Her mother (who had paid her debt to fate)
Was alſo meane, and equall to her mate.
Yet through the *Lydian* townes her praife was ſpred;
Though poore her birth, in poore *Hypæra* bred.
The Nymphs of *Tmolus* oft their Vines forſooke;
The ſleeke *Paſſollian* Nymphs their ſtreames; to looke
On her rare workes: nor more delight in viewing
The done (done with ſuch grace) then when adoiing:
Whether ſhe orbe-like roule the ruder wooll;
Or, finely finger'd, the ſeleſted cull;
Or draw it into clowd-reſembling flakes;
Or equall twine with ſwift-turn'd ſpindle makes;
Or with her liuely-painting needle wrought:
You might perceiue ſhe was by *Pallas* taught:

Z

Yet

ARACHNE'S CON- TENTION VVITH PALLAS.

^a *Pallas*: of the Lake *Triton*, or
of *Tritogenia*, her excellent
wiſdome.

^b The daughter of *Idmon*,
dwelling in *Colophon*, a citie
of *Ionia*.

^c A little towne at the foot of
the mountaine *Tmolus*, from
whence is taketh that name.

Yet such a Mistresse her proud thoughts disclame:
 Let her with me contend; if foyld, no shame
 (Said she) nor punishment will I refuse,
Pallas, forth-with, an old-wiues shape indues:
 Her haire all white; her limbs appearing weake;

A staffe supports: who thus began to speake.
 Old Age hath something which we need nor shun:
 Experience by long tract of time is won.
 Scorne not advice: with dames of humane race
 Contend for fame, but giue a Goddesse place.
 Craue pardon, and she will thy crime remit.

With eyes confessing rage, and eye-brows knit,
 (Her labour-leauing hands scarce held from strokes)
 She, masked *Pallas* with these words prouokes.

Old foole, that dot'st with age, to whom long-life
 Is now a curse: thy daughter, or sonnes wife,
 (If thou hast either) taught be they by this:
 My wisdom, for my selfe, sufficient is.
 And least thy counsell should an intrest clame
 In my diversion, I abide the same.

Why comes she not? why tryall thus delays?

She comes, said *Pallas*, and her selfe displays.

Nymphs, and ^a *Mygdonian* dames the Powre adore:

Onely the maid her selfe vndaunted bore:

And yet she blusht; against her will the red
 Flusht in her cheeks, and thence as swiftly fled.

Even so the purple Morning paints the skyes:

And so they whiten at the Suns vprise.

Who now, as desperately obstinate,

Praise ill affecting, runs on her owne fate.

No more *Ioues* daughter labours to dissuade;

No more refuseth; nor the strife delayde.

Both settle to their taskes apart: both spread

At once their warps, consisting of fine thread,

Ty'd to their beames: a reed the thred divides,

Through which the quick-returning shuttle glides,

Shot by swift hands. The combs inserted tooth

Betweene the warp suppress the rising woofe:

Strife less'ning toyle. With skirts tuckt to their waste;

Both moue their cunning armes with nimble haste.

Her crimson, ^b dyde in *Tyrian* brasse, they weaue:

The scarce distinguisht shadowes sight deceaue.

^c So watty clouds; guilt by *Apollo*, shoue;

The vast sky painted with a mighty Bowe:

Where though a thousand severall colours shine,

No eye their close transition can define:

The next, the same so neerely represents;

As by degrees, scarce sensible, dissents.

Through-out imbellished with ductil gold:

And both reuiu'd antiquities vnfold.

^a *Phrygian*: for the *Mygdonians*, a people of *Macedon*, planted diuers Colonies in *Phrygia*. Others read *Mannian*, of *Mannia*, an ancient name of *Lydia*.

^b The purple Fish that yeelded the best scarlet was taken about the Coasts of *Tyria*.

^c The Sun-beames beating on a dropping cloud beget the Raine-bowe.

Pallas

Pallas, in *Athens*,^a *Mars*'s Rock doth frame:
 And that old strife about the Citties name.
 Twice six Coelestials sit in thron'd on hie,
 Repleat with awe-infusing gravitie:
Ioue in the midst, The suted figures tooke
 Their liuely formes: *Ioue* had a royall looke.
 The Sea-god stood, and with his Trident strake
 The cleaving rock, from whence a^b fountaine brake:
 Whereon he grounds his claime. With speare and shield
 Her selfe she armes: her head a murrion steild:
 Her brest her *Egis* guards. Her lance the ground
 Appeares to strike, and from that pregnant wound
 The hoary olive, charg'd with fruit, ascends.
 The Gods admire: with victory she ends.
 Yet she, to show the Rivall of her prayse
 What hopes to cherish for such bold assaies,
 Add's foure contentions in the vtmost bounds
 Of every angle, wrought in little Rounds.
 One, *Thracian Rhodope* and *Hemus* shewes,
 Now mountaines, topt with never melting snowes;
 Once humane bodies: who durst emulate
 The blest Coelestials both in stile and state.
 The next contains the miserable doome
 Of that *Pygmean* matron, ouer-come
 By *Iuno*, made a Crane, and forc't to jar
 With her owne nation in perpetuall war.
 A third presents *Antigone*, who stroue
 For vnmacht beautie with the wife of *Ioue*.
 Not *Ilium*, nor *Laomedon* her fire,
 Prevail'd with violent *Saturnia*'s ire.
 Turn'd to a Storke, who, with white pinions rais'd,
 Is ever by her creaking bill selfe-prais'd.
 In the last circle *Cynarus* was plac't;
 Who, charg'd with griefe, the temples staires imbrac't;
 (Of late his daughters by their pride o're-throwne)
 Appeares to weepe, and grouel on the stone.
 The web a wreath off peacefull Olive bounds:
 And her owne tree her worke both ends and crownes.

Arachne weaves *Europe*'s rape by *Ioue*.
 The Bull appears to live, the Sea to moue.
 Back to the shore she casts a heavy eye;
 To her distracted damfels seemes to cry:
 And from the sprinkling waues, that skip to meet
 With such a burden, shrinks her trembling feet.
Asteria there a struggling Eagle prest:
 A Swan here spreads his wings o're *Leda*'s brest.
Ioue, Satyr-like, *Antiope* compels;
 Whose fruitfull womb with double issue swells.
Amphytrio for *Alcmena*'s loue became:
 A showre for *Danae*, for *Egina* flame.

Z 2

For

NEPTVNES
 STRIFE VVITH
 PALLAS ABOUT
 THE NAMING OF
 ATHENS.

^a *Areopagus* (the street or
 court of *Mars*) where the *A-*
reopagites the *Athenian* Magi-
 strates sate in iudgement.

^b Divers say a Horse reading
Ferum for *Fretum*, alleading
Virgil's authority: but the o-
 ther, both by the history, and
 condition of *Athens*, as fi-
 mous in navall fights, as in
 the acts of Peace, appears
 to bee the meaning of the
 Author.

See the Comment.

The name of her shield.

HÆMAS AND
 RHODOPE.

GERRANIA THE
 PIGMIE.

ANTIGONE.

^s King of *Ilium* or *Troy*.

^d *Iuno*: the daughter of *Sa-*
turne.

THE DAUGHTERS
 OF CYNERAS.

^e King of *Affrica*.

^f The symbol of Peace; and
 dedicated to *Pallas*; in that
 Peace is the end for which
 war is made. Or expressing
 her virginity; since *Oyle* will
 neither corrupt, nor mingle
 with any other liquor.

ARACHNES WEB
 Of these following transfor-
 mations, see the Comment.

a Proserpina.

*b Arne, the daughter of Aeolus
c Oribus and Ephialtes, the sup-
posed sonnes of Alous.
d Theophane, the daughter of
Bisaltus.
e Ceres.
f Medusa, the mother of Pe-
gasus.*

*g The daughter of Macarius.
h Bacchus.*

*i Well futing with the wan-
ton Argument: Lascivious-
nesse Hieroglyphically pre-
sented by Ivy.*

*k Cytorus is a mountaine of
Papalagonia, abounding with
Box.*

*l Who first found out the
use of magicall Simples.*

*m Called by the Grecians
Arachne.*

NIOBE.

*n Sipylus is a city of Phrygia
and Maonia is the same with
Lydia; both vnder the sub-
jection of her father Tantalus.
o Thebes.*

*p The Theban Prophetesse,
daughter to Tiresias.*

*q Theban: of Ismenus a river
of Boetia.*

r Apollo, and Diana.

For beautifull *Mnemosyne* he takes
A shepheards forme; for *a Deois* a snakes.
Thee also, *Neptune*, like a lustfull Stere,
She makes the faire *b Aeolian* Virgin beare:
And get th' *c Aloides* in *Enipe's* shape:
Now turn'd t' a Ram in sad *d Bisaltis* rape.
The *e* gold-haired mother of life-strengthening Seed,
The *f* snake-hair'd mother of the winged Steed,
Found thee a Stallion: thee *Melanthe* findes
A Delphin. She to every forme assigns
Life-equall lookes; to every place the same
Aspect. A Heards-man *Phabus* here became;
A Lyon now; now falcons wings displayes:

g Macarean Issa sheheard-like betrays.

h Liber, a grape, *Erigone* compest:

And *Saturne*, horse-like, *Chiron* gets, halfe-beast.

i About her web a curious traile designs:

Flowres intermixt with clasping ivy twines.

Not *Pallas* this, not Envy this reproves:

Her faire successe the vext Virago moues;

Who reares the web, with crimes coelestiall fraught:

With shuttle from *k Cytorian* mountaines brought,

Arachne thrice vpon the fore-head smote.

Her great heart brookes it not. About her throte

A halter knits. Remorsefull *Pallas* stayd

Her falling waight; Liew wretch, yet hang, she said.

This curse (least of succeeding times secure)

Still to thy issue, and their race, indure.

Sprinkled with *l Hecat's* banefull weeds, her haire

She forthwith sheds: her nose and eares impaire;

Her head growes little; her whole body so;

Her thighs and legs to spiny fingers grow:

The rest all belly. Whence a thred she sends:

And now, *m* a Spider, her old webs extends.

All *Lydia* stormes; the same through *Phrygia* rung!

And gaue an argument to every tongue.

Her, *Niobe* had knowne, when she a maid,

n In *Sipylus*, and in *Maonia* staid.

Yet slights that home example: still rebels

Against the Gods; and with proud language fwels.

Much made her haughry. Yet *Amphion's* crowne,

Their high descents, nor glory of a crowne

So pleas'd her (though she pleas'd her selfe in ally)

As her faire race. We *Niobe* might call

The happiest mother that yet euer brought

Life vnto light; had not her selfe so thought.

p Tiresian Manto, in prelages skild,

The streets, inspir'd by holy fury, filld

With these exhort: *q Ismenides*, prepare

To great *Latona*, and *r* her Twins, with prayer

Mix

Mix sweet perfumes; your browes with Laurell bind:
 By me *Latona* bids. The *Thebans* wind
 About their temples the commanded Bay:
 And sacred fires, with incense feeding, pray.
 Behold, the Queene in height of state appeares:
 A *Phrygian* mantle, weau'd with gold, she weares:
 Her face, as much as rage would suffer, faire.
 She stops; and shaking her disheueled haire,
 The godly troope with haughty eyes suruaies.
 What niadnesse is it Vnseene Gods (she sayes)
 Before the seene Cœlestialls to prefer?
 Or while I Altars want, to worship her?
 Me *Tantalus* (alone allowd to feast
 In heauen) begot; my mother not the least
Pleias; greatest *Atlas* fire to those,
 On whose high shoulders all the stars repose:
^b *Ioue* is my other Grandfather; and he
 My father in law: a double grace to me.
 Me *Phrygia*, ^c *Cadmus* kingdomes me obay:
 My ^d husbands harp-rai'd walls we ioyntly sway.
 Through out my Court behold in every place
 Infinite riches! adde to this, a face
 Worthy a Goddesse. Then, to crowne my ioyes,
 Seuen beauteous daughters, and as many boyes:
 All these by marriage to be multiply'd.
 Behold, haue we not reason for our pride?
 Dare you *Latona* then, by ^e *Cæus* got,
 Before me place? to whom a little spot
 The ample Earth deny'd t'vnlade her wombe?
 Heauen, Earth, nor Seas, afford your Goddesse roome:
 A Vagabond, till ^f *Delos* harbour gaue.
 Thou wandrest on the land, I on the waue,
 It said; and graunted an vnstable place.
 She brought forth two; the seauenth part of my race,
 I happy am: who doubts? So will abide:
 Or who doubts that? with plentie fortifi'd.
 My state too great for fortune to bereaue:
 Though much she ravish, she much more must leaue.
 My blessings are aboue low feare. Suppose
 Some of my hopefull sonnes this people lose,
 They cannot be reduced to so few.
 Off with your bayes; these idle Rites eschew.
 They put them off; the sacrifice forbore:
 And yet *Latona* silently adore.
 As much as free from barrennesse, so much
 Disdaine and grieve th' iraged Goddesse touch.
 Who on the top of ^g *Cymbus* thus beginnes
 To vent her passion to her sacred Twins.
 Lo I, your mother, proud in you alone;
 (Excepting *Iuno*, second vnto none)

Z 3

Am

^a *Tageta*: one of the *Pleiades*,
 daughter to *Atlas* & *Pleione*.
^b Both *Tantalus* her father, &
 her husband *Amphion*, were
 the sonnes of *Iupiter*.

^c *Bœotia*.

^d *Thebes*; immured by *Amphion*,
 of this else where.

^e The Giant: the word *Giant*
 signifying the sonne of
 the Earth: base-borne and
 ignoble.

^f An Island of the *Ægean* Sea
 which formerly floated.

^g A mountaine of *Delos*.

Am question'd if a Goddesse: and must loose,
 If you assist not, all religious dewes.
 Nor is this all: that curst ^a *Tantalian* Seede
 Adds foule reproaches to her impious deed.
 She dares her children before you prefer;
 And calls me childlesse: may it light on her!
 Whose wicked words ^b her fathers tongue declare:
 About to second her report with prayer;
 Peace, *Phæbus* said, complaint too long delayes
 Conceau'd revenge: the same vext *Phæbe* sayes.
 Then swiftly through the yeelding ayre they glide
 To ^c *Cadmus* towres; in clouds their glories hide.
 A spacious plaine before the city lyes,
 Made dusty with the daily exercise
 Of trampling hooues; by strifefull Chariots trackt.
 Part of *Amphions* actiue sons here backt
 High-bounding steeds; whose rich caparison
 With scarlet blusht, with gold their bridles shone.
Ismenus, from her womb who first did spring,
 As with his ready horse he beats a ring,
 And checks his fomy jawes; ay me! our cryes;
 While through his groaning brest an arrow flies:
 His bridle slackning with his dying force,
 He leasurely sinks side-long from his horse.
 Next, *Siphilus* from clashing quiver flies
 With slackned raignes: as when a Pilot spies
 A growing storme; and, leaſt the gentle gale
 Should scape besides him, claps on all his saile.
 His haſte th'vneuitable bowe o're-took,
 And through his throat the deadly arrow strook.
 Who, by the horses mane and speedy thighes
 Drops headlong, and the earth in purple dies.
 Now *Phædimus*, and *Tantalus*, the heire
 T'his Grand-fires name; that labour done, prepare
 To wrastle. Whilst with oyled limbs they preſt
 Each others power, close grasping brest to brest;
 A shaft, which from th'impulsiue bow-string flew,
 Them, in that ſad Conjunction ioyntly ſlew.
 Both grone at once, at once their bodies bend
 With bitter pangs, at once to earth deſcend:
 Their rowling eyes together ſet in death;
 Together they expire their parting breath.
 In ruſht *Alphenor* (bleeding in their harmes)
 And raiſed their heatleſſe corſes in his armes:
 But in that pious dutie fell, The threds
 Of life, his heart-strings wrathfull ^d *Delius* ſhreds.
 Part of his lungs claue to th'extracted head:
 And with his blood his troubled ſpirit fled.
 But vnſhorne *Damaſichtion* ſlaughtered lies
 Not by a ſingle wound: ſhot where the thighes

^a *Niobe*,

^b Who being called to the
 Festivals and Counſells of
 the Gods, revealed their ſe-
 crets,

^c *Thebes*: first erected by *Cad-*
mus.

^d *Apollo*; of *Delos*, where hee
 was borne, and had his Tem-
 ple.

Knit with the ham-strings in the knotty joint.
 Striving from thence to tug the fatall point,
 Another at his neck the bow directs.
 Thick-gushing blood the piercing shaft eiects;
 Which spinning vpward cleft the paffue ayre.
 Last *Ilioneus*, with succesleffe prayer,
 His hands vp-heaves: You Gods in generall
 Said he (and ignorantly pray'd to all)
 O pittie me! The ^a Archer had remorse;
 But now irrevocable was that force:
 And yet his life a little wound dispatcht,
 His heart but onely with the arrow scratcht.

^a Apollo.

Ill newes, the peoples griefe, her households teares
 Present their ruine to their mothers eares:
 Who wonders how the Gods their liues durst touch;
 And swels with anger that their powre was such.
 For sad *Amphion*, wounding his owne brest,
 Had now his sorrow, with his soule releast.
 How different is this *Niobe* from that!
 Who great *Latona's* Rites suppress'd of late,
 And proudly pac't the streets, enui'd by those
 That were her friends, now pittied by her foes!
 Frantick she doth on their cold corfes fall,
 And her last kisses distributes to all.

From whom, to heaven erecting her bruz'd armes:

Cruell *Latona*, feast thee with our harmes:
 Feast, feast, she said, thy saluage stomach cloy;
 Cloy thy wild rage, and in our sorrow joy:
 Seauen times, vpon seauen *Herfes* borne, I dy.
 Triumph, triumph, victorious foe. But why
 Victorious? haplesse I haue not so few:
 Who, after all these funeralls, subdew.

This said, the bow-string twangs. Pale terror chills
 All hearts saue *Niobes*, obdur'd by ills.

The sisters, in long mourning robes array'd,
 About their herfes stood, with haire display'd.
 One draws an arrow from her brothers side;
 And joyning her pale lips to his, so dide.

Another striving to assuage the woes
 That rackt her mother, forth-with speechlesse growes:
 And bowing with the wound, which inly bled,
 Shuts her fixt teeth; the soule already fled.

This, flying falls: that, her dead sister makes
 Her bed of death: this, hides her selfe: that quakes.

Six slaine by sundry wounds, to shield the last,
 Her mother, ouer her, her body cast,

This one, she cries, and that the least, ô saue!

The least of many, and but one, I craue!

Whilst thus she sues, the su'd-for ^b *Delia* hits.
 Shee, by her husband, sons, and daughters, sits

^b Diana: of the land *Delos*,
 where she was borne.

A

A childlesse widdow; waxing stiffe with woes.
 The winde wags not one haire; the ruddy rose
 Forfakes her cheek: in her declining head
 Her eye-balls fix: through-out appearing dead.
 Her tongue, and pallat rob'd of inward heat
 At once congeale: her pulse forbears to beat:
 Her neck wants power to turne, her feet to goe,
 Her armes to moue: her very bowels grow
 Into a stone. She yet retaines her teares.
 Whom straight a whirle-winde to her country beares;
 And fixes on the summit of ^a a hill.

^a *Siphylus*: so fained, because
 the marble of that Moun-
 taine is much giuen to sweate
 through the moisture of the
 aire.

^b Of the *Trebanis*, which sa-
 crificed to *Latona*.

LYCIAN PESANTS:

Now from that mourning marble teares distill.
 Th' exemplary revenge struck all with feare:
 Who offerings to *Latona's* altars beare
 With doubled zeale. When, ^b one as oft befalls;
 By present accidents the past recalls.

^c A *Lycian*.

In fruitfull *Lycia* once, said he, there dwell
 A sort of Pesants, who her vengeance felt.
 'Twas of no note, in that the men were base:
 Yet wonderfull. I saw the poole, and place,
 Fam'd by the prodigie. My father, spent
 Almost with age, ill brooking travell, sent
 Methither for choice Steeres: and for my Guide
^c A natiue gaue. Those pastures searcht, we spy'd
 An ancient Altar, black with cinders, plac'd
 Amidst a Lake, with shiuering reeds imbrac't.
 O fauour me! he, softly murmuring, said:
 O fauour me! I, softly murmuring, praid:
 Then askt, if Nymph, or Faune therein reside,
 Or rurall God. The *Lycian* thus reply'd.

^d *Latona*.

O youth, no mountaine. Powres this altar hold:
^d She calls it hers, to whom *Iones* wife, of old,
 Earth interdicted: scarce that floating Ile,
 Waue-wandering *Delos*, finish't her exile.
 Where, coucht on Palmes and Oliues, she in spight
 Of fretfull *Iuno*, brought her ^e Twins to light.
 Thence also, frighted from her painfull bed,
 With her two infant Deities she fled.

^e *Apollo* and *Diana*.

^f A Monster, with the head
 of a Lyon, the body of a
 Gote, and the taile of a Ser-
 pent. Of this hereafter.

Now in ^f *Chimara*-breeding *Lycia* (fir'd
 By burning beames) and with long travell tyr'd,
 Heat raising thirst the Goddesse sore oppress:
 By their exhausting of her milke increast.
 By fortune, in a dale, with longing eyes
 A Lake of shallow water she descries:
 Where Clownes were then a gathering picked weeds,
 With shrubby Ofiers, and plash-louing reeds.
 Approacht; ^g *Titania* kneeles vpon the brinke:
 And of the cooling liquor stoops to drinke.
 The Clownes with-stood. Why hinder you, said she,
 The vse of water, that to all is free?

^g *Latona*: daughter to *Caeus*,
 one of the *Titans*.

The Sun, aire, water, Nature did not frame
 Peculiar; a publick gift I clame.
 Yet humbly I intreat it not to drench
 My weary lims, but killing thirst to quench.
 My tongue wants moisture, and my iawes are drie:
 Scarce is there way for speech. For drink I die.
 Water to me were Nectar. If I liue;
 'Tis by your fauour: life with water giue.
 Pity these babes: for pitty they advance
 Their little armes! their armes they stretch by chance:

With whom would not such gentle words preuaile?
 But they, persisting to prohibit, raile;
 The place with threats command her to forsake.
 Then with their hands and feet disturbe the lake:
 And leaping with malicious motion, moue
 The troubled mud; which rising, flotes aboue.
 Rage quencht her thirst: no more *Latona* sues
 To such base slaues: but Goddesse-like doth vse
 Her dreadfull tongue; which thus their fates imply'd:
 May you for euer in this lake reside!
 Her wish succeeds. In loued lakes they striue;
 Now sprawle aboue, now vnder water diue;
 Oft hop vpon the banke, as oft againe
 Back to the water: nor can yet restraine
 Their brawling tongues; but setting shame aside;
 Though hid in water, vnder water chide.
 Their voyces still are hoarse: the breath they fetch
 Swels their wide throates; their iawes with railing stretch:
 Their heads their shoulders touch; no neck betweene,
 As intercepted. All the back is greene:
 Their bellies (euery part o're-fizing) white.
 Who now, new Frogs, in slimy pooles delight.

Thus much, I know not by what *Theban*, said:
 An other mention of a Satyre made,
 By *Phabus*, with ^a *Tritonia's* reede, o're-come:
 Who for presuming felt a heauy doome.
^b Me from my selfe, ah why doe you distract?
 (Oh!) I repent, he cry'd: Alas! this fact
 Deserues not such a vengeance! Whilst he cry'd,
^c *Apollo* from his body stript his hide.
 His body was one wound, blood every way
 Streames from all parts: his sinewes naked lay.
 His bare veines pant: his heart you might behold;
 And all the siners in his brest haue told.
 For him the Faunes, that in the Forrests keepe;
 For him the Nymphs, and brother Satyres weepe:
 His end, ^e *Olympus* (famous then) bewailes:
 With all the shepherds of those hills and dales.
 The pregnant Earth conceiueth with their teares;
 Which in her penetrated womb she beares,

A a

MARSYAS.

^a *Minerva's* Pipe, wherof
Marsyas the Satyre played.
 See the comment.
^b The words of *Marsyas*.

^c An excellent Piper re-
 membered by *Plato*, and be-
 loued of *Marsyas*, of whom
 that mountaine in *Mysia* was
 so called.

Till

PELOPS.

^a The son of *Taatalus*, and brother to *Nirbe*.

^b To condole with *Pelops* for the death of his sister, and the Theban Princes.
^c For *Oeneus* their king had not yet by his neglect provoked *Diana*. Whereof in the 8 booke.

^d The father of *Aethra* (mother to *Theseus*) who after reigned in *Træzen*.
^e The streights of *Corinth*: *Isthmus* being a neck of land betweene two Seas.

TEREVS AND
PROGNE.

^f King of *Athen*.

^g See the comment.

Till big with waters: then discharg'd her fraught.
This purest *Phrygian* Streame a way out sought
By down-falls, till to toying seas he came:
Now called *Marsyas* of the *Saryres* name.

The *Vulgar*, these examples told, returne
Vnto the present: for *Amphion* mourne,
And his lost issue. All the mother hate.

^a *Pelops* alone laments his sisters fate.

While with torne garments he presents his woes;
The iuory peece on his left shoulder shoves.
This once was flesh, and coloured like the right.
Slaine by his Sire, the Gods his lims vnite:
His scattered parts all found, saue that alone
Which interpos'd the neck and shoulder bone.
They then with iuory supply'd th' vnfound:
And thus restored *Pelops* was made found.

The neighbouring princes met: the Cities neare
Intreat their kings the ^b desolate to cheare.

Renown'd *Mycena*, *Sparta*, th' *Argine* State;
And *Calydon*, ^c not yet in *Dian's* hate;

Fertill *Orchomenos*, *Corinthus*, fam'd
For high-priz'd brasse; *Messene*, neuer tam'd;
Cleone, *Patra*, *Pylos*, *Nelius* crowne;

And *Træzen*, not as then ^d *Pittheus* towne;
With all that ^e two-sea'd *Isthmos* Streights include:

And all without, by two-sea'd *Isthmos* view'd.

Athen alone (who would beleeu'r) with-held:

Thee, from that ciuill office, war compeld.

Th' inhabitants about the *Pontick* coast

Had then besieg'd thee with a barbarous hoast:

Whom *Thracian Tereus*, with his Aids, o'rethrew;
And by that victorie renowned grew.

Powerfull in wealth, and people; from the loynes

Of *Mars* deriu'd: ^f *Pandion* *Progne* ioynes

To him in marriage. This, ^g nor *Iuno* blest;

Nor *Hymen*, nor the Graces grac't that feast.

The snake-haird furies held the sputtering light
From funeralls snatcht, and made the bed that Night.

Th' ill boading Owle vpon the rooffe was set.

Progne and *Tereus* with these omens met:

Thus parents grew. The *Thracians* yet reioyce;

And thanke the Gods with one vnited voyce.

The marriage day, and that of *Itys* birth,

They consecrate to vniuersall mirth.

So lyes the good vnscene. By this the Sun,

Conducting Time, had through fise Autums run:

When flattering *Progne* thus allures her Lord.

If I haue any grace with thee, afford

This fauour, that I may my sister see:

Send me to her, or bring thou her to me.

Promise

Promise my father that with swiftest speede
 She shall returne. If this attempt succede;
 The summe of all my wishes I obtaine.
 He bids them lanch his ships into the maine:
 Then makes th' *Athenian* port with sailes and ores;
 And lands vpon the wisht ^a *Piræan* shores.
 Brought to *Pandion's* presence, they salute.
 The King with bad presage begins his sure.
 For loe, as he his wives command recites;
 And for her quick returne his promise plights,
 Bright *Philomela* came in rich array;
 More rich in beauty. So they vse to say
^b The stately *Naiades*, and *Dryad's* goe
 In Syluan shades; were they apparel'd so.
 This sight in *Terens* such a burning breeds,
 As when we fire a heap of hoary reeds;
 Or catching flames to Sun-dry'd stubble thrust.
 Her face was excellent: but in-bred lust
 Inrag'd his blood; to which those ^c Climes are prone:
 Stung by his countries fury, and his owne.
 He streight intends her women to intice,
 And bribe her Nurse to prosecute his vice;
 Her selfe to tempt with gifts; his crowne to spend:
 Or rauish, and by warre his rape defend.
 What dares he not; thrust on by wilde desire:
 Nor can his brest containe so great a fire.
 Rackt with delay, he *Progne's* sute renewes:
 And for himselfe, that but pretended sues.
 Loue made him eloquent. As oft as he
 Exceeded, he would say. Thus charged she.
 And mouing teares (as she had sent them) sheds.
 You Gods! how dark a blindnessse ouer-spreads
 The soules of men! whilst to his sin he climes,
 They thinke him good; and praise him for his crimes.
 Euen *Philomela* wisht the same! now she
 Hangs on her fathers neck: and what would be
 Her vtter ruine, as her safety prest:
 While *Terens* by beholding pre-possess.
 Her kisses and imbraces heat his blood:
 And all afford his fire and fury food.
 And wisht, as oft as she her Sire imbrac't,
 Him-selfe her Sire: nor would haue beene more chaste.
 He, by their importunities is wrought.
 She, ouer-ioy'd, her father thanks: and thought
 Her selfe and sister in that fortunate,
 Which drew on both a lamentable fate.
 The labour of the Day now neere an end,
 From steepe ^d *Olympus* *Phæbus* steeds descend.
 The boards are princely seru'd: ^e *Lyæus* flowes
 In burnisht gold. Then take their soft repose.

^a *Piræus* was the Hauē to
Athen; so called of the ad-
 ioyning promontory.

PHILOMELA.

^b Nymphs of fountaines
 and woods,

^c The *Thracians*, a warlike
 people, were much addicted
 to Venus; and gloried in the
 multitude of their wnes, as
 recorded by *Mela* and *Solinus*,

^d Heaven: of the height of
 that Mountaine, euer in the
 Sun-shine,

^e A name of *Bacchus*: here
 taken for wine.

^a *Tereus*: of *Odryse*, a City
of *Thrace*.

And yet ^a th' *Odrysean* King, though parted, cries:
Her face and graces euer in his eyes.
Who parts vnscene vnto his fancy faines;
And feeds his fires: Sleep flies his troubled braines.
Day rose: *Pandion* his departing son
Wrings by the hand, and weeping, thus begun.

Deare Son, since Piery this due requires,
With her, receaue both your and their desires.
By faith, alliance, by the Gods above,
I charge you guard her with a fathers loue:
And suddenly send back (for all delay
To me is death) my ages onely stay.
And Daughter ('tis enough thy sister's gone)
For pittie leaue me not too long alone.
As he impos'd this charge, he kist with-all:
And drops of teares at euery accent fall.
The pledges then of promis'd faith demands
(Which mutually they giue) their plighted hands.
To *Progne*, and her little boy, said he,
My loue remember, and salute from me.
Scarce could he bid farewell: sobs so ingage
His troubled speech; who dreads his soules preface.

As soone as shipt; as soone as actiue ores
Had mou'd the surges, and remou'd the shores;
She's ours! with me my wish I beare! he cries.
Exults; and barbarous, scarce defers his ioyes:
His eyes fast fixt. As when *Ioues* eagle beares
A Hare t'her Ayery, trufs't in rapefull seares:
And to the trembling prisoner leaues no way;
For hoped flight; but still beholds her pray.
The voyage made; on his owne land he treads:
And to a Lodge ^b *Pandions* daughter leads;
Obscur'd with woods: pale, trembling full of feares;
And for her sister asking now with teares.
There mues her vp; his foule intent makes knowne:
Inforc't her; a weake virgin, and but one.
Helpe father! sister helpe! in her distresse
She cries; and on the Gods, with like successe.
She trembles like a lambe, snarht from the phangs
Of some fell wolfe; that dreads her former pangs:
Or as a doue, who on her feathers beares
Her bloods fresh staines, and late-felt talants feares.
Restor'd vnto her mind, her rusted haire,
As at a wofull funerall she tare;
Her armes with her owne fury bloody made:
Who, wringing her vp-beaued hands, thus said.

O monster! barbarous in thy horrid lust!
Treachorous Tyrant! whom my father trust,
Impos'd with holy teares; my sisters loue;
My virgin state; nor nuptiall ties, could moue!

^b *Philomela*.

O what a wild confusion hast thou bred!
 I, an adultresse to my sisters bed;
 Thou, husband to vs both; my only hate;
 And to expect a miserable fate.
 Why mak'st thou not thy villainies compleat;
 By forcing life from her abhorred feare?
 O would thou hadst, ere I my honour lost!
 Then had I parted with a spotlesse ghost.
 Yet, if the Gods haue eyes; if their Powers be
 Not meerely names; nor all decay with me;
 Thou shalt not scape due vengeance. Sense of shame
 I will abandon; and thy crime proclaime:
 To men, if free; if not, my voice shall breake
 Through these thick walls; and teach the woods to speake:
 Hard rockes resolute to ruth. Let heauen this heare;
 And Heauen-thron'd Gods: if there be any there!

These words the saluage Tyrant moues to wroth:
 Nor lesse his feare: a like provok't by both.
 Who drawes his sword: his cruell hands he winds
 In her loose haire: her arms behind her binds.
 Her throte glad *Philomela* ready made:
 Conceiuing hope of death from his drawne blade.
 Whilst she reviles, invokes her father; sought
 To vent her spleene; her tongue in pincers caught,
 His sword devideth from the panting roote:
 Which, trembling, murmurs curses at his foot.
 And as a serpents taile, disseuer'd, Leaps:
 Euen so her tongue: and dying fought her steps.
 After this fact (if we may rumor trust)
 He oft abus'd her body with his lust.
 Yet to his wife, euen after this, retires:
 Who for her sister hastily inquires.
 He funerals belyes, with fained grieve:
 And by instructed teares begets belief.
Progne her royall ornaments reiects;
 And puts on black: an^a empty tombe erects;
 To her imagin'd Ghost oblations burnes:
 Her sisters fate, ^b not as she should, she mournes.
 Now through twelue Signes the sun had borne his light:
 What should sad *Philomela* doe? her flight
 A barbarous guard restrain'd; the walls were strong;
 Her mouth had lost the Index of her wrong.
 The wit that misery begets is great:
 Great sorrow addes a quicknesse to conceit.
 A woofe vpon a *Thracian* loome she spreads;
 And inter-weaves the white with crimson threds;
 That character her wrong. The closely wrought,
 Gaueto a servant, ^c by her looks besought
 To beare it to her ^d Mistresse: who presents
 The Queene therewith; not knowing the contents.

^a As they anciently vsed for
 the absent: in some sort ob-
 served by Princes at this day.
^b As dead, and not as disho-
 noured.

^c By signet.
^d *Progne*.

The wife to that dire Tyrant this vnfolde:
And in a wofull verse her state beholds.
She held her peace: 'twas strange! grieve struck her mute.
No language could with such a passion sute.
Nor had she time to weepe. Right, wrong, were mixt
In her fell thoughts: her soule on vengeance fixt.
It was that time; when, in a wild disguise,

^a *Thracian*; of *Sithonia* a province of *Thrace*.

^b *Trieterica Bacchi*;

^c A mountaine of *Thrace*.

^a *Sithonian* matrons vse to solemnise
^b *Lyæus* three-yeares Feast. Night spreads her wings:
By night high ^c *Rhodope* with tumbrels rings.
By night th' impatient Queene a iauelin takes,
And now a Bacchanal, the Court forsakes.
Vines shade her browes: the rough hide of a Deare
Shogs at her side: her shoulder beare a speare.
Hurried through woods, with her attendant froes,
Terrible *Progne*, frantick with her woes,
Thy farremore sober fury, *Bacchus* strines
To counterfeit. Now at the lodge arriues:
Howles; ^d *Euohe*, cries: breakes ope the doorts, and tooke
Her sister thence: with iuy hides her looke:
In habit of a Bacchanal arrayd:
And to her Citty the amaz'd conuayd.
That hated rooffe when *Philomela* knew;
The poore soule shooke; her visage bloodlesse grew.
Progne with-drawes; the sacred weeds vnlos'd;
Her wofull sisters bashfull face disclos'd:
Falls on her neck. The other durst not raise
Her downe-cast eyes: her sisters wrong survayes
In her dishonour. As she stroue t'haue sworne
With vp-raisd lookes; and call the Gods t'haue borne
Her pure thoughts witnesse, how she was compeld
To that loth'd fact; she hands, for speech, vpheld.
Sterne *Progne* broiles; her bosome hardly beares
So vast a rage: who chides her sisters teares.

^d An acclamation in vse with the *Bacchides*: signifying, wee wish thee well.

No reares, said she, our lost condition needs:
But Steele; or if thou hast what Steele exceeds.
I, for all horrid practises, am fit:
To wrap this rooffe in flame, and him in it:
His eyes, his tongue, or what did thee inforce,
T'extirp; or with a thousand wounds, divorce
His guilty soule. The deede I intend, is great:
But what, as yet, I know not. In this heat
Came *Itys* in, and taught her what to doe.
Beheld with cruell eyes, Ah, how I view;
In thee, said shee, thy father! then intends
Her tragick Scene: Rage in her lookes ascends.
But when her sonne saluted her, and clung
Vnto her neck; mixt kisses, as he hung,
With childish blandishments; her high-wrought blood
Began to calme, and rage distracted stood.

Teares

Teares trickl'd from her eyes by strong constraint.
 But when he found her resolution faint
 With too much pittie, her sad sister viewes,
 And said, while both, her eyes by turnes peruse.
 Why flatters her? why tonguelesse weepes the other?
 Why sister calls not she, whom he calls mother?
 Degenerate! thinke whose daughter, to whom wed:
 All piety is faine to *Tereus* bed.
 Then *Itys* trailes: as when by *Ganges* floods
 A Tigresse drags a Fawne through silent woods.
 Retiring to the most sequestred roome:
 While he, with hands vp-heau'd, fore-sees his doome;
 Clings to her bosome, mother! mother! cry'd;
 She stabs him: nor once turn'd her face aside.
 His throte was cut by *Philomela's* knife:
 Although one wound suffic'd to vanquish life.
 His yet quick lims, ere all his soule could passe,
 She peece-meale teares. Some boyle in hollow brasse,
 Some hille on spits. The pauements blisht with blood.
Progne invites her husband to this food:
 And faines her Countries Rite, which would afford
 No seruant, nor companion, but her Lord.
 Now *Tereus*, mounted on his Grand-fires throne,
 With his sonnes carued entrails stufes his owne:
 And bids her (so Soule-blinded!) call his boy.
Progne could not disguise her cruell ioy:
 In full fruition of her horrid ire,
 Thou hast, said she, within thee thy desire.
 He lookes about: asks where. And while againe
 He asks, and calls: all bloody with the flaine,
 Forth like a Fury, *Philomela* flew;
 And at his face the head of *Itys* threw.
 Not euer more then now desir'd a tongue;
 T'expresse the ioy of her revenged wrong.
 He, with lowd out-cries, doth the boord repell;
 And calls the Furies from the depth of hell.
 Now teares his brest, and striues from thence in vaine
 To pull th'abhorred food: now weepes amaine.
 And calls himselfe his sonnes vnhappy tombe.
 Then drawes his sword, and through the guilty roome
 Pursues the Sisters, who appeare with wings
 To cut the ayre: and so they did. * One sings
 In woods; the b other neare the house remains:
 And on her brest yet beares her murders staines.
 He, swift with grieve and fury, in that space
 His person chang'd. Long tufts of feathers grace
 His shining crowne; his sword a bill became;
 His face all arm'd: whom we a Lapwing name.
 This killing newes, ere halfe his age was spent,
Pandion to th'infernall Shadowes sent:

a *Philomela* a Nightingall.
 b *Progne* a Swallow.

Erichthius

BOREAS AND
ORITHYA.

^a *Orithya* and *Procris*.

^b For the Rape of *Philomela*.

^c The winds were fained to
be the sonnes of the Gyant
Astræus and *Aurora*. Of this
on the first booke.

^d A People of *Thrace*.

CALAIS & ZETES.

^e *Boreas*.

Erichtheus his throne and scepter held:
Who, both in iustice, and bold armes exceld.
To him his wife foure sonnes, all hopefull, bare:
As many daughters: ^a two, surpassing faire.

Thee, *Cephalus*, thy *Procris* happy made:

^b But *Thrace* and *Terens*, *Boreas* nuptiall stayd.

The God belou'd *Orithya* wanted long;

While he put off his powre, to vse his tongue.

His sute reiected; horridly inclin'd

To anger (too familiar with that Wind.)

I iustly suffer this indignity:

For why said he, haue I my armes laid by?

Strength, violence, high rage and awfull threats.

'Tis my dishonour to haue vs'd intreats.

Force me befits. With this, thick clouds I driue;

Tosse the blew billowes, knotty Okes vp-riue;

Congeale soft snow, and beat the earth with haile.

When I ^c my brethren in the ayre assaile,

(For that's our field) we meete with such a shock,

That thundring skyes with our incounters rock,

And clowd-struck lightning flashes from on high.

When through the crannies of the earth I fly,

And force her in her hollow caues, I make

The Ghosts to tremble and the ground to quake.

Thus should I haue woo'd; with these my match haue made:

Erichtheus should haue beene compeld, not pray'd.

Thus *Boreas* chafes; or no lesse storming, shooke

His horrid wings; whose ayery motion strooke

The earth with blasts, and made the Ocean rore.

Trailing his dusky mantle on the flore,

He hid himselfe in clouds of dust, and caught

Belou'd *Orythia*, with her feare distraught.

Flying, his agitated fires increast:

Nor of his ayery race the raignes suppress

Till to the walled ^d *Cicones* he came.

Two goodly Twins th'espous'd *Athenian* Dame

Gaue to ^e the *Icie* author of her rape:

Who had their fathers wings and mothers shape.

Yet not so borne. Before their faces bare

The manly ensignes of their yellow haire,

Calais and *Zetes* both vnplumed were.

But as the downe did on their chins appeare;

So, foule-like, from their sides soft feathers bud.

When youth to action had inflam'd their blood;

In the first vessell, with the flowre of *Greece*,

Through vnknowne seas, they sought the Golden Fleece.

VPON

V.PON THE SIXTH BOOKE OF OVIDS METAMORPHOSIS.

Pallas excited by the example of the Muses, proceeds to the punishment of Arachne; who durst compare, and challenge her in that art, which her selfe had taught her. Yet first the Goddesse indeavours to reclaime her by perswasion, and for that purposetakes upon her the shape of an old woman, as in experience and counsell of greater authority and opinion: advising her not vainely to contend with immortalls; but to aske forgiveness for her arrogancy, with assurance of obtaining. So unwilling is she to punish; and so glad to bee prevented by repentance. But Arachne wickedly resolute, the Goddesse reassumes her owne forme: when either, settling themselves to their loomes, put their skill to the triall.

Pallas weaves the ancient contention betweene her and Neptune about the naming of Athens: the Gods their iudges; who propose the victory to him or her, who should produce what was most beneficiall to mortalls. The place Areopagus; after, the place of publike iudicature among the Athenians: so called of Mars, who there had his triall for the slaughter of Halirrhottus the sonne of Neptune, that had ravished his daughter Alcippe. A story which Varro indeavours to disprove, as too much detracting from the honour of their Gods; but yet admits of the former contention. Pallas portrays Neptune striking the rock with his Trident; and the Sea from thence gushing: her selfe with a shield, a lance, and a helmet; accoutred as when first she sprung from the Head of Iupiter. For the fable reports how Iupiter having married Metis and got her with child, devoured her at once, together with her burthen. When, having caused Vulcan to cleane his skull, his braine was delivered of this armed issue. Pallas is taken for the Intelligence of Iupiter; (A notion, as some Authors report, derived by Tradition, of the second Person, and soberly delivered by the Sybils, Trismegistus, and other Ethnicks; but after defaced by mixture of the Grecian vanities.) And therefore the Temples of Wisdome were erected by the Ancient in her honour, and that on high places, as in the Tower of Athens, in reference to the head, the principall seat of the soule. His devouring of Metis doth intimate, how none can attaine unto wisdome without the receipt and digestion of Counsell; for so her name signifies. Vulcan is said to have plaid the part of a mid-wife: because fire, which demonstrates the puritie of the workes of Nature, is the instrument of humane industrie; which brings to light what is occult and seclused, reducing the Theory of art into practice: intended by Homer, when he speaks of a cunning workman instructed by Vulcan. Pallas is said to have beene armed from her birth, in regard of the active & passive fortitude of Wisdome, of power to encounter all opposition, and dispose of Fortune.

Where Wisdome, there the Gods: a Deitie
Wee thee, O Fortune, make, and place on high.

Nullum Nomen abest si sit prudentia: sed et
Non scimus, Fortune, Deam, Celsos loca-
m. Iuv. Sat. 10.

This fable by the Vicount of S. Albanes is referred to the politick use which Princes make of their Counsellors: to whom they are tied as it were (like Iupiter to Metis) in a nuptiall conjunction: whereby they not only preserve their authority and dignity, but augment the one and advance the other, in popular opinion: esteeming it no diminution (and truly) to deliberate with them in their weightiest affaires. But when their designs are laborately formed, as it were in the womb, they

they devoure this Metis, in appropriating all to themselves, (except in matters distastfull and obnoxious to Envy) as the issue of their braines; no lesse then the execution to their power, which because it implies a necessity, is elegantly disguised under armed Minerva. Who in this contention produces an Olive tree; and by the sentence of the admiring Gods, obtaineth the victory. As here shee is celebrated for the Olive, and else where for the author of others arts; so was she stiled, and adored for their Gods in generall: because of that admirable wit, and little lesse then divine inventions which flow from the fountaine of the braine, the Temple of this Deitie. The fable of the former contention, sprung from the change of that Citties name: first called Posidonium, of Posidonius, or Neptune; and after Athens, of Athena or Minerva. And the Athenians have a Month, beginning with the first new Moone in December, called in memory of this strife Poseideon. But morally it preferres the excellency of peace and publique tranquillitie, expressed by the Olive, before the trouble and distemper of a state, decipherd by the Ocean: the one being the symbol of Peace, and the other of Turbulency; the first appropriated to Minerva and the latter to Neptune. More-over, this fable decides, and by the sentence of the Gods, that a Cittie is not to be so much renowned for riches and empire, purchased by naval victories; as by civill arts and a peaceable government. Devised also, as Plutarch alleadgeth, by the wiser Athenians to withdraw the people from their sely intending of maritim affaires, to the planting and cultivating of their country. It is by Baptistus Pius reported out of Varro, how in the raigne of Cecrops an Olive tree sprung up by the Tower of Athens, and hard by a fountaine of water. Consulting with the Oracle of Apollo concerning this prodigie, hee replied, that the Olive signified Pallas, and the fountaine Neptune; who were in strife about the naming of their Cittie; which was by the suffrages of the people to bee decided. The Athenians therefore put it to the Balloting: when the men were for Neptune, and the women for Minerva; who carried it only by one pebble. Whereupon incensed Neptune surrounded most of their territories: (which was, according to the truth of history, the Deluge of Deucalion: about the time of the Israelites delivery from the thraldome of the Egyptians) but after appeased by thus punishing the women; That they should have no voices in publique decrees, that their children should not carry their names, nor themselves be called Athenians. Which forfeited priviledges, their Plato would restore in his imaginary Republique. Neptune was more easily reconciled to Minerva; both having in Athens one Temple, wherein an Altar was erected to Oblivion.

HÆMUS AND
RHODOPE.

Pallas, to shew her rival Arachne what she was to expect for her presumption: in the angles of her web, within little Orals adds foure contentions. In the first she delineates Hæmus and Rhodope, both begotten by one father; and in love with each other: insomuch that Hæmus called his sister Iuno, and Rhodope her brother Iupiter: for which presumption, they were fained to be by the angry Gods converted into these Thracian mountaines, bordering on the river Strymon; who was said to have beene the mother of Rhodope.

GERRANIA THE
PYGMIE.

The second contained the miserable fate of the Pygmean matron; by others called Gerranica (which signifies a Crane.) Shee, the male line failing, became the Queene of that nation: adored by her subiects, as if more then mortall, for the excellency of her feature. Wherewith she pleased her selfe so much, that shee began to neglect the service of the Gods, but especially Iuno's: who, as here fained, and perhaps in regard of her name, transformed her into a Crane; and made her war with her owne Nation, as a punishment for her arrogance: and to be a punishment unto those who had given her undue honours. It should seeme she was low of stature, and consequently

(consequently proud, according to the Proverb) whereupon, perhaps said to have beene the mother of the Pygmies. These are so called of a Cubit, in that commonly notaller. Some place them in Caria, some on the Indian Mountaines; others, as Homer in Æthiopia.

Like Cranes who with lowd clangors fill the sky,
When they from cold and stormy winter fly
To th' Ocean, and that aires more temperate breath:
Inflicting on the Pygmies wounds and death.

Tanquam clangor gruum est in ære,
Quæ postquam hyemem fugerant, & immen-
sum imbrem,
Cum clangore de volant ad Oceani fluentia,
Vnde Pygmæis cadem & moriem ferentes,
Iliad. 13.

By which it appeares that they dwelt, if any such were, not only in one country. Pliny also writes, that they were driven out of Thrace by the Cranes, frequenting the river Strymon in infinite numbers. Of this thus Iuvenal.

At view of Thracian foule, and cloud-almes,
The little Pygmy souldier runnes to armes:
Strait, over-matcht by his fierce enimie
The Crane, truss't-vp, and carried through the sky.
You'd shake with laughter, should you see this fight
Here in our Clime: but there the vsuall fight
Begets no merriment; where none of all
Their army is about twelue inches tall.

Ad subitas Thracum volucres nubemq; sono-
ram,
Pygmæus parvus currit bellator ad arma:
Max impar hosti, raptusq; per æra curvis
P'nguib; à seua fertur grue: si videas hoc
Genibus in nostris, risu quatere. Sed illic
Quanquam eadem assidue spectantur prælia,
videt
Nemo. Vbi tota cohoris pede non est altior v-
no.

Though Iuvenal will haue them but one foot high, to make them the more ridicu-
lous; yet Pliny and Aulus Gellius advance them to two and a halfe. And perhaps
there hath beene as low in all ages. Nicephorus, an Ecclesiasticall Author, tells vs
of one in body no bigger then a Partridge: yet indued with reason and elocution: &
Cardan, that he saw a man at full age in Italy, not above a Cubit high, carried a-
bout in a Parrots cage. This would haue past my beleife, had I not beene told by a
Gentleman of a cleere reputation, how he saw a man at Siena about two yeares since
not exceeding the same stature (a French-man of the country of Limosun) with a
formall beard: who also was showne in a cage for money; at the end whereof was a
little butch, into which he retired: and when the assembly was full, came forth, and
plaid on an instrument. We will conclude this section with that relation of Aristo-
tles; how the Cranes doe fly in the beginning of winter from the Scythian fields to
those Lakes of Æthiopia which are filled by Nilus, and there are said to fight with
the Pigmies. Nor is it, saith he, a fable, but certaine; that there be in those parts
a race of Dwarfes, who are called Troglodites, in that they liue in Caues; and
haue little horses proportionable to their staturs.

The third Oval presents the transformation of Antigone, the daughter of La-
omedon, into a Stork, for presuming to preferre her beauty before Iuno's. The me-
tamorphosis well suting with a proud and talkatiue woman: for this foule, though
a stranger to all musick, so affects her vntunable creakings, that she claps her wings
in her owne plauditie. And perhaps the fable had an originall from her husbands
giuing a Stork for his Impresse.

In the fourth angle Cyneras was figured weeping and imbracing the staires of
the Temple, into which his daughters were converted for the like presumption.
His name signifies lamentation, so his fortunes agreeable. But this seemes not to be
he who was both grandfather and father to Adonis: nor is there of him else where
any mention. Now Pallas both finisheth and crowneth her labour with a wreath of
her

ANTIGONE.

CYNERAS HIS
DAUGHTERS.

- her owne tree: for the Olive was not only the Symbol of peace, but also of victory. These serve for instruction. But profane Arachne sets forth the rapes and adulteries of the Gods. She makes Iupiter in the likenesse of a Bull to steale away Europa: of which we haue spoken already. To compresse Asteria in the shape of an Eagle. For Iupiter hauing violated Latona, fell in loue with her sister: who to avoid him, intreated the Gods to change her shape; who transformed her into a Quail: but he converting himselfe into an Eagle, pursued, and caught her. Declaring how difficult it is, even for the most chaste, to prevent the traines, and insolent lust of Great ones. Iupiter here beguileth Leda in the likenesse of a Swan. For hee not knowing how to gaine access, is said to haue changed himselfe into that foule, and caused an Eagle to pursue him: who flew into her lap, as it were, for succour. Pitty introduceth Loue: Beautie, and the harmony of the tongue (expressed by the Swan) his prevailing solicitors. He dishonours Antiope in the shape of a Satyre: a forme well suting with his lust, expressed both in his nature and name: begetting on her Amphion and Zetus. But some affirme that he came disguised in the habit of a Pesant; the ground of this fable. So to Alcmena in the semblance of her husband Amphitrio: a deceit not vnusuall. But Iupiter signifies the virtue of the mind, and Alcmena fortitude: the parents of Hercules, or noble achievements. In a golden showre, which is, with gifts, he corrupted Danae. He couples with Aegina in a flame: heat and moisture (Iupiter the atheriall heat, and Aegina the daughter of the river Aesopus) being the parents of generation. Besides diuine purity expressed by elementall fire, infused from above; begets Aacus on Aegina, or a minde indued with sincerity and Iustice. Hee compresseth Mnemosyne in the shape of a shepheard: Memory replenished with celestiall knowledge, and delighting in contemplation, producing the Muses. And Deois (the same with Proserpina) in the forme of a Serpent. For atheriall heat, which is Iupiter, by tract of time, deciphered by the Serpent, whose extension and circular windings, expresse (according to Ciriillus) the series of daies and yeares sliding silently by: doth cherish Proserpina, or the seed in the ground, and makes it to fructifie: In memoriall whereof, the Egyptians, as Eusebius reports, exhibited a Serpent contracted in folds, among their sacred Mysteries.
- Arachne portrays Neptune defiling Arne in the forme of a Bull: said to take that figure, because the bellowing of a Bull resembles the roaring of the Sea, he being so called by the Baotians, in that Bulls were usually sacrificed vnto him. But historically for wearing a head-peece of Bulls leather: said in that shape to haue laine with Arne, for being gottten with child by Neptune, and banished to Metapont by her father, she was there deliuered in an oxe stall. To beget the Aloides in the shape of Enipus a turbulent river, and therefore the father of those Terrible Giants, Otheus and Ephialites, who waged warre against the Gods; begotten licentiously on Ephimedia the wife of Alous. To rauish Theophane the daughter of Bifaltus in the shape of a Ram; hauing borne her away from the rest of her sisters, in a ship which carried that figure on her prow. To haue laine with Ceres; in that Neptune or moisture, swels the corne in the earth, which is Ceres, the cause of her pregnancy: and in the shape of a horse, in regard of the vnbridled fury of water. And said in the same forme to haue defiled Medusa in the temple of Minerua, for the brutishnesse of headstrong appetite; which violates all lawes both diuine and humane. To destowre Melanthe, the daughter of Proteus, in the shape of a Dolphin; because Neptune was worshipped in that forme: expressing the empire of the Ocean, as swifter then all other creatures, and next to man in intelligence; affecting his conversation, and subiect to the passions of sorrow and loue (the hieroglyphick of the
- ARACHNES WEB.**
- Iupiter a Bull.**
- An Eagle.**
- A Swan.**
- A Satyre.**
- Amphitrio.**
- A showre of Gold.**
- A Flame.**
- A Shepheard.**
- A Serpent.**
- Neptune a Bull.**
- The river Enippus.**
- A Ramme.**
- A Horse.**
- A Delphin.**

the latter) of which we haue many examples; perhaps as true, as to some incredible. One nere Iassius cast himselfe on shore in pursuite of a boy whom he loued: the youth was made Neptunes Priest by Alexander the Great, as supposed to be affected by the Sea-god. An other not far from the same citty, accustomed to carry one Herminias on his back: on a time over-taken with a tempest, wherein the boy was drowned, the Dolphin brought the dead body to land, & thrusting himselfe a shore there dyed for company. To these adde we a third, reported by Pliny on the testimonies of Maecenas, Flavianus, and Flavius Alsius, who inserted it in their Annals; hapning in their owne times, in the Reigne of Augustus. This Dolphin was enamoured on a poore mans sonne of Baiæ, that went daily to schoole at Puteoli, who about noone accustomed to stand on the shore, and call vpon the Dolphin by the name of Simo: and by feeding him with bread so allured him, that in a short time he would come at his first summons; and offering him his back, conuey him to Puteoli, and back againe. Appian doth witnesse as much; and Solinus, that it became so ordinary a spectacle as no man admired it. But what was stranger, the Dolphin long missing the deceased boy, pined away with sorrow: and being found dead on the shore, was buried in his sepulcher.

Arachne sets forth Apollo in the shape of a heards-man (whereof we formerly haue spoken.) In the shape of a Falcon, agreeing with the Sunnes high mounted swiftnesse, cleare-sight, and deuouring servor: and therefore worshipped under this figure. In the likenesse of a Lyon, because the heat of the Sunne is most hot and violent when he enters that signe. In the forme of a shepheard, that is, in such a disguise to haue deflowred Issa, the daughter of Macarius King of Lesbos.

She portrays Bacchus to deceiue Erigone in the likenesse of a grape (perhaps because wine is a provocatiue to Venus, and takes from a woman the guard of her honour.) This was the daughter of Icarius, to whom Bacchus had taught the planting of vines: and on the Attick rurals revenged their deaths with a pestilence. Of which more largely hereafter.

Lastly she produceth Saturne to beget the Centaure Chiron on Philyra in the likenesse of a Horse: in regard of the furious lust of that Creature: excited in mortalls by the secret operations of his Planet, those exorbitant desires being nourished by melancholy. But why Chiron is said to be his sonne, and of his double forme is formerly declared.

These personages, with the places, being wouen to the life by Arachne, she incloseth the web with a traile of Ivy; well suting with the wanton argument and her owne ambition. Worne in garlands at lasciuious meetings, and climbing as ambitious men, to compasse their owne ends with the ruine of their supporters. Minerva teares in peeces what enuy could not but commend, because it published the vices of great ones; and beats her with the shuttle to chastise her presumption: who not induring the indignity hangs her selfe; and is by the Goddesse converted into a Spider: that she might still retaine the art which she had taught her, but toile without profit. For vselesse and worlesse labors are expressed by the spiders web: by which the Psalmist presents the infirmity of man, and vanity of his actions; which wouen with infinite industry and care, in regard of their imbecillity, are broken through by every occurrent.

The common people who enuy the eminent, and pitty those whom they enuyed in aduersity, storne at the ruine of so excellent an artizan. Niobe in times past had knowne Arachne, yet could not be admonished by her example, but exceeded her in insolency: proud of her high parentage, and of her husband Amphion; both descending from Iupiter. He then King of Thebes, who first incompassed that citty

Apollo, a Heards-man.

A Falcon.

A Lyon.

A Shepheard.

Bacchus a Grape.

Saturne.

A Horse.

NIobe.

with a wall, to defend it against the assaults of Plegyas. But fained here to haue drawne the stones together, and built it with the musick of his harpe: in that by his wisdom and eloquence he brought the saluage people to civility, and caused them to cohabit. Niobe, glories besides in her beauty, her riches, her dependancy, but especially in her children, exalting her selfe above the reach of fortune, or degree of a mortall, affects diuine honours: enraged at those which were given to an other. Her anger transports her beyond decency, and eclipseth her beauty: whose intemperancy distorts the sweetnesse of the aspect, extends the veines, discolours the blood, and darts those flames from the eyes which loue never kindled. The prescribed remedy for this euill is a glasse, wherein they may see how they change themselves into Gorgons, and take an affright from their shaddowes. For women who are enamoured on their pretious beauties, had rather haue their soules deformed then their faces. She now suppresseth the sacrifices of Latona: who complaining to Apollo and Diana; Niobe, by the slaughter of her children, and selfe murder of her husband, is left a childlesse, despised, and desolate widow; congealing with sorrow into a statue of marble, and is rapt by a whirle-wind to the Styphalian mountaines; who now might say if she had a tongue, and reason to direct it;

*Quicquid..... magna potens
Dominatur aula, nec leues metuit deos,
Animumq; rebus credulum latius dedit;
At vident..... non unquam tulit
Documenta fars maiora, quam fragili
loco
Starent superbi.* Sene: in Troad.

Who proudly raigne in Princely towers,
Nor feare the easy-changing Powers,
But too-much trust their happy state,
My change behold: for neuer fate
Produc't a greater Monument
Of slippery height, and Prides descent.

Niobe is said to be the daughter of Tantalus, and Taygeta one of the Pleiades, or rather of Euryanassa, that is, of Avarice and Riches, which ingender pride in hearts of Mortalls: from whence proceeds the contempt both of God and man, and an insolent forgetfulnesse of humane instability: when such not seldome from the height of Glory are reduced by the diuine vengeance to be the spectacles of calamity, and subiect to their pitty whom they formerly despised, who neither having the virtue to make use of, nor the courage to support their afflictions; are aptly fained to be turned into stone, as besotted and stupified with immoderate sorrow. But to returne to the history. It is written how Niobe lost all her children by the pestilence, which then cruelly raged in Bæotia; and therefore said to haue beene suddenly slaine by Apollo and Diana with their arrowes of excessive heat and contagious vapours: whereof Zetztes among others.

*Pro die omnes liberi peste interierunt:
Eos vero Apollinem & Dianam occidisse
Hoc enim soli & lune attribuntur.
Quia ex calido & frigido pestifera generantur.* Hist. Chil:

All Niobes children in one day were slaine
By Phæbus and Diana. Thisthey faine,
Because the Sun and Moone dire plagues beget,
Through swift vicissitude of cold and heat.

At which disaster, Niobe (her grieve too great to be expressed) nether lamented, nor shed a teare; but standing like a statue, was said to bee converted into marble. Palæphatus will haue the fiction to proceede from her erecting of a monument for children; whereon she had set her owne image in a mournfull posture. There is this epigram extant (rendred in latin by Ausonius) of her statue carued by Praxiteles:

I liud;

I liv'd; became a stone: now polished
By thee *Praxiteles*, no longer dead.
All by thy art restor'd: sence wants alone:
And I, when I provokt the Gods, had none.

*Vixi enim, sum facta silex, quæ dein de polita
Praxiteles manibus, vivo uterem Niobe.
Reddidit artificis manus omnia sed sine sen-
su:
Hunc ego cum lesi numina, non habui,
Aufonius in Epig.*

She is said to have been transported to the top of Siphylus; in that solitude best
sutes with sorrow. But Pausanias reports, how himselfe ascending that mountaine,
beheld this figure of Niobe, the place full of rocks and broken precipices, where no-
thing neere hand could be seene: but when a farre off, a woman, weeping, with a
submisse and sorowfull countenance: the teares no other in all likelyhood then the
sweating of marble, which proceeds from the thickning of the moist aire against a
hard and unpenetrable body. Of her statue thus Aufonius enigmatically.

This is a sepulcher without a body:
A body this without a sepulcher:
Both sepulcher and body vnto her.

*Hoc est sepulchrum, iustus cadaver non ha-
betur:
Hoc est Cadaver, & sepulchrum non habetur:
Sed est idem cadaver, & sepulchrum sibi.
in Epig.*

Terrified with this fate of Niobe, the Thebans worship Latona with the grea-
ter devotion: when one among the rest relates the Metamorphosis of certaine Lyci-
an Clownes for their contumely towards her, as she fled from Iuno with her little
infants. Latona is formerly said to be the daughter of Cæus; as hee the sonne of
Cœlus; because oblivion of evils proceeds from divine compassion; which cures
those maladies of the minde which are incident to mortalls: and to bee the mother
of Apollo and Diana, in that musique hath the same subordinate quality: the affe-
ctions inflamed by the one, and allayed by the other. But Latona Physically is taken
for the Earth, from whence the starres at first were imagined to ascend; among
which the Sunne and Moone, Apollo and Diana. Their births here fained to have
beene long protracted by Iuno, because the grosse and moist ayre obscured those
greater lights at the beginning, which being then invisible, were said to be restrai-
ned in the womb by her envy: Vntill Delos, which signifies apparent, rose above
the Deepe and afforded Latona a place for her delivery: which is, those mists and
fogges being dissipated by heat and drynesse, the Sunne and Moone, became appa-
rent, as if newly produced. These exhalations were figured by Python: and there-
fore fained to be slaine by Apollo, (that is consumed by his rayes) for pursuing his
mother. But to drawe more neere to the history: After the flood of Ogyges, there
arose such abundance of thick fogges, that in Attica, and all along the coast of the
Egean Sea, neither Sunne nor Moone for many dayes could be seene: till at length
the aire beginning to cleare, the inhabitants of Ortygia a little before day espied
the Moone, and the same morning the Sunne: who were said hereupon to be borne
in Ortygia, called after Delos, of their manifestation.

Latona:

Latona, in her flight from Iuno, is churlishly intreated by the Lycian peasants,
and denied the publique benefit of water: for which incivility these hawling
Clownes are changed into croaking froggs, and confined vnto that Lake for ever.
A kind of halfe-sould men, as malicious as unmannerly; insolent when they haue
the power; and made by intreaty inexecutable: addicted to raile and clamor aloud,
the latter, as observed by Aristotle, an unsallible signe of rusticity. And therefore
to such this transformation is not misapplied: the frogge being the Heiroglyphick
of impudence and clamor. It is written that the froggs about a certaine Village
grew silent at the command of offended Augustus (then but an infant) and so con-
tinued ever after. In reference to this, his favorite Mecænas had the figure of a
frogge

Lycian Peasants.

frogge ingrauen on his Seale, as promising secrecy and silence. Yet the Emperour would complaine of his two friends, Agrippa and Mecenas, that the one wanted patience, and the other taciturnity. These were sent as a plague to the Egyptians: these draue the Abderites out of their country, whom Cassander planted in Macedon: these depopulated a Citty in France, and now not a little infest Virginia in Summer: called Pohatans hounds by the English, of their continuall yelping. And as they croake & ride one vpon another in shallow plashes: so Pesants baule and gamball at their meetings; soused in liquor, as frogs in the water. It is worth the observation, that a frogge, though she haue her heart and liver puld out, will skip vp and downe notwithstanding. There is a story how the men of Delos siding with those of Rhodes against the Lycians, landed to water at a certaine lake, where they were resisted by the Pesants of Lycia; whom the Deleans slew, and threw into the water. The warre now ended, and they returning by that lake, could discover none of their bodies floating aboue, but heard an outrageous croaking of frogs; whereupon grew this fable of their metamorphosis.

MARSYAS.

This story is seconded by an other of the excoriating of Marsyas: a Musician excellling in wind instruments; and called a Satyre, for his rude and lascivious composure: who finding the flute, which Minerua cast away, when she beheld in the riuer how the blowing thereof distorted her visage, was the first of mortalls that played thereon: and so cunningly, that he presumed to challenge Apollo with his Harpe: by whom overcome, he had his skinn stript ouer his eares by the victor. It is said that Minerua threw the flute away, not only for deforming her face, but that such musique conferreth nothing to the knowledge of the Mind, presented by that Goddesse, the patronesse of wit and learning. The fiction of the Satyres punishment was invented not only to deterre from such selfe-exaltation: but to dehort the Athenians from the practise of an art so illiberall, whereunto the Thebans were generally adicted. To which purpose thus spake Alcibiades: Let the Thebans play on the flute, who know not how to speake: but for vs Athenians, we haue Pallas and Apollo for the Patrons of our country; of whom, in times past, the one threw away the pipe, and the other vncased the Piper. Marsyas is fained to haue the taile of a swine; in that audacious attempts haue but shamefull ends. But the Rurals deplore the death of their piper, and raise a river with their teares which carries his name: the Phrygians themselues beleiuing that it sprung from the blood of the Satyre. A violent streame, which meeting with Maander; hath his speede abated by the slownesse of the other.

Icarium pelagus, Mycaleaq; litora iuncti
Marsya, Maanderq; petunt. Sed Marsya
velox
Dum suus est, flexusq; carens: iam summe
missus
Mollitur Meandre suo: contraria passus,
Quam Rhodanus simulans Arar—
Claudian.

By Mycale into th' Icarian Deepe
Vnited Marsyas and Maander creepe.
Straight Marsyas wondrous swift while yet his owne;
Now, dul'd by crook't Maander, tardy growne.
Far otherwise, smooth Araris slow pace
Is raviht, Rhodanus, by thy swift race.

of the latter.

So haue I seene, where those fine turrets reare
Their glittering tops, which farall lightning feare;
The silent Araris so slowly passe
By Rhodanus, as if of solid glasse.
When with a louers speed, th' impatient flood
There meets her, where the fane of Venus stood.

Yet

Yet run vnmixt together, till at length
He forces her with long resisted strength.

Maander and Marlyas were worshipped for Gods by the idolatrous Gentiles: and to increase their superstition, whatsoever was offered to Maander would not mingle with the streames of Marlyas; and what to Marlyas, was cast up by Maander. Curtius reports that the river Marlyas falls from the top of a mountaine on subiacent rocks with a mighty murmur, and passing from thence, glides on in a quiet current: fained a Piper, and being stript of his skinne, to haue dissolved into water, because that murmur renders a kind of harmony; the river suddenly changing by his abated violence, as if vncafed of his skinne, assuming an other colour, and becoming more christalline. Marlyas, the inventor of wind instruments, may resemble ambition and vaine-glory, which delight in loud shouts and applauses: but virtue and wisdom haue a sweeter touch, though they make not so great a noyse in popular opinion.

These stories told, they conuert their discourse to the present occasion. All pittie the wofull end of Amphion and his issue; but none the arrogant Niobe, her brother Pelopse excepted: who whilest he teares his garment, a custome at funeralls, discovers his ivory shoulder. This Pelops was said to haue beene cut in peeces by his father Tantalus, and set before the Gods among other viands: either to see if they could discerne it, or for the greater magnificency, in sacrificing vnto them what was most in his estimation. But all forbore to eat thereof: only Ceres, distracted with griefe for her ravished daughter, fed ere aware on a peece of his shoulder: When the Gods, commiserating Pelops, reioyned his lims, supplying that part which was wanting with ivory: and reuoked his soule to his body. The feasting of their Gods with the blood of their owne children was a wretched custome, introduced by the subtilty of the diuell, and deriued, as Vives coniectures, from the immolation of Isaac: vsed not only by the Heathen but the Iewes; who offered their sonnes and daughters vnto Molock, which bloody sacrifice was conuayed by the spirit of Darknesse vnto the saluages of Florida: in the same manner as Diodorus describes them to be offered vnto Saturne. But this was detested and held odious to the Gods, by the more sober Ethnicks. Tantalus his feasting the Gods with his sonne, taken allegorically, and in the better sence, doth declare that nothing should be so deare vnto vs, which we would not voluntarily sacrifice to God and religion; who restores what we giue in a greater perfection. For he, being rich, is said only to haue intended the service of the Gods (called elsewhere their friend, a title giuen to Abraham who first offered his sonne) despising riches, with all bodily pleasures; and therefore was fained to starue in plenty. To say something of the history: it is coniectured that Pelops was cruelly and inhumanely handled by his father: and therefore fained by him to haue beene cut in peeces, and served to the Gods at a banquet: who reioyned his lims and restored him to life; in that they recompenced his sufferings with future reputation, power, and abundance: for ivory signifies riches, as the shoulder strength and potency. Such Pelops, whose infinite wealth grew proverbiall; great his power, and great his fame; hauing subdued all Peloponnesus, and left his name to that country, where in he found diuers mynes of gold and siluer, which greatly enriched him.

The neighbour Citties intreat their Princes to visit and condole with Pelops. TEREVS AND onely the Athenians could not performe that ciuill respect; being strictly besieged PROGNE. by those barbarous Nations that dwell about Pontus. But soone after relieved by the valour of Tereus: to whom Pandion in recompence gaue his daughter Progne.

Cc

But

PELOPS:

But neither Iuno, Hymen, nor the Graces, who vse to accompany successfull nuptialls, were present at that wedding. Iuno is fained to be the President of marriage, in that all things are produced to light by the aire: to whom they offered before the solemnities; and threw the gall of the sacrifice behind the altar, to declare that there should be no bitterness and dissention betweene the married couple. Hymen a beautifull youth of Athens, disguised in the habit of a maid for the loue of another, was surprised with the rest of the virgins of that Citty, as they celebrated the feast of Ceres Eleuthina, and carried away by Pyratos: who taking him for the same he seemed, caben'd him with his beloued. But he, when the Pyrats were a sleepe, cut all their throates; and then outrunning the rest to Athens, told their parents that he would restore their daughters, if they would assure him of her he affected. This graunted, and that marriage prouing extraordinary happy; it grew a custome among them, to invoke and reiterate the name of Hymen, as a lucky presage, in all their nuptiall solemnities: imitated as well by the Romans as the rest of the Grecians, as appears by this of Catullus.

Collis O Helicon
Cultor, Vrania genus
Qui rapis teneram ad vnum
Virginem, O Hymenee Hy-
men,
Hymen O Hymenee.
Cinge tempora floribus
Suauolenti amaraci,
Flammulam cape, letus hic
Huc veni, nixeo gerens
Luteam pede soccum:
Excitatus, hilari die,
Nuptialia concinens
Voce carmina riuula;
Pelle humum pedibus, manu
Pineam quate tedam.
Namq; Iulia Mallia,
Quatuor Idalium colens
Venit ad Phrygium Venus
Iudicem, bona cum bona
Nubit alite Virgo.
Floridis velut emens
Myrtus Asia ramulis
Quos Hammastrades Dea
Ludicrum sibi vofido
Nutritum humore.
Quare age, hic adiutem fe-
rens
Pergere liquere Thespie
Rupis Aonios specus,
Limpida quos super irrigat
Frigerans Agenippe:
Ac domum dominam voca,
Coniugis cupidam novi,
Mentem amore revincens,
Vt tenax edera hic, & hic
Arborem implicat errant.
Vos item simul integra
Virgines, quibus advenit
Par dies, agite, in modum
Dicite O Hymenee Hymen,
Hymen O Hymenee.

Thou that dwel'st on Helicon,
Heavenly faire Vranias sonne,
That to men do'st Virgins hale;
Hymen, o thy browes impale
With sweet-flowered Margerum;
Take thy Saffron vaile and com:
With a smiling looke appeare,
Yellow socks of wollen weare.
Let this day with pleasure spring,
Shrill Epithalamiums sing;
Nimbly dance; the flaming Pine
Shake in that faire hand of thine.
Mallius Iulia (Venus so
Did to Phrygian Paris show)
With good auguries shall wed,
Spotlesse Maid, to a happy bed:
Like a mirtle, ever greene,
On the shore of Cyprus scene;
Where the Nymphs their sports pursue,
Fostering it with rosy due.
Come, o with a willing mind!
Leaue th' Aonian caues behind,
Sunk in Thesbian rocks, where child
Agenippa's waters drill.
To the Bride-groome call the bride,
In affections fetters tyde:
As when Ivyes creeping vines
Clasp the oake in amorous twines.
Chafteft virgins, you who may
Tast the like another day;
Make the aire with Hymen ring:
Hymen, Hymenaw sing.

The Graces.

Iuno and Hymen are accompanied by the Graces; the bestowers of what soeuer is amiable

amiable or worthy: daughters to Ioue & Antiope, Divine bounty and Prudence, or a wise distribution. One is called Aglaia, or chearfull; in that benefits should be conferred with alacrity: the second Thalia, or still-flourishing, because they should ever live in the memory of the receauer: the third Euphroiyne, of delight; since to give and to take should be equally delightfull. They are said to be naked, in that gifts should be given without fraud or second respects: and linked together, in that the league of benevolence should be endlesse. But the Furies kindled the nuptiall torches with funerall fires at this wedding of Tereus and Progne; the ominous Owle screeching sad presages, confirmed by the sequel: Tereus ravishing Philomela, and revengefull Progne feasting her husband with the flesh of her owne son; as he before had contaminated his table with the flesh of others. Aftyages so served his favorite Harpalus: who having suffered him to glut himselfe with his misfortunes, produced their heads, and askt him how he likt his viands: who replied, that all feasts were pleasant with a King. An answer which set him in the highway to safety: as it would have done to revenge, had he so intended. Nor doth the former story lesse agree with the truth, but only in the transformations: the two sisters fained to have beene changed into birds, for their speedy flight unto Athens, by which they escaped the revenge of Tereus. Philomela into a Nightingall, and Progne into a Swallow; in that no Nightingalls are seene in Thrace, as hating the country of Tereus; nor Swallow ever builds there; as is observed by Pausanias. Such also fained for their mournfull songs and seeming lamentations. The Nightingall chanting in the solitary woods, deservedly called Philomela, or a lover of musicke, in that no bird hath so sweet a voice among all the silvan musitians: singing fifteene dayes and nights together, when the leaues begin to afford her a shelter, with little or no intermission. So shrill a voice in so little a body, and a breath so long extended, is worthy admiration: shee alone in her songs expressing the exact art of Musicke in infinite variety. Neither have all the same tunes and divisions, which shewes their skill to be more then naturall. They strue among themselves in fervent contentio: the vanquished not sildome ending her life with her song, through griefe, or over-straining. The young ones heare with attention; practise, & repeat their lesson, which the old correct; and being perfect in that, proceed to a new. The spring neere an end, they surcease, as satiated, or weary: and in the summer, in that neither heard nor seene, are said to change both their voice and colour: the latter disproved by such as are kept in cages. Perhaps shee sleeps, or lies senselesse all the winter; as her sister the Swallow. For Swallows, when the cold comes in, and flies, their only sustenance faile them; creepe into clefts of rocks, and sinke to the bottome of waters: insomuch as no extraordinary thing in Germany to drag them among fishes out of their ponds: these, seeming dead, when brought into their Stones, or laid by the fire, will after a while revive with the heat; and betake them to their wings. As the other the woods, so these frequent houses; building their nests under arches, and in the cornishes of windowes; with wonderfull architecture (which to robbe, or pull downe, was held not only unfortunate, but sacrilegious) recording their complaints on the tops of chimnies. Yet surely birds rather sing for delight then sorrow.

Now Tereus, when he could not reduce his subiects to obedience, who for his cruelty towards them, and violence to Philomela, had rebelled against him, slew himselfe at Megara: where he had a hill of Earth raised over him; an ancient fashion among the Thracians of intombing their Kings; whereof many are to be seene at this day in that Country. Strabo places the Sceane of this Tragedy in the territory of Phocis; with whom Thucidides seemes to accord: and Pausanias discovers

PHILOMELA.

the tomb of Tereus hard by the rock Mergis in Attica: which may well agree with the speedy escape of the sisters vnto Athens. For Daulis was a Colony of the Thracians; there planted perhaps by Pyreneus: of which our Poet in the former book.

He Daulis, withall Phocis had obtain'd

By Thracian armes; and there vniually raign'd.

Concluding both to be of one nation; and now a confederate with the Athenians. Tereus is said to be the sonne of Mars; not only for his valour, but propensity to Venus (the reasons we haue alleaged in the fabulous tones of that God & Goddesse) Mars also being principally adored by the Thracians, a furious and barbarous people: of whom Sidonius in his panegyrick to Anthemius.

Thracum terra tua est, herum fertilis ora.
Eripit hic natos glacies, & matru ab alvo
Artus infantum molles: nix Cimbria du-
rat.

Pectore vix alitur quisquam, sed ab ubere
tractus

Plus potat per vulnus equum, sic lacte relicto,
Vintem gens tota bibit: crevere pauper,
Mox pugnam ludunt iaculis; hos fugerit il-
lis

Nutrix plaga iocos; pueri venatilis apti
Lustra seris vacuant, Rapto ditata iuuentus,
Iura colit gladij, consummatamq; senectam
Non ferro finire pudet. Tali ordine vitam
Cruis Martis agunt----

The Souldier-bearing Thrace thy Empire knowes.

Here infants couch on ice, and Cimbrian snowes

Their soft limbs harden, then when newly borne.

Few nourisht by the breast; but from thence torne

Suck blood, their milke, from horses wounds; who grow

Thereby the fiercer. Now more strong, they throw

Their darts in cruell sport, whom strokes incite.

Boyes, apt for hunting, savage beasts delight

To rouse from Dennes. The youth, inricht with spoyle,

Make swords their lawes, esteeming spent Age vile

Which Steele sends not to death. Even such a life

Lead Mars his brood.

A people who in their lusts were no lesse outrageous. So Tereus infected with the vice of his country, burnes with loue of Philomela, by giving liberty to his eyes to gaze too much on her beauties, and drawe in that affection, which should haue beene avoided by preventing the occasion.

Sed fugiare decet simulacra, & fabula a-
moris

Abstergere sibi, atq; alio convertere mentem.
Lucr. 1.

The obiekt fly, and baits of loue eschew:

Divert thy minde, and other hopes pursue.

He therefore furiously affects; and ravisheth the affected. For over-violent loue is little lesse then madnesse: which imboldens the frantick lover to rush on whatsoever is forbidden and horrid: one wicked deed begetting another; who violates first his faith and her honour; and then cuts out her tongue to conceale his offence; with as great an impiety. But flagitious crimes cannot long ly hid. All knowne to Progne, shee bends her thoughts on a strange revenge; and through her owne bowells strikes at her husband. So cruell is the rage of an iniured woman. Of the sisters swift flight, and his fierce pursuite, they were said to haue beene changed into birds. The lustfull Tyrant into a Lapwing: in that saith Pausanias, the Lapwing was first discovered vpon that hill; vnder which he lay buried. A filthy foule, delighting in dung, and therein making his nest. His long sharp bill represents the sword of his tyranny, the tuft on his head resembling a Diadem. The other haue their bosomes stained with red: the eternall brand of their cruelty. All are said to haue certaine articulate notes, whereby they expresse their infortunities: which I omit to rehearse, since they no way accord with our language.

The Nightingall & Swallow are alluded to Poetry & Oratory: called sisters, because there is in both a similitude of Harmony: the one affecting solitary places, sequestred from the converse of men, but frequented by Gods & Muses; differing in argu-
ment

ment, as in affection, from the other: who delights in citties, exercising her eloquence before tribunals, in Senates, and assemblies. Yet as the Nightingall excells the Swallow in sweetnesse, skill, and variety; so doth Poesy Oratory.

Pandion dying with grieve, hath his throne supplied by Erichtheus: a Prince highly extolled for his iustice and valour; the subiect happy in the one, and that happinesse protected by the other. The Thracian Boreas solicits his daughter Orythia: but Thrace, and the memory of Tereus, crosse his desires: who laying intreaties aside, now beares her away by force. Wherein the quality of the Northerne winde is linely described: with the causes of haile, and thunder, lightning, & earthquakes. The story reports how it was not the winde, but one of that name, the sonne of the Thracian Strymon. But Plato in his Phædrus, that she was blowne from a cliffe into the river Ilissus; and being never more seene, was fained to haue beene borne into Thrace by Boreas: said to be a Thracian because the Northerne windes blow bitterly on Greece from those mountaines.

Calais and Zetes are said to be the sonnes of Boreas and Orythia: not onely because male children are likely begotten when the winde is in that quarter (as females when Southerly) but in regard of their violent and fierce dispositions. They are said to haue wings, of the fashion and changeable colours of their garments: or, according to Zetzes, of their faire long-dangling haire, which covered their shoulders. Why not of their swift running, or celerity in warre; especially in Navall fights, wherein the sailes doe carry their similitude? These winged brothers accompany Iason in his expedition to Colchos for the Golden Fleece; in the Argos, the first long ship that ever was made, so called of the builder. The voyage imposed on Iason by Peleas, his treacherous unkle, who had his kingdome in trust: and endeavoured his destruction under the pretence of a glorious enterprize. But of this in the next.

BOREAS AND
ORYTHIA.

CALAIS AND
ZETES.

VIDE METAMORPHOSIS

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OVID'S **METAMORPHOSIS.**

The Seauenth Booke.

THE ARGUMENT.

MEn, Dragons teeth produce. Wing'd Snakes their yeares
 By odors cast. A faire branch Oliues beares.
 Drops sprout to Flowres. Old Elson young became,
 So Libers Nurser. An old Sheepe a Lambe.
 Cerambus flies. A Snake, a snake-like Stone.
 An Oxe, a Stag. Sad Mera harkes unknowne.
 Hornes from the Coan dames. The Telchines
 All change. A Dove turn'd Maid. The hard to please,
 Becomes a Swan. His mother Hyrie weepes
 Into a Lake. High-mounting Combe, keepes
 Her son-sought Life. A King and Queene estrang'd
 To flightfull Foule. Cephalus Nephew chang'd
 Into a Scale. Eumelus daughter flies,
 Through tracelesse regions. Men from Mushrumps rise.
 Phinius and Periphas light wings assume.
 So Polyphemons neece. From Cerberus spume
 Springs Aconite. Iust Eartha graue denies
 To Scyrons bones; which now in rocks arise.
 Arne, a Cough. Stout Myrmidons are borne
 Of toying Ants. The late reiected Morne
 Masks Cephalus. The Dog, that did pursue,
 And Beast pursu'd; two marble Statues grew.

With ^a Pagasaan keele the ^b Minya plow
 The curling waues: and ^c Phineus see; who now
 In endlesse night his needy age consumes.

The youthfull ^d sonnes of Boreas, rais'd with plumes,
 Those greedy Harpyes, with the virgin face,
 Far-off from his polluted table chace.
 They, ynder Iason, hauing suffer'd much;
 At length the banks of slimy ^e Phasis touch.
 Now ^f Phryxus fleece the hardy Minya aske:
 And from the King receiue a dreadfull taske.

Meane while ^g Aëtias fries in secret fires:
 Who strugling long with over strong desires,
 When reason could not such a rage restraine;
 She said: Medea, thou resist'st in vaine.

Some God, vnknowne, with-stands. What will this proue!
 Or is it such as others fancie loue?

^a The ship called Argo, of Ar-
 gu the builder: built at Pa-
 gasa, a city of Thessaly.
^b Thessalians: of Minyas the
 sonne of Neptune.
^c See the Comment.
^d Calais and Zetes.
^e A Riuer of Colchis.
^f The Golde Fleece, brought
 thither by Phryxus out of
 Grecia.

MEDBA AND IASON
^g Medea, the daughter of Ae-
 ta King of Colchis.

Why

Why seeme the Kings commands so too seuerē:
 And so, in truth they be. Why should I feare
 A strangers ruine, never seene before?
 Whence spring these cares? Why feare I more and more?
 These furies from thy virgin brest repell,
 Wretch, if thou canst. Could I, I should be well.
 A new-felt force my strining powres invades:
 Affection this, discretion that, perswades.
 I see the better, I approue it too:
 The worse I follow. Why shouldst thou pursue
 A husband of another world; that art
 Of froyall birch? Our country may impart
 A choice as worthy. If this forrein mate;
 Or liue, or dye, 'tis in the hands of fate.
 Yet, may he liue! I such a fate might moue
 To equall Gods, although I did not loue.
 For what hath *Iason* done? his hopefull Youth
 Would moue all hearts, that were not hard, to ruth;
 His birth, his valour. Set all these apart;
 His person would: I feele it moues my heart.
 Yet should not I assist, the flaming breath
 Of Bulls would blast him; or, assaults of death
 Spring vp in armes from *Tellus* hostill womb:
 Or else the greedy *Dragon* proues his tomb.
 This suffer, and thou hast a heart of stone;
 Borne of a *Tygresse*, and more saluage growne.
 Yet why stand I nor by? behold him slaine?
 And so my accessary eyes profane?
 Adde fury to the Bulls? to *th'* Earth-borne ire?
 And sleepleffe *Dragon* with more spleene inspire?
 The Gods forbid! yet rather helpe, then pray.
 My fathers kingdome shall I then betray?
 And saue this stranger, whom I hardly know,
 That sau'd by me, he should without me goe,
 Marry another, and leaue me behind
 To punishment? could he proue so vnkinde,
 Or for another my deserts neglect;
 Then should he dye. Such is not his aspect;
 The clearenesse of his minde; his every grace;
 That I should fraud suspect, or thinke him base.
 Besides, before hand he shall plight his troth:
 And bind the contract by a solemne oath.
 What need thou doubt? goe on; delay decline:
 Obliged *Iason* will be ever thine.
Hymen shall crowne, and mothers celebrate
 Their sonnes Protectresse through *th'* *Achaian* State.
 My sister, brother, father, country, Gods,
 Shall I abandon for vnknowne abodes?
 Fierce is my Father, barbarous my land,
 My brother, a child, my sisters wishes stand

^a Of these here after.

^b The element of Earth.

^c The armed men which ascended from the Earth.

^d The God of marriage.

^e Greece; a part taken for the whole.

^f *Abfritus*.

^g *Chalciopis*; formerly married to *Phryxus*; who favored *Iason* for the curtesies which her shipwrackt childre receaued from the *Argonautes* in their voiage to Greece, for the recovery of their fathers patrimony.

With

With my desires; ^a the greatest God of all
 My brest inshrines. What I forsake, is small;
 Great hopes I follow. To receaue the grace
 For ^b *Argo's* safety: know a better place
 And Cities, which, in these far-distant parts,
 Are famous; with civilitie, and arts:
 And *Aesons* some, whom I more dearly prize
 Then wealthy Earth and all her Monarchies:
 In him most happy, and affected by
 The bounteous Gods, my crowne shall reach the sky.
 They tell of ^c Rocks that iustle in the maine:
^d *Charybdis*, that sucks in, and casts againe
 The wrackfull waues: how in *Sicilian* straights,
 Girt round with barking dogs, fierce *Scylla* waites:
 My loue possesse; in *Iasons* bosome laid;
 Let seas swell high: I cannot be dismayd
 While I infold my husband in my armes.
 Or should I feare; I should but feare his harmes.
 Callst thou him husband? wilt thou then thy blame
Medea, varnish with an honest name?
 Consider well what thou intendst to doe:
 And, while thou maist: so foule a crime eschue.
 Thus she. When Honour, Piety, and Right,
 Before her stood; and *Cupid* put to flight.
 Then goes where ^e *Hecates* old Altar stood;
 O're-shadowed by a darke and secret wood:
 Her broken ardor she had now reclaim'd:
 Which *Iasons* presence forth-with re-inflam'd.
 Her cheeks blush fire: her face with feruor flashes:
 And as a dying cinder, rak't in ashes;
 Fed by reviving windes; augmenting, glowes;
 And tossed, to accustom'd fury growes:
 So sickly Loue, which late appear'd to dye;
 New life assum'd from his inflaming eye.
 Whose looks by chance more beaurty now discouer
 Then heretofore: you might forgine the louer.
 Her eager eyes she rivets on his face;
 And, frantick, thinks him of no humane race:
 Nor could divert her looks. As he his tongue
 Began t'vnloose, her faire hand softly wrung,
 Implor'd her aide, and promis'd her his bed:
 She answere made, with teares profusely shed:
 I see to what events m'intentions moue:
 Nor ignorance deceiues me thus; but loue.
 I by my cunning will preferue your life:
 But sweare, that done, to take me to your wife:
 He, by the Altar of the ^f Triple Powre,
 The groues which that great Deity imbowre,
 Her fathers Sire, to whom the hid appeares,
 His owne successe, and so great danger, sweares

D d

Belceu'd

^a *Cupid*.

^b For the safety of that ship.
 Some in the Latin read *Puppis*
 for *Puppis*: the safety of the
 Achuan youth.

^c And therefore called *Symplegados*: lying in the *Euxian*
 Sea, at the mouth of the
Thracian Bosphorus.

^d These she mentions to ex-
 presse the terrors of the Sea;
 and not that *Scylla* and *Charybdis*
 lay in her passage to
 Greece: of which hereafter.

^e The daughter of *Perfes* the
 son of *Apollo*, and wife to her
 vnkle *Aetia*; by whom she had
Chalciope and *Medea*: deified
 for her knowledg in charmes
 and Magicall simples;

^f *Hecate*: called *Cynthia* in
 Heaven, *Diana* on earth, and
Proserpina in hellicke whence
 she receiued the name of
Trivia.

The Sun; the father of *Aetia*.

Beleeu'd: from her th' enchanted hearbs receiues;
 With them, their vse: and his Protectresse leaues.
 The Morrow had the sparkling starres defac't:
 When all in *Marse's* field assemble; plac't
 On circling ridges. Seated on a throne,
 The iuory-scepter'd King in scarlet shone.
 From adamant nostrils bras-hoou'd Bulls now cast
 A Fierce *Vulcan*, and the grasse with vapors blast.
 And as full forges, blowne by art, resound;
 As lime of flints, infurnest vnder ground,
 By sprinkled water fire conceaue: so they
 Pent flames, inuolu'd in noy sefull brests, display;
 So rore their scorched throtes. Yet *b* *Aeson's* Haire
 Came brauely on: on whom they turne, and stare
 With terrible aspects; his ruine threat
 With steele-tipt hornes. Inrag'd, their cleft hooques beat
 The thundring ground; whence clouds of dust arise;
 And with their smoky bellowings rend the skyes.
 The *c* *Minye* feare congeales, but he remains
 Vntoucht: such vertue Sorcerie contains.
 Their dew-laps boldly with his hand he strokes.
 Inforc't to draw the plough with vnknowne yokes.
 The *Colchians* at so strange a sight admire:
 The *Minye* shour, and set his thoughts on fire.
 Then, in his caske, the Vipers teeth assumes:
 Those in the turn'd-vp furrowes he inhumes.
 Earth mollifies the poys'nous seeds, which spring;
 And forth a harvest of new People bring.
 And as an Embrion, in the womb inclos'd,
 Assumes the forme of man; within compos'd
 Through all accomplisht numbers; nor comes forth
 To breathe in ayre, till his maturer growth:
 So when the bowels of the teeming Earth
 Grew great, she gaue mens perfect shapes their birth.
 And, what's more strange, with them, their armes ascend:
 Who at *d* th' *Aemonian* Y outh their lances bend.
 When this *e* th' *Achaians* saw, they hung the head:
 And all their courages for terror fled.
 Even she, who had secur'd him was afraid,
 When she beheld so many one invade.
 A chill cold checkes her blood; death lookes lesse pale.
 And least the hearbs she gaue should chance to faile;
 Vnheard auxiliarie charmes imparts:
 And calls th' assistance of her secret Arts.
 He hurles a massie stone among his foes:
 Who on themselues convert their deadly blowes.
 The Earth-borne brothers mutuall wounds destroy,
 And civill war. The *Grecians* skip for joy,
 And throng t'imbrace the Victor. Her the same
 Affection spurd, but was with-held by shame.

a The God of Fire, here taken for fire it selfe.

b *Iason*.

c The *Tessalians*.

d *Iason*, of *Aemonia*; which is *Thessaly*.
e *Grecians*.

Yet that too weake if none had lookt vpon her :
 Not virtue checkt her, but the wrack of honour.
 Now, in conceit, shee hugs him in her armes:
 And thanks the Gods,^a the authors of her charmes.
 To make the Dragon sleepe that never slept,
 Remaines; whose care the golden purchase kept.
 Bright crested, triple tongu'd; his cruell jawes
 Arm'd with sharpe phangs; his feet with dreadfull clawes.
 When once besprinkled with^b *Lethæan* iuice,
 And words repeated thrice; which sleepe prôduce,
 Calme the rough seas, and make swift rivers stand;
 His eye-lids vail'd to sleepes vnknowne command.
 The^c *Heroe*, of the Golden Fleece possesse,
 Proud of the spoyle, with her whose fauour blest
 His enterprize, another Spoile, now bore
 To sea; and lands on safe^d *Iolcian* shore.

Æmonian parents, for their sonnes returne,
 Bring graefull gifts, congested incense burne;
 And chearfully with horne-gilt offerings pay
 Religious vowes. But *Æson* was away;
 Opprest with tedious age, now neere his tomb.
 When thus^e *Æsonides*: O wife, to whom
 My life I owe: though all I hold in chiefe
 From thy deserts, which far surpassè beliefe;
 If magick can (what cannot magick doe?)
 Take yeares from me; and his with mine reue.
 Then wept. His pietie her passion stirs:
 Who sighs to thinke how she had vsed^f hers.
 Yet this concealing, answers: What a crime
 Hath slipt thy tongue? thinkst thou, that with thy time
 I can, or will, anothers life invest?
^g *Hecat'* fore-fend! nor is't a iust request.
 Yet *Iason*, we a greater gift will giue:
 Thy father, by our art renew'd, shall liue,
 With-out thy losse; if so the^h triple Powre
 Assist me with her preſence in that howre.

Three nights yet wanted, ere the Moone could ioyn
 Her growing hornes. When with replenisht shine
 She view'd the earth; the Court she leaues; her haire
 Vntrest, her garments loose, her ankles bare:
 And wanders through the dead of drowſie Night
 With vnſcene ſteps. Men, beaſts, and birds of flight,
 Deepe Reſt had bound in humid gyues, she crept
 So ſilently, as if her ſelfe had ſlept.
 No *Aspen* wags, moyſt ayre no ſound receiues;
 Starres only twinkle: who to thoſe vp-heaues
 Her armes: thrice turnes about; thrice wets her crowne
 With gatherd dew; thrice yawnes: and kneeling downe:
 O *Night* thou friend to Secrets; you cleare fires,
 That, with the Moone, ſucceed when Day retires:

^a *Hecate*, and the infernall Powers.

^b Procuring sleepe and oblivion; for so the word signifies.

^c *Iason*.

^d *Iolcos*; a maritime City of *Thessaly*.

^e *Iason*, the sonne of *Æson*.

^f Her father *Æta*, by her betraied.

^g Invoked by Witches.

^h *Hecate*.

Great *Hecate*, that know'st, and aid imparts
 To our designs: you Charms, and magick Arts:
 And thou, ô Earth, that to Magicians yeelds
 Thy powrefull simples: aires, winds, mountaines, fields;
 Soft murmuring springs, still lakes, and riuers cleare:
 You Gods of woods, you Gods of night, appeare!
 By you, at will, I make swift streames retire
 To their first fountaines, whilst their banks admire;
 Seas tossë, and smooth; cleere clouds, with clouds deforme;
 Stormes turne to calmes, and make a calme a Storme.
 With spels and charms I break the Vipers iaw,
 Cleaue solid rocks, oakes from their seafures draw,
 Whole woods remoue, the ayrie mountaines shake;
 Earth force to grone, and ghosts from graues awake.

^aThe Moone; of her Grand-
 mother *Titan*.
^b See the Comment.

^c *Aurora*.

And thee, ^a*Titania*, from thy spheare I hale:
^b Though brasse resounding, thy extreames auale.
 Our charms thy charriot pale; our poys'nous weeds,
^c That blushing Goddessë which the night succeeds.
 Flame-breathing bulls you tam'd; you made them bow
 Their stubborne necks vnto the servill plow;
 The Serpents brood by you selfe-slaughtred lyes;
 Your slumbers clofd the wakefull Dragons eyes;
 At our command: and sent the Golden Fleece
 (The guard deluded) to the towres of Greece.
 Now need I drugs, that may old age indue
 With vigour, and the flowre of youth renue.
 Which you shall giue. Nor blaze these starres in vaine:

^d Espying the charriot sent
 her by *Hecate*.

^d Nor Dragons vainely through the ayrie maine
 This Charriot draw. Hard by the charriot rests.
 Mounting, she strokes the bridled Dragons crests;
 And shakes the raignes. Rapt vp, beneath her spies
Theſſalian Tempe, and her snakes applies.

^e The top thereof being a-
 boue the clouds.

To parts remote. The hearbs that *Ossa* beare,
 Steepe *Pelion*, *Othrys*, *Pindus*; ^e ever-cleare
Olympus, who the lofty *Pindus* tops;
 Vp-roots, or with her brazen Cycle crops.
 Much gathers on the bank of *Apidan*;
 By *Amphrysus* much; and where *Enipeus* ran.
 Nor *Sperchius*, nor *Penæus*, barren found:
 Nor thee smooth *Bæbes* with sharp rushes crown'd.
 And raviſht from *Euboian Anthedon*,

^f Of this in the 14 Booke.

^f That hearb, as yet by *Glaucus* change vnknowne.
 By winged Dragons drawne, nine nights, nine dayes,
 About the romes; and every field survayes.
 Return'd: her Snakes, that did but only ſinell
 The Odors, caſt their skins, and age expell.
 Her feet to enter her owne rooffe refuse
 Rooft by the sky: ſhe touch of man eſchues.
 Two Altars builds of liuing turfe: ^g the right
 To *Hecate*, the left to *Yonth*. These dight

^g See the Comment.

With

With Vervin and greene boughs; hard by two pits
 She forthwith digs: and sacrificing, slits
 The throtes of black-fleec't Rams. With reaking blood
 The ditches fills; and powres thereon a flood
 Of hony, and new milke, from turn'd-vp bowles;
 Repeating powerfull words. * The King of Soules;
 b His ravisht Queene, invokes; and Powers beneath,
 Not to prevent her by old *Æson's* death.
 They with long murmurings and prayers appeas'd:
 She bids them to produce the age-disceas'd.
 Her sleepe-producing charme his spirits deads:
 Who on the grasse his senselesse body spreads.
 Charg'd *Iason*; and the rest, far-off with-drew:
 Vnhallowed eyes might not such secrets view,
 Furious *Medea*, with her haire vnbound,
 About the flagrant Altar trots a Round.
 The brands dips in the ditches, black with blood;
 And on the Altars fires th' infected wood
 Thrice purges him with waters, thrice with flames,
 And thrice with sulphur; muttering horrid names.
 Meane while, in hollow brasie the med'cine boyles:
 And swelling high, in fomy bubbles toyles.
 There seethes she what th' *Æmonian* vales produce;
 Roots, juyces, flowres, and seeds of soveraigne vse.
 Addes stones, from Orientall rocks bereft:
 And others by the ebbing Ocean left.
 The dew collected ere the Dawning springs:
 A Screech-owles flesh, with her ill-boading wings.
 The entrailes of ambiguous Wolues; that can
 Take, and forsake the figure of a man.
 The liuer of a long-liu'd Hart: then takes
 The scaly skins of small c *Cinyphæan* snakes.
 A Crowes old head, and pointed beake, was cast
 Among the rest; which had nine ages past.
 These, and a thousand more, without a name,
 Were thus prepared by the barbarous Dame
 For humane benefit. Th' ingredients now
 She mingles with a withered Oliue bough.
 Lo! from the caldron the dry stick receaues
 First verdure; and a little after, leaues;
 Forth-with, with ouer-burd'ning Oliues deckt:
 The skipping froth which vnder flames eject,
 Vpon the ground descended in a dew:
 Whence vernall flowres, and springing pasture grew:
 This seene, she cuts the old mans throte; out-scrus'd
 His scarce-warme blood, and her receipt (infus'd)
 His mouth or wound suckt in. His beard and head
 Black haire forth-with adomes, the hoary shed.
 Pale colour, morphue, meager looks remoue:
 And vnder-rising flesh his wrinkles smoothe.

D d 3.

His

a *Plato.*
 b *Proserpina.*

c *Of Cyniphus a River of Libya*
which runnes into the Sea
betweene the two Sytes:

His limbs wax strong and lustie. *Aeson* much
Admires his change: himselfe remembers such
Twice twenty summers past. With all, indu'd
A youthfull minde: and both at once renew'd.

^a *Barbus*,
^b *Medea*; of her country *Col-*
chia.

^c *The Nyctides*.
^d *Inson* Vnble; who vsurped
his Kingdome of *Theffaly*.

This wonder from on high ^a *Lyæus* views:
By ^b *Colchis* gift his ^c nurses dates renews.

Least fraud should cease, she, with her bed's Confort
Dissention faines, and flies to ^d *Pelias* Court.

His daughters (for sad *Agethe* King arrefts)
Her entertaine: Who soone with fly protests
Of forged loue allures their quick beliefe.

Her many merits mentions, but in chiefe
Of *Aesons* cure; insisting on that part.

This hope ingenders, that her able Art
Might to their father's vanish youth restore:

Whom they, with infinite rewards implore.

She, musing, seemes to doubt: and, with pretence
Of difficulty, holds them in suspense.

But when she had a tardy promise made;
To winne your stedfast confidence (she said)

Take from your flocks the most age-shaken Ram;
And suddenly he shall become a Lamb.

Straight thither by the wreathed hornes they drew
A sunk-ey'd Ram; whose youth none liuing knew.

Now, at his riveled throte, out-lanching life
(Whose little blood could hardly staine her knife)

His carkasse she into a caldron throwes:

With it, her drugs. Each limb more slender growes;

He casts his hornes, and with his hornes his yeares:

Anon a tender bleating strikes their eares.

While they admire, out skips a frisking Lamb;

That sports, and seekes the vdder of his dam.

Fixt with amaze: they, strongly now possesse,

Her promise more importunately preste.

Thrice *Phæbus* had vnyok't this panting Steeds,

Drencht in ^e *Iberian* Seas; whilst Night succeeds,

Studded with starres: when false *Medea* tooke,

With vselesse hearbs, meere water of the brooke.

On *Pelias*, and his drowfie Guard, she hung

A death-like sleepe with her enchanting tongue.

Whom now the so-instructed sisters led

Into his chamber; and besiege his bed.

Why pause you thus, said she, ô flow to good!

Vnsheath your swords, and shed his aged blood;

That I his veines with sprightly iuyce may fill:

His life and youth depend vpon your will.

If you haue any virtue, nor pursue

Vnfruitfull hopes, performe this filiall due.

With steele your fathers age expulse, and purge

His dregs through wounds. Their zeale her speeches vrge.

Who

^e *Spanish Seas*; of *Iberus* a
river of that country: here
taken for the *Western* O-
cean, into which the Sun ap-
peareth to descend.

Who were most pious, impious first became:
 And, by avoiding, perpetrate the same.
 Yet hearts they had not to behold the blow:
 But, with averted lookes, blind wounds bestow.
 He, blood-imbrew'd, his hoary head advanc't:
 Halfe-mangled, stroue to rise. Who now intranc't
 Amidst so many swords, his armes vp-held;
 And, Daughters, cry'd, what doe you! what compel'd
 Those cruell hands t' invade your fathers life!
 Downe sunke their handes and hearts. *Medea's* knife,
 His following speech and throte afunder cuts:
 And his hackt limbs in seething liquor puts.

And had not Dragons wrapt her through the skies,
 Revenge had tortur'd her. Aloft she flies
 O're shady *Pelion*,^a God-like *Chirons* Den,
 Aspiring *Othrys*, hills renoun'd by men
 For old^b *Cerambus* safety: who, by aide
 Of favouring Nymphs, reliefull wings displaide;
 While swallowing waues the waightie earth confound:
 And swolne *Deucalions* surges scap't vndrown'd.
Eolian *Pitane* on her left hand leaues;
 That marble which the^c Serpents shape receaues;
Idaan groues,^d where *Liber* turn'd a Steere
 (To cloake his sonnes fly theft) into a Deere;
 The sand-heap which^e *Corytus* Sire containes;
 And where^f new-barking *Mera* frights the plaines:
^g *Euryphilus* towne, ^h where hornes the Matrons sham'd
 Of *Co*, when *Hercules* the *Coans* tam'd;
ⁱ *Phaebian* *Rhodes*,^k *Italyian* *Telchines*,
 Drencht by *Ioues* vengeance in his brothers seas,
 For all transforming with their vitious eyes:
 By^l *Cad's* old *Cartheian* turrets flies,
 Where fates *Alcidamas* with wonder moue,
 To think his daughter could become a Doue.
 Then *Hyries* lake,^m *Cyeneian* *Tempe* view'd,
 Grac't by a Swan with sudden plumes indu'd.
 For *Phyllius* there, had, at a Boyes command,
 Wild birds, and salvage Lyons, brought to hand.
 Who bid to tame a Bull, his will perform'd;
 Yet at so sterne a loue not seldome storm'd,
 And his last purchase to the Boy deny'd.
 Pouting, You'l wish yo' had giu'n him me, he cry'd;
 And jumpr from downe-right cliffs. All held him slaine;
 When spredding wings a silver Swan sustaine.
 His mother (ignorant thereof) became
 A Lake with weeping: which they *Hyrie* name.
 Nextⁿ *Pleuron* lies; where^o *Ophian* *Combe* shuns,
 With trembling wings, her life pursuing sonnes.
 Then neere *Latona*-lou'd^p *Calaurea* rang'd;
 In which the^q King and Queene to birds were chang'd.

^a The iust Centaure.

^b Who is fained to haue bin changed into a Beetle and to haue flowne vnto the top of *Parnassus*.

^c The *Leibian* Serpent: wherof in the 11. Booke.

^d *Thyeneus* hauing slaine an Ox, and being pursued of the Herdsman, was converted into a Hunter, and the Ox into a Stag, by his father *Bacchus*.

^e *Paris*, as some suppose, who buried neere *Cebrius*, a citie of *Troas*: *Corytus* being his sonne by *Oeneus*.

^f This fable is not subiect to coniecture: vntill it bee meant by *Hecuba*; who was turned into a Bitch not far from the place before mentioned. The Poet reciting thoe fables which hapned in these places long after the daies of *Medea*.

^g *Co*: a citie and Iland of that name, wher *Euryphilus* raigned: whom *Hercules* slew, together with his sons, for denying him his daughter *Chalciope*.

^h Converted into Kine by *Venus*: a fable altogether vnkowne.

ⁱ The Ile of *Rhodes* was sacred vnto *Phabus*; because there is no day there passeth wherein the sun shineth not.

^k *Iabyus*, is a citie of *Rhodes* inhabited of old by the *Telchines*, a people addicted to sorcery and witch-craft. Others write that they were excellent artizans, and had that aspersiō cast vpon the by the envy of such as were of their owne profession. They were said to be drowned by *Iupiter*, because their citie was surrounded by the Sea.

^l An Iland of the *Aegean* sea, wherein the citie *Carthean*.

^m Not the *Thessalian*, but the *Boeotian* *Tempe*; called also the *Teumessian* (for the other lay not in *Medeas* course) here called *Cyenean*, of that boyes conversion into a Swan.

ⁿ A citie of *Asolia*; but rather it should be *Brainon*, which lies on the *Attick* shore not far from the lake *Hyrie*.

^o The daughter of *Ophius*: this fable is lost.

^p An Iland betweene *Creet* & *Peloponessus*, where *Latona* was worshipped.

^q *Cyllene*: A fable vnkowne.

^a A port-towne of Elis in Peloponnesus.

^b Elisads.

^c A river of Boeotia; of this fable there is nothing extant.

^d Petras, a city in the Gulph of Corinth, where *Eumelus* first reigned.

^e The fable unknowne.

^f Corinth, so called of the adjoining hill, wherein was the fountaine *Pirene*.

^g Those who first inhabited Corinth, were fained in regard of their folly to haue sprung from Mushrumps.

^h *Medea*; other country *Colchis*.

ⁱ *Creuſſa*; see the Comment.

^k *Mezmerus* and *Pherates*, her children by *Jason*.

^l *Hecates*, descended of the *Titans*.

^m *Athens*.

ⁿ Of the three following versions there is nothing extant.

^o The streights betwene the *Aegean* and *Ionian* Seas.

^p *Medea*; of *Phasis* a river of *Colchis*.

^q *Cerberus*, a whelp of *Echidna*.

^r *Tenarus*, neere *Heraclia Pontica*.

^s *Hercules*; of *Tiryns*; a city of *Peloponnesus*.

^t Signifying ragged rocks.

^u See the Comment.

^x A sacrifice of a hundred beasts of one kind.

^y See the Comment.

^a *Cyllene* on the right hand (where that beast *Menephron* would ^b his mother haue comprest)

^c *Cephisus* spies (who for his nephew mournd; Into a Sea-calfe by *Apollo* turn'd).

^d *Eumelus* Court, ^e whose daughter sads her Sire, With mounting wings. Her Snakes at length retire.

To ^f *Piren Ephyr*: ^g men, if Fame say true, Here at the first from shower-ray'd mushrumps grew,

But after ^h *Colchis* had ⁱ the new-wed Dame, And *Creons* Pallace, wrapt in Magick flame, When impious Steele ^k her childrens blood had shed, The ill-reueng'd from *Iasons* fury fled.

Whom now the swift ^l *Titanian* Dragons draw ^m To *Pallas* towres. ⁿ Those thee, iust *Phineus*, saw; And thee, old *Periphas*, together fly:

Where *Polyphemons* Neece new wings supply. *Ageus* entertaines her (of his life

The onely staine) and tooke her for his wife. And now arriues vnknowne *Ageus* feede:

Who great in name had ^o two-lead *Isthmos* freed. Whose vnderferued ruin ^p *Phasias* sought

By mortall *Aconite*, from *Scythia* brought. This from ^q th' *Echidnean* Dog dire essence drawes.

There is ^r a blinde steepe caue with foggy jawes, Through which the bold ^s *Tirynthian* Heroe straind Drag'd *Cerberus*, with adamant inchain'd.

Who backward hung, and scouling, lookt a skew On glorious Day; with anger rabid grew: Thrice howles, thrice barks at once, with his three heads, And on the grasse his foamy poyson sheds.

This sprung; attracting from the fruitfull soyle Dire nourishment, and powre of deathfull spoyle. The rurall Swaines, because it takes delight

In barren rocks, surnam'd it ^t *Aconite*.

Ageus, by her sly perswasions wonne; As to a foe, presents it to his sonne.

He too the cup: ^u when by his iuory hilt He both his sonne discouered, and her guilt; And struck the potion from his lips. With charmes Ingendring clouds, she scapes his lengthlesse armes.

Though glad of his sonnes safetic, a chill feare Shooke all his powres, that danger was so neare. With fire he feed's the Altars, richly feasts The Gods, with gifts. Whole ^x *Hecatombs* of beasts (Their hornes with ribands wreathed) imbrow the ground.

No day, they say, was euer so renoun'd Amongst th' *Athenians*. Noble, vulgar, all, Together celebrate that Festiuall.

Thus singing, when full bowles their spirits raise: ^y Great *Theseus*; *Marathon* reſounds thy praise For slaughter of the *Cretan* Bull. Secure

They

They liue, who *Cremijons* wasted fields manure,
 By thy exploit and bounty. ^a *Vulcans* Seed
 By thee glad *Epidaure* beheld to bleed.
 Salvage *Procrustes* death *Cephissia* viewd:
Elufis, *Cercyon's*, *Scinis* ill indued
 With strength so much abus'd; who beeches bent,
 And tortur'd bodies twixt their branches rent,
 Thou slew'st. The way which to *Alcathoe* led
 Is now secure, inhumane *Scyron* dead.
 The Earth his scatter'd bones a graue deny'd;
 Nor would the Sea his hated reliques hide:
 Which tossed to and fro, in time became
 A solid rock: the rock wee *Scyron* name.
 If wee thy yeares should number with thy acts;
 Thy yeares would proue a cypher to thy facts.
 Great soule! for thee, as for our publique wealth,
 We pray; and quaffe ^b *Lyans* to thy health.

^a *Periphetes*.

^b *Bacchus* here taken for wine.

The Pallace with the peoples praises rings;
 And sacred Ioy in euery bolome springs.
Aegaeus yet (no pleasure is compleat:
 Griefe twines with ioy.) for *Theseus* safe receit
 Reapes little comfort. *Minos* threatens war:
 Though strong in men and ships, yet stronger far
 Through vengeance of a father: who, his harmes
 In slaine *Androgeus*, scourgeth with iust armes.
 Yet wisely first indeavours forraine aid:
 And all the Ilands of that Sea suruaid.
 Who *Anaphe* and *Astipalea* gaind;
 The one by gifts, the other war constraind:
 Low *Mycone*, *Cimolus* chalkie fields,
 High *Scyros*, *Siphnus*, which rich metalls yeelds,
 Champian *Scriphos*, *Paros* far displayd
 With marble browes, and *Cythnos* il-betrayd
 By impious ^c *Arne* for yet-loued gold,
 Turn'd to a Chough, whom sable plumes infold;
Oliaros, *Didyma*, the Sea-lou'd foyle
 Of *Tenos*, *Peparethos* fat with oyle,
Andros, and *Gyaros*; these their aid deny'd.
 The *Gnosian* fleet from thence their sailes apply'd
 Vnto *Oenopia*, for her children fam'd.
Oenopia by the ancient dwellers nam'd:
 But *Aeacus*, there raigning, call'd the same
Aegina, of his honour'd mothers name.
 All throng to see a Prince of so great worth:
^d Straight *Telamon* and *Peleus*, issuing forth,
 With *Phocus*, youngest of that royall race,
 Make hast to meet him. With a tardie pace
 Came aged *Aeacus*, and askt the cause
 Of his repaire. When after some short pause,
 With sighs, which his imbosom'd griefe displaid;

^c A maid of that Iland.

^d The sons of *Aeacus*.

^a *Mimas* King of *Creet*, an I-
land famous for her hundred
Citties.

^b *Athenian*.

^c The sons of *Æacus*.

^d The ensigne of Peace and
Amity, which of old Embal-
sadors ysed to carry, but
especially the *Athenians*, be-
ing vnder the Patronesse of
Minerva, to whom the Olive
was consecrated.

^e One of the sonnes of *Pan-
dion*, late King of *Athens*.

^a The Ruler of the hundred Cities said.

Assist our armes, borne for my murdered son;

And in this pious war our fortunes run:

Giue comfort to his graue. The King reply'd:

In vaine you aske what needs must be deny'd.

No Citty is in stricter league then ours

Conioynd to *Athens*: mutuall are our powres.

He, parting, said: Your league shall cost you deare.

And held it better far to threat, then beare

An accidentall warre, whereby he might

Consume his force before he came to fight.

Yet might they see the *Cretans* vnder saile

From high built walls: when, with a leading gale,

The ^b *Attick* ship attain'd their friendly shore:

Which *Cephalus*, and his embassage, bore.

^c Th' *Æacides* him knew (though many a day

Vnseene) imbrace, and to the Court convey.

The goodly Prince, who yet th' impression held

Of those perfections, which in youth excell'd,

Enters the Pallace; bearing in his hand

A branch of *Attick* ^d *Oliue*. By him stand

Clytus and *Eutes*; valorous and young:

Who from the loynes of high-borne ^e *Pallas* sprung.

First *Cephalus* his full oration made;

Which shew'd his message, and demanded aid:

Their leagues, and ancient loues to mind recalls;

And how all *Greece* was threatned in their falls:

With eloquence inforc't his embassie.

When God-like *Æacus* made this replie

(His royall scepter shining in his hand)

Athenians, craue not succour, but command:

This Ilands forces yours vouchsafe to call;

For in your ayde I will adventure all.

Souldiers I haue enough, at oncer' oppose

My enemies, and to repell your foes.

The Gods be prais'd and happy times, that will

Beare no excuses. May your Citie still

Increase with people; *Cephalus* reply'd.

At my approach I not a little ioy'd

To me so many youths of equall yeares,

So fresh and lustie. Yet not one appeares

Of those who heretofore your towne posselt;

When first you entertain'd me for a Guest.

Then *Æacus*, (in sighs his words ascend)

A sad beginning had a better end.

Would I could vtter all: Day would expire

Ere all were told, and t'would your patience tire.

Their bones, and ashes, silent graues inclose:

And what a treasure perished with those!

By *Inno's* wrath, a dreadfull pestilence

Devour'd

Devour'd our liues: who tooke vniust offence,
 In that this Ile ^a her Rivalls name profest.
 While it seem'd humane, and the cause vnguest;
 So long we death-repelling Physick try'd:
 But those diseases vanquisht art deride.
 Heaven first, the earth with thickned vapors shrouds;
 And lazie heat involues in fullen clouds.
 Foure pallid moones their growing hornes vnite,
 And had as oft with-drawne their feeble light;
 Yet still the death-producing ^b *Auster* blew.
 Sunke springs, and standing lakes infected grew:
 Serpents in vntild fields by millions creepe;
 And in the streames their tainting poysons steepe.
 Doggs, oxen, sheepe, and salvage beasts first dy:
 Nor birds can from the swift infection fly.
 Sad Swaines, amazed; see their oxen shrink
 Beneath the yoke, and in the furrowes sink.
 The fleecie flocks with anguish faintly bleat;
 Let fall their wooll, and pine away with heat.
 The generous Horse that from the Race of late
 Return'd with honour, now degenerate,
 Vnmindfull of the glory of his prize,
 Grones at his manger and there deedlesse dyes.
 The Bore forgets his rage: swift feete now faile
 The Hart: nor Beares the horned Heard assaile.
 All languish. Woods, fields, paths (no longer beare)
 Are filld with carkasses, that stench the aire.
 Which neither dogs, nor greedy fowle (how much
 To be admir'd!) nor hoary wolues would touch.
 Falling consume: which deadly Odors bred,
 That round about their dire contagion spred.
 Now raues among the wretched country Swaines:
 Now in our large and populous Citty raignes.
 At first, their bowels broyle, with fervor stretch:
 The symptoms, rednesse, hot wind hardly fetcht.
 Their fur'd tongues swell: their drie iawes gasp for breath,
 And with the aire inhale a swifter death.
 None could indure or couerture, or bed:
 But on the stones their panting bodies spred.
 Cold stones could no way mitigate that heat:
 Euenthey beneath those burning burdens sweat.
 None cure attempt: the sterne disease invades
 The heartlesse Leech; nor art her author aids.
 The neere ally'd, whose care the sick attends,
 Sicken themselves, and dye before their friends.
 Of remedy they see no hope at all,
 But onely in approaching funerall:
 All their desires obey: for helpe none care:
 Help was there none. In shamelesse throngs repaire
 To springs and wels: there cleaue in bitter strife

^a *Ægina*, the mother of *Æscus*, begotten by *Jupiter*.

^b The South wind; which blowing long without raine (as here 4 months together) in the author of Pestilence.

T'extinguish thirst; but first extinguish life.
 Nor could th'or'e-charg'd arise; but dying, sink:
 And of those tainted waters, others drink.
 The wretches lothe their tedious beds; thence breake
 With giddy steps. Or, if now growne too weake,
 Roule on the floore: there quitted houses hate,
 As guilty of their miserable fate;
 And, ignorant of the cause, the place accuse:
 Halfe-Ghosts, they walke, while they their leggs could vse.
 You might see others on the earth ly mourning;
 Their heauy eyes with dying motion turning:
 Stretching their armes to heauen, where euer death
 Surpris'd them, parting with their sigh't-out breath.
 O what a heart had I! or ought to haue!
 I loth'd my life, and wisht with them a graue.
 Which way soeuer I convert my eye,
 The breathlesse multitude disperd lye.
 Like perisht apples, dropping with the strokes
 Of rocking windes; or acornes from broad okes.
 See you yon Temple, mounted on high staires?
 'Tis *Iupiters*. Who hath not offerd praiers,
 And slighted incense there! husbands for wiues;
 Fathers for sons: and while they pray, their liues
 Before th'inexorable altars vent;
 With incense in their hands, halfe yet vnspent?
 How oft the oxe, vnto the temple brought,
 While yet the Priest the angry Powers besought,
 And powr'd pure wine betweene his hornes, fell downe
 Before the axe had toucht his curled crowne!
 To *Iupiter* about to sacrifice,
 For me, my country, sons; with horrid noyse
 Th'vnwounded Offring fell; and now the wound
 Scarce blood, to wet the knife, that made it, found.
 The ^b Inwards lost their signes of heauens presage;
 Out-razed by the sterne Diseases rage.
 The dead before the sacred doores were laid:
 Before the Altars too; the Gods t'vpbraid.
 Some choke themselues with cords: by death eschue
 The feare of death; and infant Fates pursue:
 Dead courses without Dues of funerall,
 They weakly beare: the ports are now too small.
 Or vn-interrd they ly: or else are throwne
 On ^c wealthlesse pyles. Respect these giue to none.
 For Pyles they stieue: on those their kinsfolke burne,
 That flame for others. None are left to mourne.
 Ghosts wander vndeplor'd by fohns or fires:
 Nor is there roome for tombs, or wood for fires.
 Astonisht with these tempests of extremes:
 O *Ioue*, said I, if they be more then dreames
 That laid thee by *Aegina*, nor thy ire

^a A ceremony among the
ancient Pagans.

^b By which their Priests ac-
customed to divine.

^c Of old they burnt their
dead on high Piles of wood,
with great expence and so-
lemnity according to the
quality of the person.

Inced

Incens'd be, that I should call thee fire;
 Render me mine, or me afford a graue!
 With ^a prosperous thunder-claps a signe he gaue;
 Itake it, said I; let this Omen be
 A happy pledge of thy intents to me!
 Hard by, a goodly Oake, by fortune, stood,
 Sacred to *Ioue*; ^b of *Dodonesian* wood:
 Graine-gathering Ants there, in long files I saw,
 Whose little mouthes selfe-greater burthens draw;
 Keeping their paths along the rugged rine.
 While I admire their number: O divine,
 And ever helpfull! giue to me, said I,
 As many men, who may the dead supply:
 The trembling oke his lofty top declin'd:
 And murmured without a breath of wind.
 I shooke with feare: my tresses stood an end:
 Yet on the earth and oake I kisses spend.
 I durst not seeme to hope, yet hope I did:
 And in my brest my cherisht wishes hid.
 Night came; and Sleepe care-wasted bodies cheard;
 Before my eyes the selfe-same Oke appeard;
 So many branches, as before, there were;
 So many busie Ants those branches beare;
 So shooke the Oke, and with that motion threw
 To vnder-earth the graine supporting crue.
 Greater and greater straight they seeme to fight:
 To raise themselues from earth, and stand vp-right.
 Whom numerous feet, black colour, lanknesse leaue:
 And instantly a humane shape receiue.
 Now sleepe with-drew. My dreame I waking blame:
 And on the small-performing Gods exclaim:
 Yet heard a mighty hoysie, and seem'd to haue heard
 Almost forgotten voyces: yet I feard
 That this a dreame was also. Where vpon,
 The doore thrust open, in rusht *Telamon*:
 Come forth, said he, O father, and behold
 What hope transcends; nor can with faith be told!
 Forth went I, and beheld the men which late
 My dreame presented: such in euery state
 I saw; and knew them. They salute their King.
Ioue prais'd: a party to the towne I bring;
 Leaueto the rest the Empty fields; and call
 Them ^c *Myrmidons* of their originall.
 You see their persons; such their manners are
 As formerly. A people giuen to spare,
 Patient of labour; what they get, preferue.
 They, like in yeares and minds, these wars shall serue;
 And follow your conduct; when first this wind
 (The wind blew Easterly) that was so kind
 To bring you hither, will to your auale

^a So interpreted, if they
brake on the left hand. See
the comment.

^b Sprung from that oraculous
oake which grew at *Dodone*, a
city of *Epirus*.

^c Which signifies Ants.

Convert it selfe into a Southerne gale.

Discourse thus entertain'd the day; with feasts
They crowne the Evening: Sleepe the night posselt.
The morning Sun proiects his golden rayes:
Still ^a *Eurus* blew; and their departure staves.

^a The East wind.
^b *Clytus* and *Eurus*.

Now ^b *Pallas* sons to *Cephalus* resort,
And *Cephalus*, with *Pallas* sons, to Court,
With early visits: (sleepe the King inchaines.)
Whom *Phocus* at the entrance entertaines.

For *Peleus*, with his brother *Telamon*,
To raise an army were already gone.
Phocus meanwhile into an inward roome,
Of faire receipt, th' *Athenians* led: with whom
They seated first, he sits: His fancy fed
Vpon the Iavelin with the Golden head

^c *Cephalus*, the son of *Deioneus*,
who was the sonne of
Aeolus.

Held by ^c *Aeolides*: of what tree made
Being ignorant, some speeches past, he said:
I haunt the desert woods; delight in blood
Of saluage beasts; yet know not of what wood
Your dart consists: For if of Ash it were
'T would looke more browne, if Cornel, 't would appeare
More knotty: on what tree so 'ere it grew,
My eyes so faire a dart did neuer view.

^d *Clytus*, or *Eurus*; so called of
their country.

One of th' ^d *Aetean* brethren made reply:
You would more wonder at the quality.
It hits the aim'd at not by fortune led;
And of it selfe returnes with slaughter red.

Phocus the cause desireth much to know:
From whence it came, and who did it bestow.
He yeelds to his request; yet things well knowne,
Restrain'd by modesty, he lets alone.

Who toucht with sorrow for his wife, that bleeds
In his remembrance; thus with teares proceeds.

^e *Phocus*; begotten by *Aeacus*
on the Sea-nymph *Pisamethe*,
sister to *Tethys*.

This Dart, ^e *o* Goddess-borne, provokes these teares:
And ever would, if endlesse were my yeares.

This me, in my unhappy wife, destroyed:
This gift: I would I neuer had inioyd!
Procris *Orithya's* sister was; if Fame
Haued more inform'd you of *Orithya's* name.

^f Of this in the former book.
^g King of *Athen*, and father
to *Procris* and *Orythia*.

Yet she (should you their mindes and formes confer)
More worth ^f the rape. ^g *Erechtheus*, mee to her,
And loue, vnite. Then happy! happy, I
Might yet haue beene. But *o*, the Gods envy!

Two months were now consum'd in chaste delight:
When gray *Aurora*, hauing vanquish't Night,
Beheld me on the ^h ever-fragrant hill
Of steepe *Hymettus*: and, against my will,
As I my toyles extended, bare me thence.
I may the truth declare without offence:
Though rosie be her cheeks; although she sway

^b A mountaine of *Attica* for
flowers and hony renowned.

The

The dewy Confines of the night and Day;
 And Nectar drinke, my *Procris* all possest:
 My heart was hers, my tongue her praise profest.
 I told her of our holy nuptiall ties;
 Of wedlocks breach, and yet scarce tasted ioyes.
 Fire-red, she said; thy harsh complaints forbear:
 Possesse thy *Procris*. Though so faire, so deare:
 Thou'lt wish th' hadst never knowne her, if I know
 Insuing fate: and angry, lets me goe.
 Her words I ponderd as I went along:
 Began to doubt she might my honour wrong.
 Her youth and beaury tempt me to distrust:
 Her vertue checks those feares, as most vniust.
 But I was absent: but a example fed
 My ieaousie: but louers all things dread.
 I seeke my sorrowes, and with gifts intend
 To tempt the chaste. *Aurora* proues a friend
 To this suspition; and my forme translates.
 Vnknowne, I enter the *Athenian* gates;
 And then my owne. The house from blame was free:
 In decent order, and perplext for me.
 Scarce with a thousand sleights I gaind a view:
 Viewd with astonishment, I scarce pursue
 My first intent: scarce could I then forbear
 Due kisses, scarce not what I was appeare.
 She still was sad: yet louelier none then she,
 Even in that sadnesse: sorrowfull for me.
 How excellent, O *Phoebus*, was that face,
 Which could in griefe retaine so sweete a grace?
 What need I tell how often I assaile
 Her vexed chastity! how often faile!
 How often said she! One I only serue:
 For him, where ever, I my bed preferue.
 What mad man would such faith haue farther prest,
 But I? industrious to my owne vnrest.
 With fervent vowes, and gifts still multiply'd,
 At length she wauers. False of faith, I cry'd,
 Thou art disclos'd: I, no adulterer,
 But thy wrong'd spouse: nor can this tryall erre.
 She made no answer, prest with silent shame.
 Th' vnhappy house, and me, far more in blame,
 Forsaking, man-kind for my sake eschewes:
 And *Dian*-like the mountayne chace pursues.
 Abandon'd hotter flames my blood incense.
 I pardon beg'd, confessing my offence:
 And said, *Aurora* might haue me subdu'd
 With such inticements, had but she so woo'd.
 My fault confest, her wrong revenged, wee
 Grow reconcil'd, and happily agree.
 Besides her selfe, as though that gift were small,

a Gt. Aurora.

A Dog

^a *Diana*, of *Cynthus* a mount.
raine of *Delos*.

A Dog thee gaue: which ^a *Cynthia* giuing; All,
Said she, surpasse in swiftnesse and this Speare
You so commend, which in my hand I beare.
Doe you the fortune of the first inquire?
Receiue a wonder: and the fact admire.

^b Nymphs offountaines and
Lakes.
^c The Goddesse of counsell.

Dark prophesies, not vnderstood of old,
The ^b *Naiades* with searching wits vnfold.
When sacred ^c *Themis*, in that so obscure,
Neglected grew. Nor could she this indure.

^d *Beotia*, called also *Donia*.

A cruell Beast infests ^d th' *Aonian* plaines;
To many fatall: fear'd by country Swaines,
Both for their cattle, and themselves. I met
The neighbouring youth, our toyles the fields beset.
He nimble skips about the vpper lines:
And mounting ouer, frustrats our designs.
The dogs vncouple, from them all he springs
With no lesse speed, then if supply'd by wings:
All bid me let my *Lelaps* slip (for so
My dog was call'd) who strugling long agoe,
Halfe-throtled, straine the leath. No sooner gone,
Then out of sight, his foot-steps left vpon
The burning sand: who vanisht from our eyes
As swiftly as a well-driuen iauelin flies;
Or as a singeing pellet from a sling;

^e The *Cretans* were famous of
old for their archery.

Or as an arrow from a ^e *Cretan* string.
I mount a hill which ouer-topt the place;
From thence beholding this admired chace.
The beast now pincht appeares, now shuns by flight
His catching iawes. Nor (crafty) runs out-right;
Nor trusts his heeles: with nimble turnings shunning
His vrgent foe, cast back by ouer-running.
Who prest; what only might in speed compare;
Appeares to catch th' vncaught; and moueth the aire.
My dart I take to aid: which, while I shooke,
And on the thong direct my hastie looke
To fit my fingers: looking vp againe,
I saw two marble statues on the plaine.
Had you these seene, you could not choose but say
That this appeared to run, and that to bay.
That neither should each other ouer-goe
The Gods decree'd: if Gods descend so low.

^f The God of Marriage.

Thus he: here paus'd. Then *Phorus*, Pray vnfold
Your darts offence. Which *Cephalus* thus told.
Ioy grieffe fore-runs: that ioy we first recite.
For *o*, those times I mention with delight,
When youth and ^f *Hymen* crown'd our happy life:
She, in her husband blest; I in my wife.
In both one care, and one affection moues.
She would not haue exchang'd my bed for *Iones*;
Nor *Venus* could haue tempted my desire:

Our

Our bosomes flam'd with such an equall fire.
 When ^a *Sol* had rais'd his beames about the fopds; ^b *The Sunne*
 My custome was to trace the leavy woods.
 Arm'd with this dart, I solitary went,
 Without horse, huntsmen, toyles, or dogs of sent.
 Much kild; I to the cooler shades repaire:
 And where the vallie breathes a fresher aire.
 Coole aire I seeke, while all with fervor gloes:
 Coole aire expect, the cause of my repose.
 Come aire, I vse to sing, relieue th'opprest;
 Come, ô most welcome, glide into my brest:
 Now quench, as erst, in me this scalding heat.
 By chance I other blandishments repeat;
 (So Fates inforce) as, ô my soules delight!
 By thee I am fed and chear'd: thy sweets excite
 My affections to these woods: ô may thy breath
 Still mix with mine, and so preferue from death!

A busie care these doubtfull speeches caught:
 Who oft-nam'd aire some much-lou'd ^b *Dryad* thought: ^c *A wood-nymph.*
 And told to *Procris*, with a leuder tongue,
 His false surmises; with the song I sung.
Loue is too credulous. With griefe she faints;
 And scarce reviling, bursts into complaints:
 My spotlesse faith with furie execrates:
 Woe's me, she cries, produc't to cruell fates!
 Transported with imaginary blame,
 What is not, feares: an vnsubstantiall name.
 Yet grieues (poore soule!) as if in truth abus'd:
 Yet often doubts, and her distrust accus'd.
 Now holds the information for a lye:
 Nor will trust other witnesse then her eye.
Aurora re-inthron'd th'insuing Day:
 I hunt, and speede. As on the grasse I lay,
 Come Aire, sayd I, my tyred spirits cheare.
 At this an vnknowne sigh invades my care.
 Yet I, O come, before all ioyes preferd.
 I then among the leaves a rustling heard,
 And threw my dart, supposing it some beast:
 But ô, 'twas *Procris*! wounded on the brest,
 She shriekr, ay me! Her voyce to well I knew:
 And thither, with my griefe distracted, flew.
 Halfe dead, all blood-imbru'd, my wife I found:
 Her gift (alas!) extracting from her wound.
 I rais'd her body, then my owne more deare:
 To bind her wounds my lighter garment teare;
 And strue to stench the blood. O pittie take,
 Said I; nor thus a guilty soule forsake!
 She, weake, and now a dying, thus replies
 (Her last of speech) By all our nuptiall ties;
 By heauen-imbowed Gods; by those belowe;

To whose infernall monarchy I goe:
 By that, if euer I deserued well;
 By this ill-fated loue, for which I fell,
 Yet now in death most constantly retaine;
 O, let not *Ayre* our chaster bed prophane.
 This said, I show'd, and she perceiued how
 That error grew: but what avail'd it now?
 She sinks, her blood along her spirits tooke:
 Who looks on me as long as shee could looke.
 My lips her soule receiue, with her last breath:
 Who, now resolued, sweetly smiles in death,
 The weeping Heroe told this tragedy
 To those that wept as fast. ^a The King drew nye
^b And his two sons, with well-arm'd Regiments,
 New-rai'd, which he to *Cephalus* presents,

^a *Æacis*.
^b *Telamon* and *Peleus*.

VPON

VPON THE SEAVENTH BOOKE OF OVIDS METAMORPHOSIS.

THe Argonautes now sailing to Colchos, touch by the way at Paphlagonia, where Phineus the sonne of Agenor the reigned: deprived of his sight and spending his old age in penury. For he, having pulled out the eyes of Crambus and Orythus, his sons by Cleopatra daughter to Boreas and Orythia, at the instigation of their stepmother Idmon the daughter of Dardanus, was struck blind himself by the diving vulture, for his sin was all cruelty: the Harpies being sent to devoure his food and, contemning his calls.

Phineus.

Harpies.

More horrid Monsters, dire plagues then those,

On wrath of Gods, from sty yet never rose

Like foule with virgin faces, purging stild

Their filthy patches: arm'd with talons, ill,

And ever pale with famine,

*Tristis haud illis monstrum, nec senior ulla
Pellis, & ira dum Stygiis esse extulit un-*

dis,

Virginis volucrum vultus, sedissima ven-

triu

Proluxit, uncae, manus, & pallida sem-

per

Ora sane.

Virg. Æn. l. 3.

But now the Argonautes, being nobly entertained by Phineus, (a Prince of their blood and alliance having likewise informed them concerning their voyage, and given them a Pilot) sent Calais and Zetes, the winged issue of Boreas (now reconciled for the injury done to their innocent nephews) to chase them away. Who pursuing them as farre as the Strophades, were commanded by Iris to offer no further violence to the Dogges of Iupiter. The Harpies are so named of Rapine: said to be virgins in that barren; because goods so gotten descend but seldome to posterity: so fly, in that swift, in extorting: so be covered with plumes for cloking their prey: and so have the talons of vultures, of griping, and fast-holding of their ill-got riches. These qualities are also character'd in their names, Aello, Ocipe-tes, and Celeno: signifying a taking away that which is an others, celerity in the act, and subtilty in concealing. They are said to be the daughters of Neptune and Tellus; of old esteemed the parents of prodigies and are called Iupiters dogges; that is, infernal Furies: here introduced to snatch the meat from Phineus table; because those were said (as Servius observes) to be afflicted by the Furies, who covetously abstained from the use of their owne: thus expressed by Virgil in the punishment of Tantalus.

On golden frames the lofty couches shine:

The board with royall banquers feast his eyes:

Hard by the greatest of the Furies lyes,

Who, when about to feed, starts from her place,

Whisks her dire torch, and thunders in his face.

*--- lucens genitalibus albis
Aurea fulcra torvis, epulæq; ante ora para-*

te

Regifico luxu; furiarum maxima iuxta

Accubat, & manibus prohibet contingere

mentes,

Exurgitq; facem attollens, atq; intonat ore.

En. l. 8.

Phineus therefore is said to have lost his sight, and to suffer perpetual famine, in that so blinded with avarice that he could not see into himselfe, nor afford those necessaries to life, which is contented with a little: the Harpies called else where his daughters, that is, his covetous desires, not suffering him to eate of the meat, which was set before him, himselfe polluting it with his sordid disposition. But Calais and Zetes, a calling of himselfe to an accompt, and a diligent inquiry into his owne condition, by a speedy reformation expel those ravenous Harpies. But are forbidden viterly to destroy them, in that the dogges of Iupiter: the ministers of his

his wrath upon the covetous, who are ever their own tormentors. Neither is this fable of the Harpies unnaturally wrested to prodigal Sycophants, and greedy Officers, who consume the treasure, and pollute the fame of miserable Princes, abused in their trust, and blinded in their understandings: Calais and Zetes no other then timely advice and swift execution in freeing the State from such monsters.

Phrixus and Helle:

Iason now arriv'd at Colchos demands the golden Fleece brought thither by Phrixus. This Phrixus with his sister Helle, to avoid the cruelty of their father Athamas, provoked by the treachery of their Stepmother Ino, were mounted, as was fained, by the compassionate Gods on a Ram with a golden fleece, and carry'd swiftly through the aire: when fearful Helle fel from his back into that straight of the sea, which is of her called the Hellespont. But Phrixus arriv'g at Colchos, in gratitude sacrificed the Ram to Iupiter (converted into that Celestial Signe) and hung up his fleece in the Grove of Mars. Lucian will have Phrixus to be a man much affected to Astronomy: and therefore fained by the devisers of fables to be carried into heaven on a Ram: rather shewing how they drew nere the immortals, who wisely and truly knew how to make use of the present, wherein Helle failing, fel downe and perished. But to cleave the history from the fable: This Ram was Aries (his name the same) the carefull and faithful Tutor to Phrixus: who fled with him and his sister to preserve their lives from the malice of their step-mother: and in that he carry'd with him a masse of treasure for their supportance, hee was said to be invest'd with a fleece of gold. When Helle accidentally drowned by the way, they arriv'd at Calchos: where Phrixus married Calciope the daughter of Aëta. Aries dying, in perpetual memory of his fidelity they called that celestial Signe by his name: and therefore fained to have beene sacrificed unto Iupiter, keeping the treasure he brought thither, expressed by the Golden fleece, in the temple of Mars: which Iason, as Phrixus heire, now seekes to recover.

IASON AND MEDEA.

In this he is assisted by the love of Medea, who now debates with herselfe, and to the life presenteth the violent conflict betwene Reason and Passion. She sees and approves the better, but follows the worse: For none of all the affections is so powerful as love, nor lesse obedient to Reason: which Seneca, a constant imitator of our Author, thus expresseth in the person of his Phædra

---Dne memoras scio
Vera esse Nutrix:---
---sed furor cogit sequi
Peiora: vadit animus in præcepta sciens,
Remeatq; frustra sua consilio appetens:
Sic cum gravatam navem adversa ratis
Propellit unda, cedit in vacuum labor,
Et visâ prono poppæ aufertur vado,
Quod ratio possit, vincit ac regnat furor,
Potensq; tota mente dominatur Deo.
Hipp.

Good Nurse, thy counsell I confesse is true
But forc't by fury I the worst pursue.
I know my mind to ruine runs amaine;
Which oft lookes back, and help desires in vaine.
So when with bootlesse toyle the Sayler striues
To stem the Tide, the current backward driues
The labouring Barke. Love all my powers ore-swayes
To whose command the conquered soule obayes.

Yet Medea in the end subdues her selfe to her Iudgement: but at the review of Iason (to have beene avoided by the rules of lones Physick) falls into a relaps. Who now, upon promise of marriage, secures him against those horrid encounters, to the ruine of her father and country, with her counsell, magicall druggs, and enchantments. His first taske was to tame those furious Bulls, and subiect their necks to the yoke: supposed no other then a garrison of mercenary souldiers of Taurica (called therefore Bulls) who kept the Fort which Aëta had built about the temple of Mars where the treasure lay: who in regard of their robustious bodies, and fierce dispositions, were said to have hornes of iron, hooves of brasse, horribly to bellow,
and

and throw flames from their nostrills. Hether Medea conducting the Argonautes by night, and calling to the watch in the Taurican language to open the gates unto the daughter of the King, by that policy brought them in. When Iason sowing the serpents teeth, that is, raising a mutiny among them; some fighting in the defence of their charge, and others siding with Medea, they became masters of the place. Lastly with saporiferous hearbs he induced sleepe on the wakefull Dragon: Draco the priest of Mars, and keeper of the treasure, being corrupted with hopes, and charming perswasions. Others write that Iason, not to recouer the treasure of Phrixus, but for the thirst of King Æta's infinite wealth, made warre on the Colcheans. For by the testimony of Strabo that nation abounded with gold, by reason of the vicinity of Caucasus: from whence it descended in little drills, which the inhabitants gathered with snes, and fleeces of wooll, the ground of this fable. The fiery Bulls, the armed men rising out of the ground, and wakefull Dragon, may allude to the rocks, straights, quick-sands, and other hazards in their perilous passage: the like described by Homer in the wandring of his Vlisses, neither is it improbable that in the search of those mines they incountred with wild beasts and serpents, the inhabitants of such rough and unfrequented places. So Solinus affirms that certaine rich mountaines in Scythia Asiatica are defended by winged Griffens against the Armaspians, as the pioners in the mines of America are not seldom endangered by Tygars and Lions: and the Divers for Pearle in the inland Lakes oft devoured by Alergatoes: not as if those creatures had any care of the treasure, but either for prey, or being disturbed, and fearing danger to themselves or their young-ones. But Suidas interprets the actions of Iason to the knowledge of Chimistry: the Golden fleece to the Philosophers stone, obtained with such difficulty, and after so many transmutations of bodies: others that the golden fleece was a booke of ship-skins, wherein the making of Gold by that art was comprised. But he who would know too much of this, let him read Mayerus, who that way allegorizeth most of the fables. Now Iason by the Mythologists is interpreted for medicine; not for the body, but the mindes diseases; as Medea for counsell, which informes and directs it; otherwise of it selfe unusefull. So that Iason, assisted by Medea, suppresseth anger, imbosom'd conflicts, and restlesse envy (furious Bulls, intestine warres, and sleepleffe serpents) with all the turbulent passions of the soule, and subiects them to his reason: by which he obtaineth the Golden fleece, and returnes with honour into his country. Philip Duke of Burgundy, instituted an order of the Golden Fleece, in the yeare 1429, now retained with most of his Signories, by the Spaniard.

The Theffalians pay their vovves, and sacrifice to the Gods for the safe returne of their princes. Onely Æson was absent, by reason of his extreame old age, from these general reioycinges. Iason intruats Medea to restore him unto his youth by power of her hearbs and inchantments. Which she undertakes: and now in the full of the Moone and silence of the Nights, wanders abroad with her garments ungirt, her feete unshod, and her haire disheveled: the seasons and fashions observed by witches in their secret ceremonies. They of old supposed those hearbs to have the greatest efficacy in Magick (the Moone being the Patronesse of Magicians) that were gathered by her light, and then when at full: in that shee was thought to sprinkle them with her spume. Of which Lucan in his Erietho.

ÆSON

Her words to poyson the bright Moone aspire,
First pale, then red with darke and terren fire:
As when deprived of her brothers sight;

Ff 3

---Phœbeq; serena
Non aliter diris verborum obfessa venena
Palluit, at nigris ceruenisq; ignibus arsit,

Earth

*Inferretq; suas flammis caelestibus umbras:
Et patitur cantu depressa labores,
Donec suppositas propior despuet in her-
bas. Phar. l. 6.*

Earth interposing his celestially light;
Perplext with tedious charmes, and held below,
Till she on vnder hearbs her gelly throw.

Hecate.

This they vsed in their sorceries: perhaps no other then the falling dew; the poyson of such simples increased by her virulent influence. Medea turnes thrice about; which was to be done from the right hand to the left; as contrary to the diurnall motion of the heauens, or as spels are said backward: thrice she sprinkles her head with water, and yaunes as often, according to the forme of their superstition: and then kneeling downe, invokes the assistance of the Night, the friend to secrecy, since none were to be present at their horrid solemnities: next of the starres, in regard of their influences, and dominion over sublunary bodies: of Hecate; said to haue three heads, of her three denominations; called Cynthia in Heauen, Diana on Earth, and Proserpina in hell: said in her increase to be in Heauen, and to borrow light of her brother; when at full, to impart her owne to the Earth; and when waining, to decline vnto Darkenesse, and as it were to the infernall mansions; the Moone according to the distance of the Sun assuming severall figures; honoured by witches for her powerfull operations, giuing virtue to such vegetables. But Hecate in whose temple Iason was contracted to Medea was the daughter of Persis king of Taurica; who surpassing her father in cruelty, slew men, like beasts, with her arrowes: chiefly imploying her study in magicall arts and poysonous confections, which she practised on strangers. When poysoning her father, and assuming his scepter, she built a Temple to Diana: sacrificing on her altar all such as arrived. After she married Aeta, and had by him Medea: whom she instructed in the knowledge of hearbs & enchantments. Who now likewise invokes the Earth, Aire, Winds, Mountaines, Rivers, Lakes, and Wood gods; as either producing or virtuating magicall ingredients: lastly the infernall powers; thus particulariz'd in her tragedy.

--- quosq; Medea magis
Fas si precari, nolitis aeternae Chaos,
Adversa superis regna, mane q; impiis,
Dominumq; regni trinita, & Dominam fide
Meliora rapiam. ---
Adeste, adeste sceleris ultrices Dee,
Crinem solutis squallide serpentibus.
Sen. Med.

You rather whom Medea should of right
Implore; thou Chaos of eternal Night;
The Depths to heaven oppos'd: you infernal Soules,
The king who that sad monarchy controules,
And better rauisht Queene: Eumenides
With snaky curles, that on the guilty seaze;
Ascend.

By whose aid she boasts to haue affected such wonders: forcing Rivers to retire vnto their fountaines; calming the sea, and inraging it: performed as reported at this day by the wisches of Lapland and Norway; who sell windes in bagges, or in handkerchers tyed with three knots; the first to be unknitt when they sett saile, the second at Sea, but the third not at all; for it includes a contrary tempest: who commonly crosse those with opposite stormes, that refuse to buy them. And no marvaile, since the Diuel their Master is the Prince of the Aire. An old practice, as appears by those windes, which Aolus gaue in a bagge to Flisses. The breaking of serpents iawes with charmes, is likewise recorded by Aristotle and Pliny; as thus before by the sacred Poet: They are like the deafe Adder that stoppeth her eare; which will not harken to the voice of the charmer, charme he neuer so wisely. And Ieremiah: Behould, I will send serpents among you, that shall not be charmed. But these wonders, and the rest here rehearsed, were not effected by the vertue of words, or skill of Medea; but rather by wicked Angels, who seeme to subiect themselves

selues, the better to delude, to the art of the Inchantresse. Wherefore so many of these may be true, as are in the power of the Diuell to effect, greater then can by man be imagined; either by giving an impediment to Nature, or working by natural causes: whereby the Earth may appeare to grone, fountaines may be stopt, and their currents reverted by the Seas redundancy; clowdes produced, and dispersed; stormes raised, and asswaged; rocks rent in peeces, woods remoued, and mountaines forced to tremble with Earth-quakes. And often those extraordinary commotions and prodigies, affected by the finger of God, they attribute to their owne power: as foreseeing them, and secretly mouing the mindes of their Votaries to craue them at that instant: which falling out vpon the cloze of their invocations and sacrifices, appeare to be procured by those deluding Spirits at the intercession of their superstitious seruants. But of themselves they can remoue no intire element, in that contrary to the diuine institution in the order of the vniuerse: nor alter the course of the celestial Orbes; nor draw downe the Moone, as here is inferred, and was believed by no few of the Ancient. For when by the interposition of the Earth betweene her and the Sun she lost her light & changed her colour, they generally supposed her to be vext with inchantments: who by beating on kettles and basons thought to deliver her, as thereby drowning the charmes of the Inchanter. The author of this opinion that the Moone could be drawne from her spheare was Aglonice the daughter of Hegemon: who, being skilfull in Astronomy, boasted to the Thessalian women (foreknowing the time of her eclyps) that she would performe it at such a season: which happning accordingly, and they behoulding the distemper of the Moone, gaue credit to her deception. By such, but an homester deceipt the Indians were induced to releiue Columbus. Great men, and learned, saith Pliny, who know more then other in naturall causes, feared the extinction of the starres, or some mischiefe to befall them in their eclypses. Pindarus and Stefichorus were subiect to this feare, attributing the failing of their lights to the power of witchcraft. Nor is it a wonder, saith Vives, that those learned men should beleiue that the Moone was drawne downe from heauen: when a son of men, since wee can remember, belieued that an Asse had drunk her vp, because as she shone in the riuer where he drank, a cloud on the sudden over-shadowed her: for this the Asse was imprisoned, and after a legall triall, ript vp, to let the Moone out of his belly, that she might shine as formerly. But that of Medea's raising the dead from their graues, is more credible, since the like was acted on the body of a Saint by the witch of Endor: although whether done by diuine permission, or diabolicall illusion, as yet is in controversy. But more probable, since the Diuell can transforme himselfe into an Angell of light, that he assumed the shape of Samuel. Insomuch that the apparitions of Saints and Angells (of no small danger to the credulous and vnstable) are not secure from deception.

Medea's petition is signed by the vnusuall splendor of the starres (the like Virgill introduceth Iupiter to giue vnto Anchises) Hecats charriot descending to transport her: said to be drawne by Dragons, of the silent sliding of the Night: and, that as she her orbe, so renew they their youths by the casting of their skins: now befalling by the only smell of the hearbs collected by Medea, in her nine nights absence: cut with a brazen Syckle, according to the custome of Magicians; agreeing with these verses of Virgill.

By Moone-light hearbs with brazen Sickle crops:
And poynous weeds that bleed in fable drops

Falcibus & messis ad lunam queruntur
arboribus
Pulentes herbae, nigri cum lacte veneni;
Æn: l. 4.
Either

Either in that brasse is so operative in phisick; or here conducing to the purpose of Medea in the restoring of Youth: for a brazen knife being stuck in a peece of flesh will longer keepe the same from corruption. Medea being now returned, avoids her house, and the imbracements of Iason: for Magicians were to abstaine from Venus (such an ape is the Diuel) when they went about their infernal sacrifices. So none (as they report) at this day can see any thing in magical glasses, that haue been polluted with women: in so much as ordinarily they set boyes to looke therein, and receiue what is seen by relation. Or rather in that Belease and Imagination more easily worke on their spirits. She erects two altars of turfe; the one to Hecate the fautesse of witches; and the other to Hebe the Goddesse of youth, of whom wee shall speake hereafter: tricking them with Veruin, an hearb to which the ancient Magicians did attribute wonders: as that those who were annoited therewith should obtaine their petitions; that it procured friendship, subdued the force of poyson, and pacified the anger of the Gods: whereupon it was called sacred. This was worne by the Roman Embassadors, out of a superstitious opinion, that their persons could not be violated, as long as they carried it about them. There is a tradition, saith a moderne Author, which was old when I was young, and believed for canonicall by such as told it; how a maid that liked well of the Diuell, who courted her in the habit of a gallant youth, but could not inioy his company, nor he hers, as long as she had S. Johns grasse and veruin about her: and to that effect he brake his mind vnto her. But if this should be so; how ill was it applied by Medea in her infernall sacrifice? Hard by she diggs two pits: for as to the caelestiall Deities, they sacrificed on Altars; to the terrestriall on the earth; so did they in ditches to the Infernall: to whom black cattle, and by night, were offered; their heads held downewards, contrary to the other: cutting their throates (as here) over those trenches into which the blood gushed; powring in milke and hony, and turning upward the bottome of the goblet. To these they sacrificed, not for any good they did; but to appease their wrath, and that they should not, as malicious to man-kind, prevent them in their purposes. For this Medea prays to the Gods below; but especially to Pluto (held for the diuine mind infused through the Masse of Earth, and penetrating to the center; there governing whatsoever is subterren) as also to Proserpina, not suddenly to take away the life of old Aeson, before shee could make a tryall of her art. For Proserpina was supposed, when their time was come, to diuide the soule from the body: as in Virgill of the untimely death of Dido.

Nondum illi statum Proserpina vertice cri-
men
Abstulerat; Stygiæ caput damnaverat Orco.
Æn. l. 4.

Yet had not Proserpine bereft her head
Of her faire haire; nor doom'd it to the dead.

And that they could not dy before this ceremony was by her performed; called thereupon the arbitresse of life and death: perhaps because the aged or sick doe commonly dy, a little before, or presently after the full of the Moone, which is Proserpine.

The infernall powers appeased with sacrifice, prayers, and tedious murmurings (words softly muttered barbarous and vsignificant, least they should disturbe the Imagination: although held by the deluded of a compulsative power) Medea causeth Aeson to be brought forth: and casting him into a dead sleepe with her enchantments (none now suffered to stand by) proceeds to her black and frantick ceremonies. Meane while her medicine boyles in a brazen Caldron: composed of sundry hearbs and rootes of magicall virtue, and pretious stones of like nature; the one dispersedly mentioned by Pliny, and the other by Albertus, to which she adds the dew of the

Night

Night, the spume of the Moone (whereof a little before) with the flesh and wings of infamous Screech-owles: so branded, in that they were thought to suck the blood of infants as they lay in the cradle.

By night they fly; on babes, by Nurfes left
In cradles, ceaze; and feast vpon their theft;
Tearing their tender breasts with crooked beakes;
Who drinke the blood which from their entrailes breakes.

Nolle volant, gutrosq; ferunt: nutriti egen-
113
Et villant cunâ corpora in pla sua.
Carpare dicuntur lactantia viscera rostris
et pectus poto sanguine guttur habent. Ov.

Some haue beleiued that Witches haue converted themselues into those solitary birds, by a certaine ointment, and committed the fore-mentioned cruelties, as they haue confest vpon examination: as at Pompelona in the yeare 1583. Yet surely but illuded by the Diuell and their melancholy to their owne destruction. And diuerse wise Iudges haue admonished, that men should not giue too rash a beleife to the confessions of Witches, nor yet to the evidence which is brought against them: because witches themselves are imaginative, beleeuing oftentimes that they doe, what indeed they doe not; withall the vulgar are credulous in this kinde, too prone to impute mere accidents, and naturall operations, to the power of Witch-craft. Another ingredient is the entrailes of a Wolfe, that could resume the figure of a man, of which we haue spoken in the fable of Lycaon. Yet will we adde this story reported by Sabinus: how one, accustomed to change himselfe into a Wolfe, and againe into a man, was lately taken, and brought before the Duke of Prusia; accused by the Peasants for worrying their cattle. A deformed fellow, & not much vnlike a beast. He had a scarre on his face, the marke of a wound which was giuen him by a dog when he was a Wolfe, as himselfe reported. Vpon examination hee confessed, that twice every yeare he was converted into that shape, first about Christmas, and againe at Midsummer: at which times he grew salvage, and was carried with a certaine naturall desire to converse with Wolues in the Woods; afflicted with paine and horror while the haire was breaking out of his skin, and before he was thoroughly changed. For a triall he was shut vp in prison, & carefully guarded; but continued vnaltred. By which it appeares that this, as the like, proceedeth from a kinde of distraction, and strength of the abused imagination: the Diuell doubly deluding both themselves and such as behold them with fantastick resemblances: although Bodin affirmes, and strives to maintaine the contrary. The rest of Medeas ingredients seeme effectuall to her purpose: as the Liver of a Hart, and the head of a Crow (of all that haue life the longest livers:) especially Snakes: whereof the viper is a kind, whose flesh prepared and eaten, clarifies the eye-sight, strengthens the sinewes, corroborats the whole body, and according to Dioscorides, procures a long and a healthfull age. Insomuch as they proverbially are said to haue eaten a Snake, who look younger then accustomed. Nor is the wine of vipers lesse soveraigne. I haue heard it credibly reported by those who were eye-witnesses, how a Gentleman, long desperately sick, was restored by these meanes vnto health, with more then accustomed vigour: his gray haire, whereof he had many, falling all from his head, and so continuing for seauen yeares after. And why might not this fable of Medea's renewing old Aeson's youth, proceed from these and the like receipts; being so skilfull in the nature of simples and knowledge of Physick; purging his body, and by incision letting out his corrupt blood to supply his veines with better? making of a decrepite man an able and lusty; causing him to shed his gray haire, and with renewed iuyce and fatnesse smoothing his wrinkles? The Germans haue written of a bath of that nature: which may in some sort effect it: by clarifying the blood, and suppling the body. I haue

haue read in the histories of the West Indies of a ridiculous Spaniard, who with much cost and labour, travelled in quest of a fountaine, famous for rendring youth vnto age; which is rightly ranked among incurable Diseases. But Medea also restores a youthfull minde vnto Æson: that is, by curing the body shee expelled that morosity and melancholy, which accompanies sicknesse.

PELEAS.

And now Medea, to bee revenged of Peleas for the iniuries done to Iason in slaughtering his kinsfolke, and detaining from him the kingdome of Thessaly, counterfeits a dissention with her husband, and flies to his court, as it were for succour. Where being entertained by his daughters, & insinuating her selfe into their fauour, by her relating of her merits, and the restoring of old Æsons youth, gaue them hope that the like might be effected for their father: wherevnto they importune Medea; who with some difficulty assents: and to strengthen their beleife, by the virtue of her bath converts an old sheep into a lamb. Whereupon become confident, by her advice they murder their owne father, boyling his corps in vnessect wall water; she avoiding their revenge by her winged Serpents. It is said that Medea was the first that invented Physicall baths; whereby she cured sundry diseases, especially consumptions, and restored men to their former alacrity. But least her skill should grow common she practised it in private. When only knowne to seeth water in a caldron, and because her composition was called a decoction, they faigned that she effected her cures by the boyling of her patients. But Peleas being old and weake, is said to haue died in the bath through extreame imbecillity: the ground of this fable. Which also deciphers those, who seduced with deceitfull hopes, attempt impossible things, with fruitlesse labour, and irreparable detriment. Such are they (saith Erasmus, who giue themselves to the vanity of Alchimy: for as the daughters of Peleas, by the perswasion of Medea, put their father (out of a desire to reuoke his youth) into a seething caldron, and so destroyed him: so those who are drawne to that art by the cunning of Impostors, while they promise mountaines to themselves by turning tinne into silver, and copper into gold, miserably loose both their labour and cost, to their vtter vndoing.

CREUSA.

Medea escaping by enchantments, is drawne through the ayre by her Dragons over places where sundry transformations had formerly hapned (which I passe over, as altogether obscure) and at length arriveth at Corinth: whether Iason was fled from the revenge of Acastus for the murther of his father Peleas: entertained by King Creon, vpon condition that he should repudiate Medea, and marry his daughter Creusa: accepted off out of his necessity, and not his election.

Banished Medea is full of distemper, and horrid conceptions.

Flammant gena rubentes,
Pallor fugat ruborem.
Nullum vngante forma
Servat diu colorem.
Vt tigris orba gnatis,
Cursu furente lustrat
Gangeticum nemus: sic
Huc fert pedes & illuc.
Frangere nescit iras
Medea, non amores.
Nunc ira, amorq; causam
Luccere. Sen. in Med.

Her cheekes now glow with fragrant fire,
Now palenesse makes that red retire:
Her lookes no constant colour show.
Frantick, she hurries too and fro:
As a rob'd Tigresse scoures the wood
By Ganges rauisht of her brood.
Now curbs her loue, though not her hate:
Now ioyne to make one desperate.

Palenesse, the going and comming of the colour, are caused in the passion of anger by the burning of the spirits about the heart; which call in more spirits from the outward parts to refresh them. No hatred is so deadly as that which proceeds from alienated loue: the one for the most part imitating the violence of the other.

Shee

shee intreats a dayes respite of Creon; in the interim sends a Crowne and a robe to Creusa, infected with magickall poysons: which being put on, sets her all on a flame: consuming Creon also, who came to her rescue: and then murdered her children by Iason in sight of their father. This appeareth, the manner of her slight excepted, to be meere historical. That, wherewith shee annointed the garment, is called Naptha by Plutarch: the use thereof first found out by her; and thereupon named Medea's Inchantment. Betweene this and fire there is such a sympathy, that it drawes it unto it, as the Load-stone doth Iron: and is also incensed by the naturall heat of the body: enraged rather then subdued by water,

Fire feeds on water, by suppressing burnes:
What should extinguish, into fuell turnes.

*Alia unda flammis, quæq; prohibetur magis
Atque ardet ignis, ipsa præsidia occupat.
Sen. Med.*

It is found in Parthia, especially about Ecbatan. Alexander at his being in those parts, for his sport made the garments of one of his Pages to bee secretly annointed therewith and set on fire: which burnt him to death: although all possible meanes were used to preserue him. This is a kinde of slymie chalke ingendred among the rocks: Petreol being the liquid Napthea, and almost of like operation. Whereof Mathiolus relates a wonderfull story, told him by a Hungarian Earle; who had a Well in his grounds into which the Petreol distilled through the crannies of the Earth, together with the water. This Well being ruinous in the bottome, a Mason was hired to repaire it: who not able to see without a light, carried a lanthorne and candle downe with him, shut as close as possible could be: when the Petreol suddenly attracting the flame, threw up the workman, blowing the cover of the Well into the ayre, and burning whatsoeuer was about it. But the Italians are no lesse superstitious in mischief then was our Medea: who haue invented certaine hollow balls of mettall inclosing artificiall fire, and planted about with little pistoll barrells. These shut in a box with a superscription & direction unto those to whom they intend the mischief, as soone as opened the traine takes fire, and the pistolls suddenly discharge: mortall not seldome unto the standers by, as well as to him that receaueth the present. This diuellsish device hath beene put in practice at Florence, Millain, and Venice: where, in the Arsenall they keepe a Box which was presented to one of their Dukes by a seeming petitioner: who in the deliuey thereof, by pulling a trig with his finger, discharged foure pistolls at once in his bosome.

From Corinth, Medea fled unto Athens: whom Egæus espoused, and had by her a sonne called Medus; who after left his name to Media. Now Theseus, imitating the example of Hercules, having purged those parts of the world from theiues and oppressors, arrived at Athens; neither knowne, or ever seene by his father. Medea had perswaded Egæus to poyson him as a man full of danger (but indeed that the kingdome of Athens might descend to her sonne) and for that purpose had invited him to a feast; preparing for him a step-mothers loue-cup infected with Aconite. This hearb is here said to haue sprung, in regard of the venomous quality, from the foame of Cerberus; which dropt from his iawes when Hercules drag'd him out of Hell through the Caue of Tenarus, called Achenisia, not farre from Heraclia, where Aconite growes in abundance: & indeed the poyson both of Serpents and mad dogs, is chiefly in their sowe, and flauer of their teeth. Cerberus by others is said to haue beene a horrible serpent, there slaine by Hercules: whom Homer first called a Dog; but left him undescribed. His name doth signifie (as wee haue formerly declared) a devourer of flesh; and allegorically is taken for the grane: whom Hercules inforceth, in that virtue breakes through death and obliui-

THESEVS.

Cerberus.

on, and gines to it selfe a glorious immortalitie. The Grane is ever ravenous, but never satisfied: and such is Cerberus the type of covetousnesse; tormented and mad with griefe, when inforced to bounty: for this cause said at the sight of light to vomit his poyson. He is faigned to have many heads, in that covetousnesse is the root of all flagitious offences: to skulke in a darke Cave, and in the passage to Hell; because no vice so obscures the understanding, nor leads a readier way to perdition. But Hercules, the virtue and magnanimity of the mind, hales Ceiberus from infernall darknesse, to his perpetuall glory: since no heroicall action, can proceed without treasures, the sinewes of warre, and fuell of magnificence. Porphirius saith that the badge of Serapis and Isis (the same with Dis, & Proserpina) was a three-headed Dog; representing that triple natur'd Divell, which haunts the ayre, the earth, and the water. But to returne to the history. Agæus at that instant knowing Theseus for his sonne by the hilt of his sword, which he had left with his mother. Æthra at the time of his conception, struck the poyson out of his hand, and so preserved him from the practice of Medea. Who now detected avoids his revenge by her accustomed arts, and returning into her country recovered her fathers kingdome. After her death the Colchians gaue her divine honours: it being lawfull for no men to be present at her sacrifices, nor at any time to enter her Temple, in regard of the ingratitude of Iason.

Agæus sacrificeth to the Gods for the deliuerance of Theseus from so imminent a danger. The Athenians celebrate his praise in their songs; their spirits exalted with liberall cups, and mention his particular merits.

The Cretan Bull.

As the slaughter at Marathon of the Cretan Bull, who wasted their country. A Cretan Captaine so called, who infested those parts with his Pyracies.

The Cromonian Sow.

Then slew the Cromonian Swine, surnamed Phæa, that is, overgrowne with age, who was indeed a licentious woman, a robber, and a murderers, committing severall outrages: and called a Sow, for her beastly life and salvage disposition.

Periphetes.

In the territories of Epidaurus he slew Periphetes, said in regard of his rapine to be the sonne of Vulcan, or fire; who fought with a club, which ever after was carried by Theseus, as a marke of his conquest; and to show, how that which hee had forced from the hands of another, was invincible in his owne.

Procrustes.

He put Damastres (called also Procrustes, of compelling) to that kinde of death which he had inflicted on others: who rackt out, or cut short, to the length of his bed such strangers as came to Harmonia.

Cercyon.

Robustious Cercyon (who, among other insolencies, constrained passengers to wrastle, and murthered those whom he had vanquishd) was overcome and slaine by Theseus; who first devised the flights of wrestling, which onely by strength was carried before.

Sinis.

He tyed Sinis (a cruell theefe, who rob'd in the streights of Peloponnesus) by the armes and legges to the bow'd-bowne branches of trees; which ierking up-ward, tore him in peeces: himselfe having so abused his strength in the torturing of others. For according to the example of Hercules, he made such tyrants to undergoe their owne cruelties.

Scyron.

Lastly he threw Scyron head-long from a cliffe; who in cruell pastime caused those whom he had robbed to wash his feet; and while they were about it, spurn'd them into the sea. Certaine Rocks below, by the way which leads betweene Megara and the Corinthian Isthmos being called Scyron, gaue an argument to the fable of his conversion into a Rock (the waters thereabout ever turbulent & unnauigable) the land, nor sea, affording him sepulture.

These were the atchiuevements of Theseus, while yet a youth: and thus the ioyfull Athenians

Athenians extoll his virtues; making publique vovves for his safety, and drinking his health, a custome which can only challenge antiquitie: observing yearly this Festivall in his honour, which they called Theseia.

But no humane felicity is either perfect or permanent.

Alife repleat with grieve the Gods decree
To wretched Man; themselves from sorrow free.
Two Tunnes, with gifts of Good and Evill, stand
In Ioues high porch, dispersed by his hand.
These mixt, on whom the Thunderer bestowes;
Tast the vicissitude of ioyes and woes.
On whom the bad; they wander through the aboades
Of burnd Earth, despis'd by men and Gods.

*Sic enim de sinavunt dii miseris mortalia
Per vivam: tristes: ipsi vero sine cura sunt.
Duo quippe dolia iacent in Jovis limina
Macerum: qualia dat, alterum malum,
alterum v. bonorum.
Cusquidam miscens dedit: ille Iupiter saluifica-
tor,
Inter tum quidem malum ille conse nitur,
interdum v. bonum:
Cui aut ex tristibus dedit, iniuria exponit;
Et ipsum mala famas in terra alma exagit,
Versaturq; nec diu honoratus, nec homini-
bus.* Hom. Iliad. l. 4

Agæus and his subiects have their ioyes disturbed by a dreadfull preparation of warre: now threatned by Minos, the Cretan King, for the murder of his son Androgeus; secretly slaine by their envy, because at the solemne Games he had wonne the prize from the Athenians. Others say, in that he claimed the Crowne of Athens or some yearly tribute from Agæus by the request of Erietheus: who being aided by Asterius, called otherwise Zanthus, the father of Minos, in a great and dangerous warre against Eumolpius the sonne of Neptune, thereby obtaining the victory; made Zanthus his heire, or ingaged his country in an annuall tribute: for which Androgeus being sent by his father, was treacherously murdered. They had a Feast at Athens which they called Speedy Helpe, in memoriall of their delivery by Asterius. Minos, although strong in men, and the iustice of his cause, yet providently seekes to augment his power by confederate forces; and sailes for that purpose to the adiacent Islands: winning some to his party by liberall promises, and others by armes. Cythmos betrayed unto him by Arne for a reward; and therefore here fained to have beene turn'd into a Daw: a bird that delights in stealth, but especially of gold and silver. Minos reiected by others; at length arriueh at Ægina, the kingdome of Æacus, and intreats his assistance: who refuseth in regard of the ancient amity betweene him and the Athenians. But he, holding it at that time better to threaten, then consume his forces by an accidentall warre, which if unsuccesfull would have much impayred his estimation, departs from Ægina.

Androgeus

ARNE.

No sooner was the Cretan navy out of sight, but Cephalus entred their haven. A Prince of noble endowments, and in his youth of extraordinary beauty: sent now from Athens upon the like occasion. To whom Æacus promiseth assistance: and relates (upon his admiring to see so many of equall yeares, yet none of those whom he formerly knew at his first being there) the miserable mortality, which befell them through the wrath of Iuno, because he had called that Island Ægina, of the name of his mother her rivall: where in the naturall causes, symptoms, and lamentable effects of the pestilence are most accurately described. But the supernaturall cause is attributed by our Poet to his mothers adultery with Iupiter, and his honouring of the adulteresse: nor can the divine vengeance by humane helpe be diverted or mitigated. To this may that be compared, which befell in the raigne of Edward the third: when the living were too few to bury the dead, and the King inforced to forsake his kingdome. The former is said to proceed from the anger of Iuno; in that the aire, corrupted by the venomous vapours of the earth, or rather accidents, is the author of infection. Nor are nasty sanours lesse deadly, which suddenly strike to the braine, and poyson the spirits: lamentably experienced at the So-

MERMIDONS.

lemne Affizes at Oxford (so called of that sad event) when Bell and Barham, the Iudges, the High Sheriffe, and most of the Iustices of the Bench, were kild by the stench of the Prisoners. Nor are those smells most pernicious which wee reiect and abhorre; but such as haue some similitude with our bodies; and so insinuate and betray the spirits. Now Æacus flies to his devotion, the onely way to repaire his losses: who receaues a successfull signe from Iupiter by lightning and thunder. Of these they held of old that there were two sorts: the one to punish the guilty, and the other prophetically; which if proceeding from the left side, was a signe that their petitions were graunted. For although the left was in other things esteemed unlucky; yet prosperous to such as prayed or sacrificed; because it is the right unto those who are adored: as Virgill intimates in the praier of Anchises;

*Iupiter omnipotens, precibus si flecteris ullis,
Aspice nos, hoc tantum & si pietate mere-
mur,
Da deinde, auxilium pater, atq; hæc omnia
firma.
P'x ea fatus erat (senior subitoq; fragore
Intonuic lacrum, & de celo lapsa per umbram
Stella facem ducens, multa cum luce cucur-
rit. Æn. 12.*

Almighty Ioue; if prayers doe pierce the sky,
O now looke downe: and if our piety
Be pleasing, helpe, this omen certaine make.
As soone as said, a clap of thunder brake
On his left side: a long train'd Starre in night
Shot through the aire, and ran with blazing light.

And in true diuinity the descending of fire from heauen to consume the sacrifice, was a note of acceptance: perhaps the ground of this counterfeited Tradition; which is not without some absurdity, since thunder in winter is very rare, and alwaies esteemed unlucky. Æacus espying a multitude of Ants at the roote of an oke, desired as many men from Iupiter to supply the number of those, whom the Pestilence had deuoured: who dreames in the night of what he had seene in the day; and with all, that they were turned into men; which proved true in the morning. These he called Mermidons; a name expressing their descent, and affinity in dispositions; given to parcimony, patient of labor, diligent in getting, and keeping what they haue gotten. And such are these painfull and provident creatures; which provide for Winter in the Summer: to whom Salomon sendeth his sluggard: Of whose industry thus Virgill.

*Ac veluti ingentem formica faris acervum
Cum populant, hyemis memores, tellosq; re-
ponunt.
In nigrum campis agmen, prædamq; per
herbas
Conuestant, colle angusto: pars grandia
rudunt
Obnixæ frumta humeris, pars agmina cogit,
Castigantq; moras opere omnis semina fer-
vet. Æn. 14.*

As Ants that prey vpon a heap of Corne,
To their darke caues, of winter mindfull, borne.
The black bands issue forth, who beare their spoyle
Through narrow waies, and with industrious toyle
The graine shoue with their shoulders: some the flow
Driue and chastise: the paths with labor glow.

This fable was also invented of the few inhabitants of that Island: who by reason of the frequent piracies and incursions of other nations, dwelt in obscure caues; hid under the Earth like Pismires. When Æacus taught them to build ships, and exercised them in martial discipline: where by they were both animated, and enabled to resist the iniuries of strangers. So that in the end they forsooke their retreats, and cohobited in Cittyes (said therefore of Pismires to be converted into men) who of all those seas obtained the dominion. But Strabo reports them to be fained such, in that they digged the earth like Ants to prepare it for the Sower; and dwelt in Caues, because at the first they wanted materialls for the building of houses. Lastly in this is intimated the prevalency of prayer which proceeds from iust men; for such was Æacus: and therefore not unworthily fained to be the sonne of Iupiter.

an.

and in an other world to iudge the Soules of the Deceased. Yet in this fable there is (according to Lactantius) a glimpse of the truth: for that doctrine of the Prophets how the son of God should iudge the dead, being deriued to the Ethnicks: they, not knowing any other God, who govern'd in heauen, but Iupiter, declared that the son of Ioue was a iudge of the infernals; not Apollo, nor Bacchus, nor Mercury (for these they esteemed celestials) but such a sonne who had beene a mortal, and excelled in iustice, as was this Æacus: the truth poetically corrupted, or rather impaired by the progresse through so many mouthes, and to places far distant.

Peleus and Telamon, the sonnes of Æacus, now employed in raising forces for Cephalus and Procris. Cephalus, his youngest, entertaines him in the meane time. When Cephalus, taking an occasion from the commendation of his iavelin, relates the properties of the same, with the unfortunate end of Procris his wife, proceeding from their alternate jealousies. He is said to haue beene beloued and ravished by Aurora, in that he vsually spent the Morning in the woods, transported with the delight of hunting: To reiect her; in fore-slowing his accustomed exercises, as not induring to be so long absent from his beloved wife: the foundation of his ielousie (here said to be infused by Aurora, or the practise of a riual) an humor easily raised, and augmented by his owne example. For ielousie springs from the abundance of loue, which makes the lower under-value him-selfe, and over-value the affected, imagining that no eye but must of necessity looke with the like admiration & desire, enuious of every mans worth, and prone to beleue what he feareth. In so much; that the felicity of life, consisting in the fruition of beauty and noble endowments, by a melancholy and groundlesse suspition, converts to the deadliest of diseases; in the blood a continuall fevor, and in the mind a Fury. Cephalus, seeking out what hee feared to find, returnes disguised vnto Athens (and therefore said to haue beene changed by Aurora) where he found his house in good order, and his wife perplexed for his absence. But not so contented, he vainely attempts her with all the subtilties of a lover; till by multiplying of gifts, she seemes to him in the end to wauer. When discovering himselfe and upbraiding her disloyalty; she overcome with shame and indignation to be so unworthily suspected and betrayed, abandoning her house, her husband, & for his sake the society of men; flies vnto the solitary woods; & devotes her selfe to the service of Diana. By this Ariosto limn'd his Phisition, & the derider of Romancies his Curious Impertinent: all tending to set forth the force of gifts, and danger of vnnecessary trialls. The feare of loosing what we loue, suppresseth all other passions and more violently inflames the distracted affections. So Cephalus importunately sollicit, accuseth himselfe, intreateth her pardon, and at length obtaines it. She giues him a Iavelin (now held in his hand) and a Dogge, both given her by Diana. The vertue of the one was never to misse the marke it was throwne at, and to returne of it selfe to the owner: of the other, to surpassse all others in running.

Cephalus reports the wonderful change of his Dogg vnto Phocus. For the Thebans neglecting, in regard of their obscurity, the oracles of Themis, preferring before them those of the Naiades; had their feilds infested by the revengefull Goddesse with a cruel beast, which destroyed their cattell with their keepers. This hunted by the youth of Greece, and now pursued at the heeles by Lelaps, Cephalus his Dogge, they both in an instant were converted into marble, that neither might be out-run of either. The Oracle of Themis signifies good and wholsom advice, (shee being the Goddesse of Counsell, perswading onely what is iust and honest) as that of the Naiades foolish. So while the Thebans forsake the better to follow the worse, they draw on themselves a publique calamity: in all estates not rarely exemplified.

This

This beast was called the Fox of Tumellus, because he lurked in that hill: but that so little a creature should doe so great mischief, is altogether incredible. Palephates reports him for a man of Thebes who was called Alopix (by interpretation a Fox) the most prudent and subtil among all the Thebans; whom the king, suspecting his popularity, banished the Citty. He, gathering a great army, intrenched himselfe on Tumellus; from whence he pillaged those quarters: whereupon it was said that the Tumellian Fox, alluding to his name, so wasted their country. Whom Cephalus with his Athenians, in aide of the Thebans, slew in a set battle, and overthrew his forces. Tzetzes writes that Lelaps was also a man; formerly sent by Minos unto Cephalus, by whose intercession he was reconciled to Procris: who after encountering Alopix by sea, both perished together by falling on the rocks: and therefore fained to haue bene converted into Marble. I haue heard of a Hare and a Gray-hound in the warren of Hampton, which ran so eagerly, that both, even then when the one was ready to seaze on the other, expired in an instant; and in that posture are there figured in stone. Why therefore may not this fable of the dogge and the Fox proceede from the like accident? Now the Iavelin which never missed the marke it was throwne at, doth only demonstrate the skill of the thrower: Cephalus being numbred among the excellent hunters of that Age by Zenophon.

He concludes with the miserable death of Procris, proceeding from her suspicion, as vniust as formerly his owne: grounded on mistakings and false informations. But louers are full of feare, and apt to beleue; in that no ardent affection is without some mixture of Iealousy; arising from the care of preserving the affected to themselves, who no more then Princes will admit of partners:

*Te facium vitæ, te corporis esse licabit,
Te dominum admittovobis, amice meis.
L'Esote solum, lesto te deprecor vno:
Rivalem possum non ego ferre Iovem.
Tibull,*

My life, my fortunes; all are thine; my loue
Forbear; nor will I rival'd be by Ioue.

Yet Procris feare is incountred by her hope, deriued from her owne innocency: in so much as she will not credit the hated informer without the witnesse of her eyes: and therefore secretly steales into the woods; where she found her husband courting the Aire, supposed som wood-nymph: where at she sighs, and by rustling among the leaues is mistaken for a beast, and wounded to death by his iavelin. Who dying coniuers him by all the obligations of loue and religion, never to take Aire to his bed and imbracements. So farr doth iealousy extend beyond life, that even in death it feares a Successor. But wretched Cephalus informes her of her error, in taking a name for a substance: who smiles, as glad to be so deceaued, and dyes contentedly. Petrarch alluding to this, deuises the name of his Mistresse Laura into L'aura: such is the favourable breath of the beloved; as essential to the content of the soule, as the aire to the life of the body. This fable was deuised to deterr from ill-grounded iealousy, and to show how execrable they be who sow suspicions among the married; whose events are ever bitter, and not seldom tragical.

OVIDS

OVID'S

METAMORPHOSIS.

The Eighth Booke.

THE ARGUMENT.

HArmonious walls. Lewd Scylla now despaire;
 With Nisus, chang'd: the Lark the Hobby dares:
 Ariadnes Crowne a Constellation made.
 Th' inventiue youth a Partridge, still afraid
 Of mounting. Meleagers Sisters mourne
 His Tragedie: to Fowle, so named, turne.
 Five water Nymphs the fine Echinades
 Demonstrate. Perimele, neere to these,
 Becomes an Island. Ioue and Hermes take
 The formes of men. A Citie turnd t' a Lake:
 A Cottage to a Temple. That good pare,
 Old Baucis and Philemon, changed are
 At once to sacred Trees. In various shapes
 Blew Proteus sports. Oft selfe-chang'd Metra scapes
 Scornd servitude. The Streamie of Calydon
 Forsakes his owne, and other shapes puts on.

NOW ^a Lucifer exalts the Day: to hell
 Old Night descends. The Easterne winds now fell;
 Moyst clouds arose: when gentle Southerne gales
 Befriend returning *Cephalus*. Full sailes
 Wing his successfull course: who, long before
 All expectation, toucht the wished shore.

Meane while iust *Minos* wastes ^b *Lelegia's* coast,
 And girls ^c *Alcathoes*. Citie with his Hoast.
 This *Nisus* held; whose head a Purple haire,
 'Mong those of honourable siluer, bare:
 His Kingdomes strength. Six aged Moones grew young:
 Yet warres successe in equall ballance hung.
 Slow Victory, in choice yet what to doe,
 With doubtfull wings 'twixt either armie flew.
 A royall Tower, with sounding walls; there stands;
 Erected by *Apollo's* sacred hands:
 Whereon, they say, he lai'd his golden Lyre,
 Whose strings the stones with harmonic inspire.
 This, ^d *Nisus* daughter oft ascends alone;
 And drops small pebbles on the warbling stone;
 In time of peace. When warre had peace expeld,
 From thence the conflicts of sterne *Mars* beheld.

Hh

^a The morning starre.

^b The coast of *Megara*; called formerly *Lelegia*, of *Lelex* the builder.

^c *Megara*, reedified by *Alcathoe*.

NISVS AND
 SCYLLA.

^d *Scylla*.

By

^a *Cydonia* a Citie of *Creet*,
whole inhabitants were ex-
cellent Archers.

^b *Minos*, *Jupiter's* sonne by
Europa.

^c *Minos*; who raigned in
Gnosius, the principall city
of *Creet*.

^d *Androgenus*, murdered by the
Albanians.

By this delay, the Princes names she knowes;
Their armes, horse, habits, and ^a *Cydonian* bowes:

^b *Europa's* Sonne, the Generall, yet knew,

More then the rest; more then 'twas fit to doe.

For when he wore his fairely plumed cask;

She thought him louely in that warlike mask:

Or when his brasse-refulgent shield he rais'd;

His gracefull gesture infinitely praised.

Nor could his practis'd arme let flye a dart;

But straight sh' extolls his strength, inform'd by art.

If he an arrow drew; sh' would sweare that so

Apollo stood, when he discharg'd his bow.

But when, his helmet off, he shew'd his face:

When clad in purple, with a gallant grace,

He on his hot-high bounding Courser sits:

O then she scarce was mistris of her wits!

Happy she calls the lance his hand sustaines:

Happy she calls his hand-sustained raignes.

And had she powre, she would haue madly past

Through all the hostile ranks; her selfe haue cast

Amid the *Cretan* tents, euen from that towre;

Or ope the brasse-rib'd gates to *Minos* powre:

Or what he else could wish. Shee then suruay'd

The ^c *Gnosian* Kings white Tent; and softly said:

Whether I should for this so sad a warre

Or joy, or griue; within my selfe I iarre.

Alas, that he I loue should be my foe!

I had not knowne him had it not beene so.

Yet me in hostage might he take: of peace

A pledge; his spouse; and bloody broyles surcease.

No marvell though a God her beauty tooke:

If shee that bare thee had so sweet a looke.

Thrice happy I, could I with wings prevent

This dull delay; and fly to *Minos* tent.

My selfe I would disclose, confesse my flame;

And buy him, with what dowry he should nam:

But to betray these towres: dye, dye desire;

E're I by treason to your ends aspire.

Yet, through the Victors clemency, it some,

Nay many, hath avail'd, & haue beene o're-come.

Iust warre he wageth for ^d his Sonnes sad end:

His cause is strong: strong armes his cause defend.

Sure we must fall. If such our Cities fate;

Why should his powre inthron him in this State;

And not my loue? better, without delay,

His souldiers blood, his owne, he conquer may.

For il-prefaging feares my rest confound;

Least some, not knowing him, should *Minos* wound:

For no heart is so hard, that did but knowe,

And would a lance against his bosome throw.

Then

Then thus: with me, my country I intend
 To render vp, and giue these warres an end.
 What is't to intend? Each passage hath a guard;
 My facher keepes the keyes, and sees them bard.
 'Tis he deferres my ioyes; 'tis he I dread:
 Would I were not, or he were with the dead!
 Tush, we are our owne Gods. They thriue, that dare:
 And Fortune is a foe to slothfull pray'r.
 Long since, another, scorcht with such a fire,
 By death had forc't away to her desire.
 And why should any more adventurous proue?
 I dare through sword and fire make way to Loue.
 And yet here is no vse of fire nor sword;
 But of my fathers haire. This must afford
 What I so much affect, and make me blest:
 Richer then all the treasure of the East.

This said; Night, nurse of cares, her curtaines drew:
 When in the darke she more audacious grew.
 In prime of rest, when tyr'd with day-bred cares
 Sleepe all infolds; she silently repaires
 Into her fathers bed-chamber; and there
 Picks out (ô horrid act!) his fatall haire.
 Seaz'd of her wicked prey; with her she bore
 The guilty spoyle; vnlocks a Posterne doore:
 Then past the foe (bold by her merit made)
 Vnto the King not vn-astonisht, said.
 Inforc't by Loue, I *Scylla*, *Nisus* Seede,
 Yeeld vp my Country, and my Gods: no meede;
 But thee, I craue. This purple haire receaue,
 My loues rich pledge: nor thinke a haire I giue,
 But my old fathers head. And therewith she
 Presents the gift with wicked hand. But he
 Reiects her proffer: and much terrifi'd
 With horror of so foule a deed, reply'd:
 The Gods exile thee (ô thou most abhord!)
 Their world; to thee^a nor Land nor Sea afford.
 How-ere^b *Ioues Creete*, the world wherein I raigne;
 Shall such a Monster never entertaine.

This said: the most iust Victor doth impose
 Lawes, no lesse iust, vpon his vanquisht foes.
 Then orders, that they forthwith ores conuay
 Abord the brasse-beakt ships, and anchors waye.

When *Scylla* saw^c the *Gnosian* navy swim;
 And that her treason was abhorr'd by him.
 To violent anger she conuerts her prayers.
 And Furie-like, with stretcht armes and spred haire;
 Cry'd; Whither fly'st thou? leauing me, whose loue
 With conquest crown'd thee? ô prefer'd aboue
 My Country! Father! 'twas not thou didst win;
 But I that gaue: my merit, and my sinne.

Hh 2

Not

^a Alluding to the punishment
 inflicted anciently vpon Par-
 ticides: who were sowne into
 a skin with an Ape, a Cock,
 and a Serpent; that they
 might neither see Heauen,
 nor rest on the Earth or wa-
 ter.

^b For there he was borne, and
 there reigned.

^c Of *Gnosius*, the chiefe citie
 of *Crete*.

Not this, not such affection, could perswade:
 Nor that on thee I all my hopes had laid:
 For whither should I goe, thus left alone?
 What? to my Country? that's by me o're-throwne.
 Wer't not? my treason doomes me to exile.
 Or to my father; giuen vnto thy spoyle?
 Me worthily the Citizens will hate:
 And neighbours feare th' example in their State.
 I out of all the world my selfe haue throwne,
 To purchase an access to Crete alone.
 Which if deny'd, and left to such despaire;

Europa never one so thanklesse bare:

But swallowing^a *Syrt's*,^b *Charybdis* chaf't with wind,
 Or some fell Tygres, of th' *Armenian* kind.

Ioue's not thy father; ^c nor with forged shape

Of Bull beguild, thy mother suffer'd rape.

That story of thy glorious race is faid:

For shee a wild and louelesse Bull sustain'd.

O father *Nisus*, thy revenge behold!

Reioyce, O Citie, by my treason sold!

Death, I confesse, I merit. Yet would I

Might, by their hands whom I haue injur'd, dye.

For why shouldst thou, who onely didst subdue

By my offending, my offence pursue?

My Country and my father felt this finne:

Which vnto thee hath meritorious beene.

Thou worthy art^d of such a wife, as stood

A Bulls hot lust within a Cow of wood;

Whose shamelesse womb^e a monstrous burthen bare.

Ah! doe my sorrowes to thy eares repaire?

Or are my fruitlesse words borne by that wind

That beares thee hence, and leaues a wretch behind?

No marvel though *Pasiphae* prefer'd

A Bull, thou farre more salvage then the Herd.

Woe's me! make haste I must: the waues with ores

Resound; his ship forsakes, with vs, our shores.

In vaine! I'll follow thee vngratefull King:

And while I to thy crooked vessell cling

Be drag'd through drenching seas. This hauing said,

Attempts the waues, by *Cupid's* strengthning aid,

And cleaues t'his ship. Her father, now high-flowne

Strikes ayrie rings (a red-maid Hobby growne)

And stoopes to cuffe her with his golden seares.

Shee slips her hold, infeebled by her feares.

While yet a falling, that she might elchue

The threatning sea, light wings t'her shoulders grew.

Now changed to a bird in sight of all:

This, of that ravisht haire, we^f *Ciris* call.

No sooner *Minos* toucht the *Cretan* ground,

But by an hundred Bulls, with garlands crown'd,

^a Quick-sands on the coasts
 of *Africa*.

^b A dangerous Gulph at the
 entrance of the Streights of
Sicilia.

^c See the Comment on the
 second Booke.

^d *Pasiphae*. See the Com-
 ment.

^e The Minotaur: halfe a
 man and halfe a Bull.

^f Which signifies to clippe, or
 pull out, A Lark.

His

His vowes to conquest-giving *Ioue* he payd:
 And all his pallace with the spoyle arrayd.
 And now his families reproach increast.
 That vncouth prodigie, halfe man, halfe beast;
^a The mothers foule adultery descry'd.
Minos resolues his marriage shame to hide
 In multitude of roomes, perplext, and blind.
 The workt' excelling *Dædalus* assign'd.
 Who sence distracts, and error leads a maze
 Through subtile ambages of sundry wayes.
 As *Phrygian Mæander* sports about
 The flowrie vales, now winding in, now out;
 Himselfe incounters, sees what followes, guides
 His streames vnto their springs, and, doubling, slides
 To long mockt seas: so *Dædalus* compil'd
 Innumerable by-waies, which beguild
 The troubled sence; that he who made the same,
 Could scarce retire: so intricate the frame.
 When in this fabrick *Minos* had inclos'd.
^b This double forme, of man and beast compos'd;
 The Monster, with *Athenian* blood twice fed,
 His owne, ^c the third Lot, in the ninth yeare, shed.
 Then by a Clew reguided to the doore
 (A virgins counsell) neuer found before;
^d *Ægides*, with rapt *Ariadne*, makes
 For *Dia*: on the naked shore forsakes
 His confident and sleepe-oppressed Mate.
 Now, pining in complaints, the desolate
Bacchus, with marriage, comforts: and that she
 Might glorious by a Constellation be;
 Her head vnburthens of her crowne, and threw
 It vp to Heauen: through thinner ayre it flew.
 Flying, the jewels that the verge inchace
 Convert to fires, fast-fixed in one place;
 Th' old forme retaining. ^e They their station take,
 Twixt Him that Kneeles, and Him who holds the Snake.
 The Sea-impris'ned *Dædalus*, meane-while,
 Weary of *Creet*, and of ^f his long exile;
 Toucht with his countries loue, and place of birth;
 Thus said: Though *Minos* bar both sea and earth;
 Yet heauen is free. That course attempt I dare:
 Held to the world, he could not hold the ayre.
 This said; to arts vnknowne he bends his wits,
 And alters nature. Quils in order knits,
 Beginning with the least: the longer still
 The short succeeds; much like a rising hill.
 Their rurall pipes, the shepheards, long agoe,
 (Fram'd of vnequall reeds) contriued so.
 With threds the midst, with wax he ioynes the ends:
 And these, as naturall wings, a little bends.

Hh 3

Youth

THE MINOTAVRE

^a *Pasiphaë's*.^b See the Comment.^c *Theseus*.

ARIADNE.

^d *Theseus*, the son of *Ægeus*.

^e This constellation, consisting of eight starres, is placed betwene that of *Hercules*, called *Enomastis* of his kneeling; and *Ophiuchus*, or the Serpent holder.

DÆDALVS AND ICARVS.

^f Banished *Athen* for the murder of his nephew *Perdix*.

Young *Icarus* stood by, who little thought
That with his death he playd; and smiling, caught
The feathers tossed by the wand'ring ayre:
Now chafes the yellow waxe with busie care,
And interrupts his Sire. When his last hand
Had made all perfect: with new wings he fand
The ayre that bare him. Then instructs his sonne:
Be sure that in the middle course thou run.
Dank seas will clog the wings that lowly fly:
The Sun will burne them if thou soar'st too high.

^a Neither to observe the
starres on the one side or
the other: *Bootes* and *Helice*,
or the greater Beare, being
Northerne constellations; &
Orion, a Southerne.

'Twixt either keepe. ^a Nor on *Bootes* gaze,
Nor *Helice*, nor sterne *Orions* rayes:
But follow me. At once, he doth advise,
And vnknowne feathers to his shoulders tyes.
Amid his worke and words the salt teares brake
From his dim eyes; with feare his fingers shake.
Then kist him, neuer to be kissed more:
And rais'd on lightsome feathers flies before;
His feare behind: as birds through boundlesse sky
From ayrie nests produce their young to fly;
Exhorts to follow: taught his banefull skill;
Wauces his owne wings, his sonnes obseruing still.
These, while some Angler, fishing with a Cane;
Or Shepheard, leaning on his staffe; or Swaine;
With wonder viewes: he thinks them Gods that glide
Through ayrie regions. Now on his left side

^b Where shee was borne, and
had her Temple.
^c Inuironed with cliffes of
white marble.

Leaues ^b *Inno's Samos, Delos, Paros* ^c white,
Lebynthos, and *Calydna* on the right,
Flowing with hony. When the boy, much tooke
With pleasure of his wings, his Guide forsooke:
And ravisht with desire of heauen, aloft
Ascends. The odor-yeelding wax more soft
By the swift Sunnes vicinitie then grew:
Which late his feathers did together glew.
That thaw'd; he shakes his armes, which now were bare,
And wanted where withall to gather ayre.
Then falling, Helpe ô father, cries: the blew
Seas stopt his breath; ^d from whom their name they drew.

^d *Mare Icarium*.

His father, now no fat her, left alone,
Cry'd *ICARUS*! where art thou? which way flowne?
What region, *Icarus*, doth thee containe.
Then spies the feathers floating on the Maine.
Hecurst his arts; interres the corpe, ^e that gaue
The land a name, which gaue his sonne a graue.

^e *Icaria*: an Island in the *Ægean* Sea.

PERDIX.

The Partridge from a thicket him suruay'd;
As in a tombe his wretched sonne he laid;
Who clapt his fanning wings, and lowdly churd
T' expresse his ioy: as then an only bird.
So made of late (vnknowne in former time)
O *Dadalus*, by thy eternall crime.

To thee thy Sister gaue him to be taught ;
 Who little of his destinie fore-thought :
 The boy then twelue yeares aged ; of a minde
 Apt for instruction, and to Arts inclin'd.
 He Sawes invented, by the bones that grow
 In fishes backs; the Steele indenting so.
 And two shankt Compasses with rivet bound ;
 Th'one to stand still, the other turning round
 In equall distance. *Dadalus* this stung :
 Who from ^a *Minerua's* sacred turret flung
 The envi'd head-long; and his falling faines.
 Him *Pallas*, fautor of good wits, sustaines:
 Who straight the figure of a foule assumes;
 Clad in the midst of ayre with freckled plumes.
 The vigor of his late swift wir now came
 Into his feet, and wings : he keeps his name.
 They never mount aloft, nor trust their birth
 To tops of trees; but fleck as lowe as earth,
 And lay their egges in tufts. In minde they beare
 Their ancient fall, and lofty places feare.
 Tyr'd *Dadalus* now in *Sicilia* lights:
 In whose defence ^b hospitious *Coc'lus* fights.
 Now *Athens* by ^c *Aegæus* glorious Seed
 Was from her ^d lamentable tribute freed.
 They crown'd their Temples: warlike *Pallas*, *Ioue*,
 Invoke, with all the Deities aboue.
 Whom now they honour with the large expence
 Of blood, free gifts, and heapes of frankincense.
 Vast Fame through all ^e th' *Argolian* cities spred
 His praise: and all that rich *Achaia* fed
 His aid in their extremities entreat,
 And *Calydon* (though *Meleagers* seat)
 His aid implores. A Bore by *Dian* sent,
 As her revenge, and horrid instrument.
 For ^f *Oeneus*, with a plenteous harvest blest;
 To *Ceres* his first fruits of corne address,
 To *Pallas* oyle, and to ^g *Lyæus* wine.
 Ambitious honours all the Powres diuine
 Reape from the rurals; who neglect to pay
Diana dues; her Altars empty lay.
 Anger affects the Gods. This will not we
 Vnpunisht beare: nor vnreueg'd, said she,
 Though vn-adored, shall they want we be,
 Which that she sent into ^h *Oeneian* fields
 A vengefull Bore. Rank-graft *Epirus* yeelds
 No big-bon'd bullock of a larger breed:
 But those are lesse which in *Sicilia* feed.
 His eyes blaze blood and fire; his stiffe neck beares
 Horrible bristles, like a groue of peares.
 A boyling fume vpon his shoulders flows

^a Which stood in *Athens*.

^b Against *Minos*, who pursued him.

^c *Theseus*.
^d Of the children which they payed vnto *Minos*, to bee deuoured of the *Minotaur*.

^e The Citties of *Greece*.

THE CALYDONIAN BORE.

^f King of *Calydonia*, and father to *Meleager*.

^g *Bacchos*.

^h The fields of *Calydon*, where *Minos* reigned.

From

From grinding jawes: his tusshes equall those
 Of *Indian* Elephants: his fell mouth casts
 Swift lightning; and his breath the pastures blasts.
 Now tramples downe the corne, when in the blade;
 The husbandmans ripe vowes now frustrat made,
 And reaps the waighty eares. Their vsuall graine
 The Barnes and threshing floores expect in vaine.
 Broad-spredd vines he with their burden, sheares:
 And boughs from euer-leauy oliues teares.
 Then falls on beafts: the Herdsfinen, now vnfeard;
 Nor Dogs, nor raging Bulls, defend their Heard.
 The people fly; security scarce finde
 In walled townes: till *Meleager*, ioynd
 With youths of choycest worth, inflam'd with praise,
 Attempts his death. The^a twin'd *Tyndarides*;
 One for his horsemanship, the other fam'd
 For^b Whorl-bats; *Iason*, who the^c first ship fram'd;
Theseus with his *Pirithous*, a paire
 Of happy friends; and *Lynceus*, *Aphar's* heire,
 The^d two *Thestiade*, *Leucippus* crown'd
 For strength; *Acastus*, for his dart renown'd;
 Swift *Idas*, *Canens*,^e not a woman then;
Hippothous, *Dryas*, *Phenix* (best of men,)
Amyntors son;^f th' alike *Aëtorides*,
 And *Phyleas* sent from *Elis*, came with these:
^g *Pheretes* hope; adventurous *Telamon*;
 And^h he who call'd the great *Achilles* sonne;
Hyantian Iolau, the well-grac'd
Euryti; and *Echion*, who surpass
 In running; *Lelex* the *Narycian*,
 With *Panopæus*, *Hyleus*, *Hippasan*,
 Now youthfull *Nestor*:ⁱ sonnes to that intent
Hippocöon from old *Amyclis* sent:
^k *Penelopes* father in law, *Parrasi*-bred
Ancaus, wise^l *Ampycides* well read
 In fates;^m *Oiclides*; not as yet betray'd
 Bⁿ his wife; *Tegeaan Atalan*,ⁿ a maid
 Of passing beauty, sprung from^a *Schænus* race:
 Of high *Lycæan* woods the onely grace.
 A polisht Zone her vpper garment bound;
 And in one knot her artlesse haire was wound:
 Her arrowes ivory guardian clattering hung
 On her left shoulder; and a bow well strung
 Her left hand held. Her lookes a wench display'd
 In a boyes face, a boyes face in a maid.
 The^o *Calydonian* Heros her beheld
 And wisht at once: his wishes fate repeld.
 Who lurking flames attracts; and said; O blest
 Is he, whom thou shalt with thy joyes invest:
 But time, and modesty his courtship stay

^a *Castor* and *Pollux*; the sons
 of *Tindarus* by *Leda*.

^b *Plummets* of lead hung at
 the ends of staves: weapons
 especially vsed in their so-
 lemne games.

^c The *Argo*: whereof in the
 former booke.

^d *Tæxus* and *Plexippus*, the
 soones of *Thestius*, & brothers
 to *Althea*, the mother of *Me-
 leager*.

^e Of him in the 12 booke.

^f *Euritus* and *Creatus*, the sons
 of *Atlor*.

^g *Admetus*.
^h *Peleus*.

ⁱ *Enasius*, *Amicus*, *Alcon*, and
Dexippus.

^k *Laertes*; the father of her
 husband *Ulysses*.

^l *Mopsus*, a Prophet, the sonne
 of *Ampycus*.

^m The Prophet *Amphiræus*,
 the sonne of *Oecleus*, betray-
 ed by his wife *Eriphyle*. See
 the Comment on the ninth
 booke.

ⁿ Rather the daughter of *Ja-
 sius*. For *Schæneus* was the fa-
 ther of another *Atalanta* the
 wife of *Hippomenes*, mentio-
 ned in the 12 booke: this be-
 ing of *Arcadia*, and the other
 of *Thessalia*, liuing long before
 her: yet confounded by the
 Poet, or the place corrupted
 by transcriptions.

^o *Meleager*.

By a more pressing action call'd away

A wood o're-growne with trees, yet neuer feld,
Mounts from a plaine, that all beneath beheld.

The glory-thirsting Gallants this ascend.

Forth-with a part their corded toyles extend;

Some hounds vncouple; some the tract of feet

Together trace: and danger long to meet.

A Dale there was, through which the rainé-rai'd flood

Oft tumbled downe, and in the bottom stood:

Repleat with plyant willowes, marish weeds,

Sharpe rushes, osiers, and long slender reeds.

The Bore from thence dislodg'd, like lightning crusht

Through iustling clouds, among the hunters rush't:

Beares downe the obvious trees; the crashing woods

Report their fall. The youths each others bloods

With high-rai'd shoots inflame: who keepe their stands:

And shake their broad-tip speares with threatning hands,

The dogs he scatters; those that durst oppose

His horrid furie, wounds with ganching blowes.

Echion first his iauelin vainely cast,

Which struck a beech. The next his sides had past,

But that with too much strength it ouer-flew:

The weapon *Pagasean Iason* threw.

O *Phæbus*, said ^a *Ampycides*, if I

Haue honour'd, and doe honour thee, apply

Thy succour in successe of my intents.

The God, as much as lay in him, assents:

But from the dart the head *Diana* took;

Which gaue no wound, although the Bore it strooke:

The beast like lightning burns, thus chaf't with ire:

His grim eyes shine, his breast breathes flames of fire,

And as a stone which some huge engine throwes

Against a wall, or bulwarke man'd with foes:

The deadly Bore with such sure violence

Affaults their forces. The right wings defence,

Eupalamon, and *Pelagonus*, cast

On sounding earth: drawne off with timely hast.

Enasimus, great *Hippocoons* son,

Could not so well his slaughtering rushes shun:

Which cut the shrinking sinewes in his thigh,

Euen as he trembled, and prepar'd to flye.

And *Nestor* long had perished, perchance,

Before *Troyes* warre; but, vauing on a lance,

He tooke a tree, which there his branches spred:

And safely saw the foe from whom he had fled.

Who, full of rage, his vengefull rushes whets

Vpon an Oke and dire destruction threats:

When, trusting to his new edg'd armes, the Bore

The manly thigh of great *Orithymus* tore.

The ^b Brother Twins, not yet coelestiall starres;

^a *Mopsus*, the Ion of *Ampycus*

^b *Castor* and *Pollux*; After translated into the signe of *Gemini*.

Conspicuous both, both terrible in warres;
 Both mounted on white steeds, a loft both bare
 Their glittering speares, which trembled in the aire:
 And both had sped; but that the swine with-drew
 Where neither horse nor ianelin could pursue.
 In followes *Telamon*, hot of the chace,
 And stumbling at a roote, fell on his face.
 While *Pelemus* lifts him vp, a winged flight
^a *Tegea* drew, which flew as swift as light:
 Below his eare the fixed arrow stood,
 And stain'd his bristles with a little blood.
 The Virgin lesse reioyced in the blow
 Then *Meleager*: who first saw it flow,
 First show'd his mates the blood: O most renown'd
 Said he, thy honour hath thy vertue crown'd.
 The men, they blush for shame, each other cheare,
 And high-rais'd soules, with clamors higher reare:
 Their speares in clusters sling, which make no breach
 Through idle store: and throwes their throwes impeach.
 Behold, *Ancaus* with a polax, sterne
 To his owne fate, who said, By me ô learne
 You youths, how much a mans sharpe steele exceeds
 A womans weapons, and applaud my deeds.
 Though *Dian* should take armes, and in this strife
 Protect her beast, she should not saue his life.
 Thus gloriously he boasts; in both his hands
 Advanc't his polax, and on tip-toes stands.
 Whom, ere his armes descend, the furious Swine
 Prevents; and sheathes his tusshes in his groyne.
 Downe fell *Ancaus*, out his bowels gush't,
 All gore; with blood the earth, as guilty, blusht.
Ixioms son *Pirithous* forward prest:
 And with an able arme his lance addrest.
 To whom ^b *Aegides*, O to me more deare
 Then my owne life! my better halfe; forbear.
 The wife in valour should aloft contend:
 Foole-hardy courage was *Ancaus* end.
 This said, ^c his heauy cornell, with a head
 Of brasse, he hurles: which sure had struck him dead
 (It was deliuered with so true an aime)
 But that a tall Beech interpos'd the same.
^d *Aesonides* then threw his thrilling lance;
 Which hit (diverted from the mark by chance)
 A dog betweene his baying iawes: the wound
 Rusht through his guts; and naild him to the ground.
^e *Oenides* varying hand discharg'd two speares:
 The earth the one, the beast the other beares.
 While now he raues, grunts, turnes his body round,
 Casts blood and fume; the author of his wound
 Rusht in; prouokes his greater wrath; and where

^a *Atalanta*, of *Tegea* a citty of
Arcadia, where she was borne

^b *Theseus*, the son of *Aegens*.

^c His dart made of that
 wood.

^d *Iason*, the son of *Aeson*.

^e *Meleager*, the son of *Oeneus*.

His

His shields dissever, thrusts his deadly speare.

They all with chearfull shouts their ioyes vnfold;
Shake his victorious hands; the Beast behold
With wonder, whose huge bulke possesse so much:
And hardly thinke it safe the slaine to touch:
Yet dye their iavelins in his blood. He lay'd
His foot vpon his horrid head; and said:

My right receiue beloued ^a *Nonacrine*,

And let my glory ever share with thine.

Then gaue the bristled spoyle, and gaffly head
With monstrous rushes arm'd, which terror bred.

She in the Gift and giuer pleasure tooke.

All murmur, with preposterous envy strooke.

On whom the violent ^b *Thestiade* frowne;

And cry aloud with stretcht-out armes; Lay downe:

Nor, Woman, of our titles vs bereaue,

Least thee thy beauties confidence deceiue;

He no fit iudge, whom loue hath rest of sight:

And snatcht from her, her gift, from him, his right.

^c *Oenides* swels; his lookes with anger sterne:

You rauishers of others honours, learne

(Said he) the distance betweene words and deeds:

With impious Steele secure *Plexippus* bleeds.

While *Toxus*, whether to revenge his blood,

Or shun his brothers fortune, wavering stood;

He cleares the doubt: the weapon, hot before

By th'others wound, new heats in his hearts gore,

Gifts to the holy Gods *Althea* brings

For her sons victorie; and ^d *Paans* sings.

When back she saw her slaughtered brothers brought:

At that sad object screecht; and grieve-distraught,

The Citie fills with out-cries: off she teares

Her royall robes, and funerall garments weares:

But told by whom they fell; no longer mournes:

Rage dries her eyes; her teares to vengeance turnes.

The ^e triple Sisters earst a brand conuaid

Into the fire; her belly newly laid;

Thus chanting, while they spun the fatall twine:

O lately borne, one period we assigne

To thee, and to this brand. The charme they weaue

Into his fate; and then the chamber leaue.

His mother snatcht it with an hastie hand

Out of the fire; and quench't the flagrant brand.

This in an inward closet closely layes:

And by preferuing it, preferues his dayes.

Which now produc't; a pile of wood she rais'd,

That by the hostile fire inuaded, blaz'd.

Four times she proffers to the greedy flame

The fatall brand: as oft with-drew the same:

A Mother, and a sister, now contend:

Li 2

And

^a *Atlanta*, of *Nonacris*, a mountaine of *Arcadia*.

^b *Toxus* and *Plexippus*. *Meleagers* vnckles by the mother, the sons of *Thestius*.

^c *Meleager*, the sonne of *Oeneas*.

MELAGER.
^d *Hymnes* in praise of *Apollo* anciently sung vpon the obtaining of victory.

^e The three *Destinies*.

And two contending names, one bosom rend.
 Oft feare of future crimes a palenesse bred:
 Oft burning Furie gaue her eyes his red.
 Now seemes to threaten with a cruell looke:
 And now appeares like one that pittie tooke.
 Her teares the fervor of her anger dryes:
 Yet found she teares againe to drowne her eyes.
 Euen as a ship, when wind and tyde contends,
 Feeles both their furies, and with either bends:
 So ^a *Thestius*, whom vnsteddie passion driues;
 By changes, calmes her rage, and rage reuiues.
 A sisters loue at length subdues a mothers:
 That blood may calme the ghosts of bleeding brothers,
 Impiously pious. Flames, to ashes turne
 This brand, said she, and my loth'd bowels burne.
 Then, holding in her hand the fatall wood;
 As she before the funerall altar stood:

^a *Althea*, the daughter of
Thestius.

^b The three Furies; called
Eumenides, in that without
 remorse.

You ^b triple Powers, who guiltie Soules pursue;
Eumenides; these Rites of vengeance view.
 I act the crime I punish. Death must be
 By death atton'd. On murder, murder we
 Accumulate; redoubling funeralls.
 This cursed house by throngs of mischief falls.
 Shall *Oeneus* ioy in his victorious son?
 Sad *Thestius* rob'd of his? One fortune run.
 Looke vp, o you my brothers ghosts; you late
 Dislodged soules; see how I right your fate.
 Accept of this infernall sacrifice,
 Which cost me deare: my wombs accursed prize.
 Ay me! o whether am I rapt! excuse
 A mother, brothers. Trembling hands refuse
 Their fainting aide. He merits death: yet by
 A mothers rage me thinks he should not dye.
 Then shall he scape? Aliue, a victor, feast
 In proud successe; of *Calydon* possesse?
 You, little ashes, and chill shades, forlorne?
 I'll not indure it. Perish Villaine, borne
 To our immortall ruine. Ruinate
 With thee, thy fathers hopes, his crowne and state:
 Where is a mothers heart? a parents pray'r!
 Th'vnthought-of burthen which I ^c ten months bare?
 O would, while yet an infant, the first flame
 Had thee deuour'd; nor I oppos'd the same!
 Thy life, I gaue; by thine owne merit dye:
 A iust reward for thy impiety.
 Thy twice-giuen life resigne, first by my womb,
 Last by this ravisht brand; or me intomb
 With my poore brothers. Faine I would pursue
 Revenge, yet would not. O, what shall I doe!
 Before my eyes my brothers wounds now bleed:

^c Lunary months, whereof
 ten make forty months.

And

And the sad image of so foule a deed.
 Now pittie, and a mothers name controule
 My sterne intention. O distracted soule!
 You haue won, my brothers; but, alas, ill won:
 So that, while thus I comfort you; I run
 Your fate. With eyes turn'd back, her quaking hand
 To trembling flames expos'd the funeral brand.
 The brand appeares to sigh, on sighes expires:
 Wrapt in th'imbracements of vnwilling fires.

Vnknowing *Meleager*, absent broyles
 Euen in those flames; his blood, thick-panting, boyles
 In vnscene fire. Who such tormenting paines
 With more then manly fortitude sustaines
 Yet grieues that by a slothfull death he falls
 Without a wound: *Ancæus* happy calls.
 His aged father, brothers, sisters, wife,
 Now groning names, with his last words of life:
 Perhaps his mother. Flames and paines increafe:
 Again they languish, and together cease.
 To liquid aire his vanisht spirits turne:
 The fable coales in shrouds of ashes mourne.

Low lyes high *Calydon*: the young, the old,
 Ignoble, noble, all, their griefes vnfold.
 The *Calydonian* matrons cut their haire;
 Desflowre their beauties: cry, woe and despaire!
 His hoarie head with dust his father hides;
 Lyes groueling on the ground; and old age chides.
 For now his mother, by her guilt pursu'd,
 Revenging Steele in her owne brest imbru'd:
 Though *Phæbus* would an hundred tongues bestow,
 A wit that should with full invention flow,
 All *Helicon* infuse into my brest;
 His sisters sorrowes could not be exprest.
 Themselues forgetting decency, deface:
 While he retaines a body, thar imbrace,
 Kisse his pale lips: when turn'd to ashes, they
 The ashes in their bruised bosoms lay:
 Fall on his tomb; his name, that there appeares
 Imbrace and fill the characters with teares.
 But when *Diana's* wrath was satisfide
 With *Oenins* misery: they all (beside
 Faire *Gorge* and the louely *Deianire*)
 On plummy pinions, by her powre aspire;
 With long extended wings, and beakes of horne:
 Who through the aire in varied shapes are borne.

Meane while to *d Pallas* towres *e Ægides* hies
 (His part perform'd in that ioynt enterprife)
 Whose haft raine-raised *Achelous* staid.
 Renoun'd *f Cecropian* Prince, the River said,
 Vouchsafe my rooffe; nor to th'impetuous flood

a Slaine by the Bore.

b An ancient custome in funerals.

MELRAGERS
 SISTERS.

c The Muses fountaine inspiring with poetical Rap-
 ture.

d Athens, devoted to Pallas.
 e Theseus, the sonne of Æ-
 geus.

f Athenian; of Cecrops the
 first King of Athens.

Commit thy person. Oft huge logs of wood,
 And broken rocks, downe-rumbled, lowdly rore.
 Herds with their staules not seldome heretofore
 Hurried away: nor was the Oxe of force
 To keepe his stand; nor swiftnesse sau'd the Horse.
 And when dissolued snow from mountaines pour'd,
 Their violent whirlepits many haue devour'd.
 More safe to stay vntill the current run
 Within his bounds. To whom ^a *Aegaeus* son:
 'Twere folly, if not madnesse to refuse
 Thy house and counsell: both I meane to vse.
 Then enters his large caue, where Nature playd
 The Artisan; of hollow Pumice made,
 And rugged Tofus floor'd with humid mosse:
 The rooffe pure white and purple shels imbosse.
 Now had ^b *Hyperion* past two parts of day:
 When *Theseus*, with the partners of his way,
Pirithous, and ^c *Lelex* the renowne
 Of *Trezen*, now appearing gray; sat downe:
 And whom the Riuer, glad of such a guest,
 Preferd vnto the honour of his feast.
 Forth-with, barefooted Nymphs bring in the meat:
 That ta'ne away, vpon the table set
 Crown'd cups of wine. When *Theseus* turnd his face
 To vnder seas; and poynting, said; What place
 Is yon', and of what name, that stands alone?
 And yet me thinks it should be more then one.

ECHINADES.

It is not one, the courteous Flood replies;
 But fise; their neighbourhood deceiues your eyes.
 But fise; their neighbourhood deceiues your eyes.
 The lesse t'admire *Diana*, late despis'd,
 Fiue Nymphs they were: who hauing sacrific'd
 Ten beeuies, invited to their festivall
 The rurall Gods; my selfe forgot by all.
 At this I swell: and neuer greater, roule
 With streames as much intraged as my soule.
 The woods from woods, and fields from fields I teare
 With them, the Nymphs (now mindfull of me) beare
 In exile to the deepe: whose waues, with mine,
 That Then-vnited masse of earth dis-ioyne
 Into as many peeces, as in seas
 Are of the flood-imbrac't ^e *Echinades*.

Yet see one Ile, far, ô far off remou'd!
 Call'd *Perimele*; once by me belou'd.
 I, from this Nymph, her virgin honour tooke.
Hippodamas his daughter could not brooke:
 But cast her from a rock into the deepe.
 Whom, while my louing streames from sinking keepe;
 I said: O *Neptune*, thou that do'st command
 The wandring waues that beat vpon the land;
 To whom wee Riuers run, in whom we end;

Incline

^a *Theseus*^b The father of the Sun; here taken, as vsually, for the Sun.^c Who was the sonne of *Pirithous* King of *Trezen*, and brother to *Aethra* the mother of *Theseus*.^d Who converted *Meleagers* sisters into birds, for being formerly neglected by the *Calydonians*.^e Fiue Islands lying at the mouth of that riuer.
PERIMELE.

Incline a gentle eare. I did offend
 Whom I support: O kind and equall proue!
 Had but *Hippodamus* a fathers loue,
 Or had he not beene so inhumane; he
 Would both haue pittied her, and pardon'd me.
 Her whom his furie hath from earth exil'd,
 When in the troubled waues he cast his child;
 A place afford: or let her be a place
 Which I may ever with my streames imbrace.
 His head the King of Surges forward shooke:
 And; in assenting, all the Ocean strooke.
 The Nymph yet swims; although with feare oppress'd.
 I layd my hand vpon her panting brest:
 While thus I handled her, I might perceiue
 The earth about her stifning Body cleaue.
 Now, with a masse infolded, as she swims,
 An Iland rose from her transformed lims.

He held his peace. This admiration won
 In all: derided by ^a *Ixions* son:
 By nature rough, and one who did despise
 All-able Gods: who said; Thou tel'st vs lyes,
 And think'st the Gods too potent: as if they
 Could giue new shapes, or take our old away.
 His saying all amaz'd, and none approu'd:
 Most *Lelex*, ripe in age and wisdom, mou'd.

Heauens powre, immense and endlesse, none can shun;
 Said he; and what the Gods would doe is done,
 To check your doubt; on *Phrygian* hills there growes
 An Oke by a Line-tree, which old walls inclose.
 My selfe this saw, while I in *Phrygia* staid;
 By ^b *Pittheus* sent: ^c where erst his father swaid.
 Hard by, a lake, once habitable ground;
 Where Cootes and fishing Cormorants abound.
Ioue, in a humane shape, with *Mercurie*;
 (His heeles vnwing'd) that way their steps apply.
 Who guest-rites at a thousand houses craue;
 A thousand shut their doores: One only gaue.
 A small thatch't Cottage: where, a pious wife
 Old *Baucis*, and *Philemon*, led their life.
 Both equall-ag'd. In this, their youth they spent;
 In this, grew old: rich only in content.
 Who pouertie, by bearing it, declind:
 And made it easie with a chearfull mind.
 None Master, nor none seruant, could you call;
 They who command, obay, for two were all.
Ioue hither came, with his ^d *Cyllenian* mate;
 And stooping, enters at the humble gate.
 Sit downe, and take your ease, *Philemon* said.
 While busie *Baucis* straw-stuff cushions layd:
 Who stird abroad the glowing coles, that lay

^a *Peribon.*

PHILEMON AND
 BAUCIS.

^b His father.

^c Who this should be is vn-
 knowne vnlesse *Tantalus*,
Pelops, was the father of *Pro-
 theus*.

^d *Mercury*, of *Cyllenus* a mou-
 taine of *Arcadia*, where hee
 was borne.

In

In smothering ashes, rak't vp yester-day.
 Dry bark, and withered leaues, thereon she throwes:
 Whose feeble breath to flame the cinders blowes.
 Then slender clefts, and broken branches gets:
 And ouer all a little kettle sets.
 Her husband with the cole-flowrs, cutts their leaues;
 Which from his gratefull garden he receiues:
 Tooke downe a flitch of bacon with a prung,
 That long had in the smokie chimney hung:
 Whereof a little quantity he cuts:
 And it into the boyling liquor puts.
 This seething; they the time beguile with speech:
 Vnsensible of stay. A bowle of beech,
 There, by the handle hung vpon a pin:
 This fills he with warme water; and therein
 Washes their feete. A mosse-stuff bed and pillow
 Lay on a homely bed-steede made of willow:
 A couerlet, vs'd but at feasts, they spred:
 Though course, and old; yet fit for such a bed.
 Downe lye the Gods. The palfie shaken Dame
 Sets forth a table with three legs; one lame,
 And shorter then the rest, a pot-shere reares:
 This, now made leuell, with greene mint she cleares,
 Whereon they party-colour'd oliues set,
 Autumnall ^a Cornels, in tart pickle wet;
 Coole endiffe, radish, new eggs roasted reare,
 And late-prest cheefe; which earthen dishes beare.
 A goblet, of the selfe same siluer wrought;
 And bowles of beech, with waxe well varnisht, brought.
 Hot victualls from the fire were forthwith sent:
 Then wine, not yet of perfect age, present.
 This ta'ne away; the second course now comes:
 Philberts, dry figs, with rugged dates, ripe plummes,
 Sweet-smelling apples, disht in osier twines;
 And purple grapes new gather'd from their vines:
 I'th' midst, a hony combe. Aboue all these;
 A chearfull looke, and ready will to please.
 Meane-while, the maple cup it selfe doth fill:
 And oft exhausted, is replenisht still.
 Astonisht at the miracle, with feare
Philemon, and the aged *Baucis*, reare
 Their trembling hands in pray'r: and pardon craue,
 For that poore entertainment which they gaue.
 One Goose they had. ^b their cottages chiefe guard;
 Which they to hospitable Gods award:
 Who long their slowe pursuit deluding, flies
 To *Iupiter*, so sau'd from sacrifice.
 W'are Gods, said they; Revenge shall all destroy:
 You in this ruine shall your liues inioy.

^a A red fruite with a hard
 shell growing on a thick
 shrub, for the most part in
 mountanous places.

^b Being wakefull and crying
 out at euery noyse.

Toge-

Together leaue your house, and to yon hill
 Follow our steps. They both obey their will;
 The Gods conducting: feebly both ascend;
 Their staues, with theirs; they, with times burden bend!
 A flight-shot from the top, review they take;
 And see all swallowed by a mighty lake:
 Their house excepted. While they this admire,
 Lament their neighbours ruine, and desire
 To see their cottage, which doth onely keepe
 Its place, while for the places fate they weepe;
 That humble shed, too little euen for two,
 Became a Fane. To columns cratches grew;
 The thatch and rooffe shine with bright gold; the doores
 Divinely caru'd; the pauement marble floores.
 While fearefull *Baucis* and *Philemon* pray'd,
^a *Saturnius* with a chearefull count'nance said:
 Thou iust old man; and thou good woman, who
 Deseru'st so iust a husband: what doo you
 In chiefe desire? They talke a while alone;
 Then thus to *Ioue* their common wish make knowne.
 We craue to be your Priests, this Fane to guard.
 And since in all our liues we never jarr'd;
 Let one houre both dissolue: nor let me be
 Intomb'd by her, nor she intomb'd by me.
 Their fute is sign'd. The Temple they possesse,
 As long as life. With time and age oppress'd;
 As now they stood before the sacred gate,
 And call to memory that places fate;
Philemon saw old *Baucis* freshly sprout:
 And *Baucis* saw *Philemon* leaues thrust out.
 Now on their heads aspiring branches grew.
 While they could speake, they spake: at once, adieu
 They iointly said: at once the creeping rine
 Their trunks inclos'd; at once their shapes resigne.
 They of ^b *Tyana* to this present show
 These neighbour trees, that from two bodies grow.
 Old men, nor like to lye, nor vaine of tongue,
 This told. I saw their boughs with garlands hung:
 And hanging fresher, said, Who Gods before
 Receiu'd, be such: adorers, we adore.

The tale, and teller; wonder, and beliefe,
 Provok't in all: but *Theseus* moues in chiefe.
 Who couetous to heare such deeds as these:
 The ^c *Caljdonian* River, prest to please,
 In this sort, leaning on his elbow, spake.
 There be, who euer keep the forme they take:
 Others haue powre themselues, at will, to change;
 As thou blew *Proteus*, that in seas do'st range.
 Who now a Man, a Lyon now appears;

Kk

*a Jupiter, the son of Saturnus.**b A city of Phrygia.**c Achelous.*

PROTEVS.

Now

Now, a fell Bore: a Serpents shape now beares.
 A Bull, with threatening hornes, now seem' st to be:
 Now, like a Stone; now, like a spreading Tree.
 And sometimes like a gentle Riuer flows:
 Sometimes like Fire, averse to Water, shoves.

^a *Metra*: on whom he begat
Anticlea, the mother of *Vul-*
ses.

ERISICHTHON.

^a *Autolicus* his wife, the daughter to
 Leud *Erisichthon*, things as strange could doe.

He was her father, who the Gods despis'd:

Nor ever on their Altars sacrific'd.

Who *Ceres* groues with Steele profan'd: where stood

An old huge Oke; euen of it selfe a wood.

^b See the Comment.

Wreathes, ribands, ^b gratefull tables, deckt his boughs

And sacred stem; the Dues of powerfull Vowes.

^c Nymphs of the Woods.

Full oft the ^c *Dryades*, with Chaplets crown'd,

Danc't in his shade; full oft they tript a Round

About his bole. Fiue cubits three times told

His ample circuit hardly could infold.

Whose stature other trees as farre exceeds;

As other trees surmount the humble weeds.

Yet this his fury rather did provoke:

Who bids his seruants fell the sacred Oke.

And snatches, while they paus'd, an axe from one;

Thus storming: Not the Goddesse-lou'd alone;

^d *Ceres*,

But though this were the ^d Goddesse, she should downe:

And sweepe the earth with her aspiring crowne.

As he advanc't his armes to strike, the Oke

Both sigh'd and trembled at the threatening stroke.

His leaues and acornes, pale together grew;

And colour-changing branches sweat cold dew.

Then wounded by his impious hand, the blood

Gusht from th' incision in a purple flood.

Much like a mighty Oxe, that falls before

The sacred altar; spouting streames of gore.

On all amazement seiz'd: when One of all

The crime deterres; nor would his axe let fall.

Contracting his sterne browes, *Receae*, said he,

Thy pieties reward; and from the tree

The stroke converting, lops his head; then strake

The Oke againe: from whence a voice thus spake;

^e A *Dryad* so called of Oakes;
 wherewith they were said to
 flourish and perish.

^e A Nymph am I, within this tree inshrind,

Belou'd of *Ceres*. O prophane of mind,

Vengeance is neere thee. With my parting breath

I prophesie: a comfort to my death.

He still his guilt pursues: who overthrowes

With cabels, and innumerable blowes,

The sturdy Oke: which, nodding long, downe rusht;

And in his lofty fall his fellowes crusht.

Their sister, and their groue, the Nymphs lament;

Who, hid in fable vales, to *Ceres* went;

On *Erisichthon* iust revenge require:

Who

Who readily consents to their desire.
 The faire-brow'd Goddesse shakes her shining haire:
 With that, the fields shooke all their golden cares:
 Who to a mercileffe revenge proceeds
 (Had he deserued mercy by his deeds)
 By staruing. But, since not by fatall doome;
Ceres and *Famine* might together come:
 A Nymph, one of the light *Oreades*,
 Dispatcheth thither, with such words as these:
 In frosty *Scythia* lies a land, forlorne
 And barren; bearing neither fruit nor corne.
 Numb Cold, pale Hew, chill Ague, there abide;
 And meager *Famine*. Bid that Fury glide
 Into his curst entrailes, and deuoure
 All plenty: let her rage subdue my powre.
 But least long waies thy iourney tedious make:
 My charriot and my yoked dragons take.
 Taking her charriot; through the empty skies
 To *Scythia* and rough *Caucasus* she flies.
 There, in a stony field, sad *Famine* found;
 Tearing with teeth and nailes the foodlesse ground:
 With snarled haire, sunk eyes, lookes pale and dead,
 Lips white with slime, thin teeth with rust ore-spred;
 Through her hard skin the writhel'd guts appeare;
 Her huckle-bones stuck vp, a valley where
 Her belly should ascend; her dry breasts hung
 So lanke as if they to her back had clung:
 By falling flesh the rising ioints augment;
 Round knees and ankles leanely eminent.
 Esp'd far off (she durst not be so bold
 To come too neere) the Nymph her message told:
 After a little stay, although she were
 Farre off, although but now arriued there;
 She famine felt. Who wheelles about her Snakes;
 And her high passage to *Æmonia* takes.
Famine obeyes the Goddesse's command;
 Though their endeauours still opposed stand.
 Who, by a tempest hurried through the skyes,
 Enters the wretches rooffe: besides him lyes,
 Then fast a sleepe: (for now Nights heavy charmes
 All eyes had clos'd) imbrac't him in her armes;
 Her selfe infus'd; breathes on his face and breast:
 And emtrie veines with hungers rage possesse.
 This thus perform'd, forsakes the fruitfull earth:
 And back returns to her abodes of dearth.
 Sound Sleepe as yet with pleasurable wings
 On *Erisichton* gentle slumber flings.
 Who dreames of feasts, extends his idle jawes;
 With labouring teeth fantastically chawes
 Deludes his throat by swallowing emtrie fare:

a So called in that they fre-
 quent the Mountaines.

b Thessaly, *Erisichton*'s coun-
 try.

And for affected food deuoures the ayre.
 Awak't; hot famine raues through all his veines:
 And in his guts, and greedy pallat raignes.
 Forth-with; what Sea, what Earth, what Ayre affords,
 Acquires: complains of staruing at full bords.
 In banquets, banquets seekes. What might alone
 Haue Townes and Nations fed; suffice not one.
 Hunger increaseth with increast repast.
 And as all rivers to the Ocean hast;
 Who thirsty still, drinks vp the stranger floods:
 As rauinous fires refuse no profferd foods;
 Huge pyles receiue; the more they haue, the more
 By much desire; made hungry with their store.
 So *Erisichthon*, of a mind prophane,
 Full dishes empties, and demands againe.
 Meat breeds in him an appetite to meat;
 Who ever emptie, still prepares to eat.
 His bellies gulfe his prattrimonie wafts:
 Consuming famine yet vnlesned lasts;
 And his insatiable throtes extent.

METRA.

Now all his wealth, into his bowels sent:
 A daughter left, vnworthy such a Sire,
 The beggar sold to feed his hungers fire.
 Her noble thoughts base seruitude disdaine:
 Who now her hands extending to the Maine;
 O thou that hadst my maiden-head, said she,
 Thy rauisht spoyle from hated bondage free!
Neptune had this: who to her prayer consents.
 And, though then by her master scene, prevents
 His following search: transforming of his Rape
 Into a man; maskt in a fishers shape.
 Angler, her master said, that with thy bait
 Conceal'st thy hooke; so prosper thy deceit,
 So rest the sea compos'd; so may the fish
 Be credulous, and taken at thy wile;
 As thou reveal'st her, who in garments poore,
 And rusted haire, late st ood vpon this shore.
 For here, but very now, I saw her stand:
 Nor farther trace her foot-steps in the sand.
 She, *Neptunes* bountie finding, well apaid
 To be inquir'd for of her selfe; thus said.
 Pardon me Sir, who e're you are, my eyes
 Haue beene attentive on this exercise.
 To win beliefe; so may the God of Seas
 Assist my cunning in such arts as these:
 As late nor man nor maid I saw before
 Your selfe, my selfe excepted, on this shore.
 He credits, and beguil'd, the shore forsook:
 When she againe her former figure took.
 Her father, seeing she could change her shape,

Of

Of fold her; who as often made escape.
 Now hart-like, now a cow, a bird, a mare:
 And fed with hunger with ill-purchast fare.
 But when his maladie all meanes had spent;
 And he had giuen it the last nourishment;
 Now to deuoure his proper flesh proceeds,
 And by diminishing, his body feeds.

What need I dwell on forraine facts? even we
 Can vary shapes, though limited they be.
 Now seeme I as I am; oft like a Snake:
 And many times a Bulls horn'd figure take.
 But while I hornes assum'd, one thus was broke,
 As you behold. This, with a sigh, he spoke,

K k 3

VPON

VPON THE EIGHTH BOOKE OF OVIDS METAMORPHOSIS.

Victory.

NISVS AND
SCYLLA

Now Cephalus with his auxiliary Aeginites sets saile for Athens. Meane while Megara is besieged by Minos: Victory flying with doubtfull winges betweene either army; declaring thereby the uncertaine event of Battaille. Aneiently she was painted with one foote on a globe, to shew her mutability: to whom the painter Aglaophantes first added wings; because the glory obtained thereby flies farr and wide in an instant: who by her agility remoues all barrs and impediments. They saine her the daughter of Stix; but fostred by Pallas; that is, of Execution directed by counsel: or of the infernal effects of warr, and distribution of Victory by the diuine appoyntment: and therefore held in the right hand of Iupiter, as appeared by diuers of her statues. Which since, (saith Cicero) of so great a power as not to be governed without a God, they gaue to the thing it selfe the name of a Goddesse: adoring the gift for the giuer; and honoured by superstitious Antiquity with temples and altars. Nilus, one of the sons of Pandion, raigned in Megara: who had on his head a purple haire; wherein consisted his owne, and his countries safety. So the strength of Sampson, a vowed Nazarite, consisted in his long haire: from whence the wearing of locks might proceede; and by abuse those Elfe-locks, where vnto so much was attributed by superstition. This story of Nisus and Scylla may allude to that of Sampson and Dalilah, whowere in a maner contemporary. And perhaps from Sampsons loosing his strength with his haire, the inventors of Hieroglyphicks presented imbecillity by a woman with her haire cut short: as among the Grecians in a man it was the badge of Seruitude. In this city of Megara, our Poet describes a tower with harmonious walls: which is in part confirmed by Pausanias that country-man. The Megarians, saith he, report, how Apollo helpt Alceus in the building thereof; and layd his harpe on a stone, which struck with a pebble, ever renders the same musick, to my no smal admiration. Others say that this tower was built like a labyrinth with many holowes and windings, the cause of so strange a reverberation. I haue seene a stone within the Egyptian Pyramis, which being struck, would ring, and retaine the sound as long as a bell; by reason of the places and its owne concavity. Scylla the daughter of Nisus, from the top of this tower accustomed to behould their daylie conflicts: and now by continuance knew the persons and names of the Cretan Captaines; but takes to much notice of Minos, and over-admires his severall graces. Loue springs from admiration; and from loue superlatiue praises, how ever vnder-served. She intendes to oblige him vnto her by betraying her Country: and iustifies her intention by the iustice of his cause, his invincible power, and the benefit they should receaue by being conquered by him. There are no vices that haue not their appologies. She reiecteth religion, piety, and feare, with this wicked assertion:

Weeto our felues are Gods: they thriue, who dare:
And Fortune is a foe to slothfull prai'r.

Thus resolved she pulls the purple haire from the head of her sleeping father; and carries it through the enemies boast vnto Minos: that is, revealed vnto him the secrets and counsells of Nisus; with all, how to surprize the City: by whose assistance he tooke it, with the slaughter of her father, and generall overthrow of the Athenians

Athenians. So in the raigne of Orcanes, the successor of Ottoman, was Abydos betrayed to the Turke by the gouvernours daughter: who bewitched with the person of Abdurachman and his valour, often scene from the turrets of the Castle; as he approached the walls, threw down a letter tyed to a stone, where in she manifested her affection, and promised the delivery of the Castle, if he would perswade the General to remoue the seige, and returne himselfe in the dead of night to follow her directions. The Defendants over-joyed at the enemies departure, drunk freely, and slept soundly: when Abdurachman, with a selected crew, was let in at the posterne by his attending lover, who conducted him to the gates, where he slew the guard, and set them open to the rest of the army: surprising the Gouvernour in his bed; whom he carried away, and fortified the place with Mahometans. But our noble Minos (for his iustice fained to be the son of Iupiter, and after his death an infernal Iudge) although he made use of the treason, reiects and execrates the traitresse: who imposing iust lawes on the vanquished, sets saile for Creete, and leaues her behind him. With the like & greater generosity, the Romans acquainted Pyrrhus with the treason of one, who offer'd to poyson him: and in corrupter times under the raigne of Tiberius, reiected Andegastrius, that proffered them to poyson Arminius, the great protector of the German Liberty: who would not make use of so detested a treason. Now desperate Scylla, loosing the reward of her guilt; but retaining the sting, and more inflamed by her repulse, threw her selfe into the Sea; overtaking, and clinging to Minos his shipp: but is beaten off by her father transformed into a Hobby; she her selfe now changed into a Larke; to expresse their natural antipathy: the one pursuing; and the other hating, as fearing her pursuer.

Now Nisus, touring in the liquid aire,
Doth punish Scylla for his purple haire.
Which way so-euer fearfull Scylla flies
Her cruell foe pursues her through the skies;
Which way so-euer Nisus takes his flight
Scylla with feare-swift wings avoids his flight.

Apparet liquido sublimis in Æthere Nisus
Ex pro purpureo penus dat Scylla capillo.
Quæcumq; illa leuam fugiens secat æthera pennis,
Ecce inimicus atrox magno stridore per auras
Insequitur: Nilusquæ se fert Nisus ad auras,
Jila leuam fugiens rapinat æthera pen-
nis.
Virg. Georg. l.

And may not the terror of an afflicted conscience be ment by this fable, which fatally pursues the guilty? punished in expecting punishment; and ever expecting what they haue deserved. Skulking and trembling, as the Larke that is dared by the Hobby for feare of detection, and merited vengeance.

Be this thy tower of brasse, to lodg with-in
No guilty secret, nor looke pale with sin.

-----Hic murus abeneus esto,
Nil conscire sibi, nulla pallescere culpa.
Hora: Epist.

Some write that Minos drag'd Scylla at the sterne of his ship, and so drowned her. Minos now landing in Creete, payes his vov'es to Iupiter; and offers an hundred Oxen on his altars; the greatest of sacrifices, called a Hecatomb. He adornes his pallace with the spoyles of his enemies: an ancient custome, more particu-
lariz'd by Virgill.

Much armes beside on faced pillars hung:
Captiued Charriots, Battail-axes strong
High-crested Helmets; huge barres from towne-gates borne.
Shields, lances, brazen beakes from Gallies torne.

Nullaq; præterea sacris in polibus arma,
Captiui pendunt currus, saræq; securæ,
Et crisse caputum, & portarum ingentia
claustra,
Spiculaq; clypeiq; ereptaq; rostra carinis.

These

These also they hung on the trunks of trees, (as wee their Ensignes at this day in Churches). Trophies erected in honour of the Conquerors valour and fortune: by such a glory inflaming the minds of others to illustrious actions, and gratifying the Gods for their prosperous successes. But in these Triumphs and solemnities the Romans exceeded all other; as they did in the greatnes of their atchiuements.

THE MINOTAVRE.

Pasiphae in the absence of her husband Minos falls in love with a Bull: who inclosed by the art of Dedalus in a Cow of wood, inioyed her infancy: and brought forth a monster, in his upper parts resembling a man, and in his nether, abeast; which of her husband and the brutish adulterer was called a Minotaure: whom Minos would not kill, in that a brother to his Children; but inclosed him in a Labyrinth invented by Dedalus: to whom he threw the ninth yeare Tribute of seaven Athenian youths and as many Virgins, to be deuoured, in satisfaction of the murder of his son Androgios. When Theseus in the eighteenth yeare allotted, with the rest, to that destiny, by the assistance of Ariadne, slew the Minotaure, and wound himselfe out of the Labyrinth. Nero, as Suetonius records, made this fable of Pasiphae a history, presenting that more then bestial and unnatural act in the publique Amphitheater: imitated by that other monster Domitian: whereof his flatterer Martiall.

Iunctam Pasiphaen Dicte o, credite, tauri
Vidimus; accepti fabula prisca fidei:
Nec se miretur, Caesar, longaeuus vetustas:
Quicquid fama canit, gloriatur arena tibi
Spectac.

The Cretan Bull Pasiphae backs: in view
Of all; and what was fabulous, is true.
No more let Old Time boast: what fame records,
Caesar, thy Amphitheater affords.

Although lesse prodigiously yet with no lesse cruelty, impos'd he the part of Scævola, on an other: who performed it with equall resolution: thus extolled by the former Poet:

Qui nunc Cesaree latus spectantur arenae:
Temporibus Bruti gloria summa fuit
Adspicere, ut teneat flammam, pænam, sua-
tur
Fortis, & attonito regnat in igne manus!
Ipse sui spectator adest & motile dextra
Funus amat: totis pacatur ille sacris.
Quod nisi rapti foret nolenti pæna, parabat
Senior in laxos ire sinistra focos.
Scire piger post tale decus quid faceret ante
Quam vidi, satis est hanc mihi nosse ma-
num.
Martial. l. 8. Ep. 30.

Now Casars Amphitheater displays
The only glorious act of Brutus dayes.
See how he graspes the flames! in paine delights!
While his triuphant arme the fire affrights.
His owne spectator, loues the funerall
Of his right hand; and sacrificed all.
But that with-held, more eagerly aspires
To thrust the left amidst the fainting fires.
This done, let not his former deeds be scand:
Suffice it vs t'haue knowne that noble hand:

Galba would boast that he was descended by the fathers side from Iupiter; and by the mothers from this wicked Pasiphae, the daughter of the Sun; setting up her Statue among the rest of his Ancestors; rather glorying in a high, then a virtuous Originall: when the more moderate Vespasian would frequently professe the meanesse of his Family; holding it perhaps more noble to be the son of his owne merits. Although like prodigious lusts are forbidden by the Lawes of Moses, as by ours, which argue a possibility of the prohibited offence: yet rather belicue we with others that this Taurus was Minos Secretary, or a Captaine of his Army; who, with the privacy of Dedalus, in his house dishonoured Pasiphae: the child begotten in that adultery being called by the names of both his fathers, the one in repute, and the other in suspicion: and in that Taurus signifies a Bull, he was fained from the

the navel downward to have carried that shape; whom Minos would not put to death for the reason aforesaid; but caused Dedalus that excellent Architect to build the Labyrinth, (no other then a prison under the earth; contrived with many intricate windings, to prevent the escape of such as were imprisoned) where in he inclosed him. Into this he also threw the Athenian Tribute: who never more seene (either remaining there ever; or secretly, as some write, conveyed from thence, & employed in husbandry) were said to have beene devoured by the Minotaure. But Theseus, with others, being now to be committed to prison, Ariadne, falling in love with his person, by the advice of Dedalus, conveyed a sword into his hand, and a clew of thread, who with the one is sayd to have slaine the Minotaure, or rather the keepers of the prison; and with the other to have conducted himselfe and his country men out of that intricate Labyrinth: who forthwith fled with Ariadne to Sea, in the selfe same ship, which had brought him thither. The Cretan Labyrinth was made in imitation of the Egyptian; yet hardly comprising the hundredth part. Pliny writes that no tract thereof remained in his time: yet at this day the inhabitants undertake to shew it unto strangers. For betweene the ruines of Gortina and Grotius, at the foote of Ida, are many Meanders, hewne out of the rock, under ground, in so much as not to be entred without a Conductor. I have heard a Marchant say, who had seene it, that it was so intricate and vast, that a Guide who for twenty yeares together had shewne it to others, there lost himselfe and was never more heard off. By a Labyrinth the Antient deciphred the perplexed condition of man, combred and intangled with so many mischiefes: through which impossible to passe without the conduct of wisdom, and exercise of vnfainting fortitude. But now to the morall, thus rendred by some: Pasiphae the daughter of Sol and Perseus, is the Soule of man; enriched with the greater reason and knowledg, by how much the body is more sublimated by the virtue and efficacy of the Sun; Perseus being that humidity where of it is ingendred. This Soule espoused to Minos (Justice and Integrity) where carried a way with sensual delights, is said to forsake her lawfull husband, and to committ with a Bull: for so brutish and violent are the affections when they revolt from the obedience of Virtue; producing Minotaures and monsters, by defaming Nature through a wicked habit, and so become prodigious. Nor possible to get out of that intricate Labyrinth of Vice, without the counsell and wisdom of Dedalus, imparted by Ariadne, or sincere affection. Lucian reports, how Pasiphae, informed of the celestial Bull by Dedalus, and much affecting the art of Astronomy, was therefore fained to fall in love with that beast, and to know him by his procurement. The Romans bore a Minotaure in their ensignes, to declare that the counsels and stratagems of a General should be muffled in the vnssearchable darknesse of secrefye, such as not to be traced or discovered by the Enemy: nay often to be concealed from their neereft freinds, according to that saying of Metellus. If I thought that my shirt knew my purpose, I would teare it from my body.

Now Theseus arriving at Dia, forgetfull of the many merits of Ariadne, steales a way by night, and forsakes his sleeping Preserver: whom Bacchus recomforts, and takes to his wife: who, the more to honour her, converts her Crowne into a Celestial Constellation. Love not seildom makes freinds of enemies, as here appears in the person of Ariadne, who saveth Theseus, when the Athenians were the murderers of her brother; and goes to her country. But no benefits can oblige the ungratefull, or those mindes which are alienated: who render evill for good; and seeke their destruction from whom they received their safety. Yet Bacchus, or the divine power is ready to relieue the innocently miserable; by whose assistance they

L I

overcome

THESEVS AND THE
MINOTAVRE.

ARIADNE:

overcom their calamities, and receaue an ample reward for their virtues. For those benefits which we do vnto others, are done, as it were, vnto God; who ioynes vs for the same vnto himselfe, and crownes vs with true beatitude; that flourishing Garland of immortal flowers

*Quos neq; frigoris Boreas
Nec Sirius Vrit Aëribus.*

Which Boreas frosts shall not defcate;
Nor scorched be by Sirius heat.

Ariadne therefore is not vnaptly said to haue beene married vnto Bacchus (called Lyæus, a freer from cares; as Eleleus of compassion) and to haue her crowne converted into starrs. This, for the excellent workmanship, was said to haue beene made by Vulcan: and that the refulgency thereof gaue a light to Theseus through the errors of the Labyrinth. The Constellation consisteth of eyght starrs, whereof there is one of the second magnitude.

DEDALVS AND
ICARVS.

Now Dedalus, weary of his long exile, makes himselfe and his son artificiall wings, to escape the restraint of Minos: (the first, according to Thucidides, who collected anavie, and held those seas in subiection) when Icarus, neither following the advice nor example of his father, by soaring to neere the Sun, made that sea famous by his fall, and the neighboring Island by his sepulture. This fable applaudes the golden Meane, and flight of virtue betweene the extreames. Icarus falls in aspiring. Yet more commendable then those, who creepe on the earth like contemptible wormes, such the other extreame: whereás this hath something of magnanimity, and mounts like the bird of Ioue to his kindred Heaven. So that of two vices, the one is the brauer, and the other the safer. But he who flies in the middle course, above the lownesse of contempt, and under the malice of Envy, shall nether clog his winges with the dull vapors of the Earth, nor melt their wax by the Suns vicinity.

*Medium celi dum sulcat iter,
Tenuit Latium Dedalus alas,
Nulliq; dedit nomina ponto
Sed cum volucres vincere verum
Icarus aude, patriasq; puer
Despicit alas, phœbog; volat
Proximus ipsi, dedit ignoto
Nomino ponto.
Male pensantur magna ruinis.
Felix alius, magnusq; volat:
Me nulla vocet turba potentem.
Stringat tenuis littora puppis,
Nec magna meos aura phœbo-
los
Inbeat medium scindere pon-
tum.
Transit tutos fortuna sinus,
Mediæ rates quærit in alto,
Quarum feriant suppara nubes.
Sen Hercul. Oct.*

Wing'd Dedalus through empty aire
To Latium made his safe repaire,
While he the middle course did keepe:
Nor gaue a name vnto the deepe.

While Eagles Icarus out-flies,
Whose thoughts his fathers pitch despise,
And mounts, ô Phœbus to thy flame;
To vnknowne seas he gaue a name.

Great hightes great downefalls ballance still.
Be great and glorious they that will:
Let none for potent me adore.
May my small Bark coast by the shore
Vnforc'd to sea by lofty windes:
Calme bayes prou'd Fortune never mindes:
But ships on high-wrought Seas assailes,
Whose top-sailes swell with cloudy gales.

But for men to fly is impossible, although I am not ignorant that the like is reported of Simon Magus; which others, by the breaking of their necks, haue as miserably, as foolishly, attempted. Nero exhibited this spectacle to the Romans in their Amphitheater: the poore youth fell not far from his throne; whose blood, to upbraid his cruell pastime, besprinkled his garments. But the fable hath an allusion to the

the history. For Dedalus being by Minos shut up in the prison of the labyrinth, in that of counsell with Ariadne about the delivry of Theseus, got out by a wile, and put to sea in two small vessels; the one guided by himselfe, and the other by his son Icarus: when by the helpe of their sailes, invented by Dedalus, they out-stript their pursuers. And because they were displayed like wings, and carried them with so strange acclerity, they were fained to fly. But Icarus, by bearing too great a saile, over-set his Barke, and perished in that sea, which as yet is so called. Lucian will have Dedalus an excellent Astrologian; who instructed his sonne Icarus in that art: when hee, not content with a competent knowledge, but searching too high into those heavenly mysteries, and so swerving from the truth, was said to have fallen from aloft into a sea of errors.

The Partridge rejoyceth at the miseries of Dedalus, now while he interred his son. Who was once a youth, and so called; the sonne of his sister, committed to his care and instruction. He envying the boyes excellent inventions of the Saw and the Compasses; threw him from the top of Minerua's tower in Athens: supported by the Goddesse, and by her converted into a bird of that name and nature. There is no envy so great and deadly, as is betweene men of the same profession. And perhaps it is only among such: who will violate all obligations to remoue the rivalls of their praises, and those who may in time obscure them. But Pallas, or admirable Art, sustaines, and giues them life in their happy indeavours. But to returne to the history. Dedalus for the death of Perdix was banished Athens by the Areopagites; from whence he fled into Crete unto Minos, who entertained him with extraordinary respect and bounty. For excellent artificers are every where acceptable: so that banishment to such is rather a preferment, and not in policy to be inflicted. Men of other condition doe hardly gaine estimation abroad: but the admiration of an excellent workman, propagates, and is increased among forreners: it being a generall inclination to value a stranger in any profession, before those of our owne country. Such a rare artificer was Dedalus, who beautified the Earth with Temples and other admirable edifices: insomuch as all delicate structures were called, as they are at this day, Dedalian. So cunning a statuary, that Aristotle writes how his statues would goe by themselves: and Plato, that they would runne away, unlesse they were bound like fugitive servants. Which report proceeded from this: that whereas all statues were formerly made in one posture with their feete connexed together, hee carved his to the lively representation of all variety of gestures. No marvaile therefore, though Minos were loth to part with such a treasure; who pursued him into Sicilia: When Cocalus the King, taking armes in his defence, slew Minos in battaile. Others record how he entertained him at Camarina: when discoursing in a bath about the surrender of Dedalus, he detained him therein so long, till hee was stifled. Virgil writes that Dedalus first arrived at the Italian Cumæ, mistaken for the Ionian; as appeares by the course of his flight: those seas being called Icarian, and an Island in them Icaria.

Theseus meane while arriuing at Athens, is magnified by his Cittizens for their delivry from that lamentable Tribute, who consecrated his ship to Apollo, and sent it yearly to Delos (where vpon it was called Delia) to carry certaine annuall sacrifices. Vntil the returne of the same, it was not lawfull to put any to death: the occasion that Socrates was so long detained in prison, before they executed his condemnation: who kept it in repaire, supplying the old timber with new, euen to the dayes of Demetrius Phalereus. Glory is the shadow of virtue, and accompanies even those who would reiect her: which now had so hightned his actions, that Meleager invites him, with the rest of the Grecian worthies, to the hunting of the

THE CALIDONIAN
BORE.

Calidonian Bore, which wasted their country: sent by Diana as a punishment for her neglected sacrifice. For there is no evil befalls vnto man, but either proceeds from his omission of diuine duties, or actual impiety. And although they often seeme to proceede from natural causes, in that concealed from our understandings; yet are they ever inflicted by the Supreme appointment. Strabo wil haue this Calidonian Bore to be borne of Phæa surnamed the Cromonian Sow, of whom we haue formerly spoken. A sonne not degenerating from such a mother: both cruel robbers, ravenous, wastful, beastly of life, and no lesse in behauiour. Wherefore every way agreeing with Swine, who delight in uncleannesse, and detest the contrary.

Deniq, amaracium fugiat sus, & timet
omne

Vnguentum: nam setigeris subus acre vene-
num est,

Quod nos interdū tanquā recreare videtur.

At contra nobis cœnum laterrima cum sit
Spurcities, eadem sub hac res munda vi-
detur,

Insatiabiliter toti ut voluntur ibidem.

Lucr. lib. 6.

The nasty swine sweet-Margerum flies, and hates
All fragrant oyntments: for what recreates
Our senses, vnto theirs is pestilent:
What we thinke filthy, what offends our sent,
To them is cleare and pleafant: who desire
Insatiably to wallow in the mire.

Atalanta.

And no marvel although so many Græcian princes, as here are mentioned, tooke armes against this salvage and inhumane theife; when the Senate and People of Rome led all their forces (and no more then sufficient) against the Fencer Sparticus; who lay in the concaues of Vesuvius, and depopulated Campania with his robberies. Atalanta, a Virago of excellent beauty, first wounded this theife. Nor is there any history almost, that makes not mention of warlike women, who haue conducted armes successfully, and fought in their owne persons. Not onely allowed off, but commaunded in Platos Republique: whose opinions since not a little poetically expressed, are best apparelled in numbers.

But heare we him whom men doe call diuine.
I dare affirme that martiall Discipline
As well to women as to men pertaines.
And now where Saramatian shore restraines
The Portick floods, we know a people dwell;
Where women in bold deedes of armes excell:
Who mannage steedes, subdue the stubborne Bow;
And severall vse of every weapon know.
Some, like Diana, painted quivers beare:
Minerva-like, some arm'd with shield and speare:
As if descended from th'impoverisht skies;
Or stroue to imitate those Deities.
Such are to women men; to men a mirror:
And well besit the field, were't but for terror.
So should our dames, the one-halfe of our might,
For honour, freedome, and their children fight.
Their weapons therefore let them exercise,
And dance in armor: learne how to surprise;
To order battailes; to affaile, retire,
Remoue, or fortify, if neede require.
So either they the citty may defend,
While on the foe we all our forces bend:
Or, if vnequall multitudes oppress,

Put

Put armor on; and succour our distresse.
A maime it is vnto the publique state,
That women should become degenerate
By Illoth and servill breeding: of lesse sprite
Then feeble birds, who for their yong ones fight
With ravenous beasts: but to the altars fly,
Halfe-dead with feare; and intimate thereby,
That none, by wide Earth nourisht, are so bale,
And poore in spirit, as our humane race,

But returne we to the fable. Joyfull Meleager first espied the wound which the virgin gaue. A louers eyes are alwayes intentiue on the beloued: laying hold vpon every occasion to extoll and divulge their praises. Who now killing the Bore, presents her with the spoyle; and attributes to her merits what was dew to his owne. Pausanias writes that a tusk of this Bore, being halfe an ell in length, was brought out of Greece by Augustus Cæsar, and hung vp for a wonder in the Temple of Bacchus, which stood in his gardens: there placed perhaps as the spoyle of an enemy; since the Bore is so great a destroyer of Vineyards. Now Plexippus and Toxeus Meleagers vncles by the mother, envying that a woman should carry the honour, tooke the gift from Atalanta, and the right from their Nephew: who slew them both in his rage for the disgrace they had don her: an iniury, to a louer implacable and mortal. The like befel to the surviving Horatio: who, after his victory over the three Curatij, returning in triumph, and meeting with his sister, who frantickly upbraided him for the losse of her louer (one of the slaine bretheren) impatient to haue his glory and the publique acclamations blêmished by her vnseasonable grieffe and reuilings, stabb'd her to the heart (for as loue in her, so ambition in him, forgot all the bonds of Nature) and from a triumph was presently drawn to a trial for his life, as a murderer: although he sped better then our unfortunate Meleager. For Althæa was then a sacrificing to the Gods for the victory of her son, when newes was brought her of the slaughter of her brothers: in whose person our Poet hath vnimitably described the miserable conflict betweene the affections of a sister and a mother: but the former preuailes, and her son must suffer by her vengeance. This may seeme strange, and contrary to opinion: yet we reade in Herodotus, that Darius, hauing left it to the choice of the wife of Intaphernes, whether her son or her brother should be deliuered out of prison; she elected the freedom of her brother.

Althæa now throwes the fatall brand into the fire: wherewith the life of Meleager consumes, and extinguisheth. This it should seeme she effected by witch-craft: the brand perhaps being carued with his image. Plato speakes of the waxen images that were made by Magicians; which our latter ages haue more amply discovered; wherewith they wrought on the liues of the presented. One I will relate from Buchanan, in that it so parallels this of Meleager. Duff, the threescore and eighteenth King of Scotland, laboured with a new and vnheard-of disease: no cause apparent, all remedies bootlesse; his body languishing in a perpetuall sweate, and his strength apparently decaying. Insomuch as suspected to haue beene bewitched: which was increased by a rumor that certaine witches of Forrest in Murry practised his destruction; arising from a word which a girle let fall, that the King should dye shortly. Who, being examined by Donald, Captaine of the Castle, & tortures showne her, confessed the truth; and how her mother was one of the assembly. When certaine souldiers being sent in search, surprised them aroosting the waxen

Image of the King before a soft fire : to the end, that as the wax melted by degrees, so should the King dissolve into sweat by little and little, and his life consume with the consumption of the other ; as here is described in the death of Meleager. The image broken, and the witches executed, it is reported that the King recovered his health in a moment. Piso hastned by such diabolish meanes the untimely death of Germanicus. There were found, saith Tacitus, pull'd out of the ground, and from hollow walls, the reliques of humane bodies, charmes and enchantments, the name of Germanicus ingrauen on sheets of lead ; ashes halfe burnt, and tempered with putrifi'd blood, with which forceries it is beleueed that foules are dedicated to the Powers Infernall. But Homer will haue the death of Meleager to proceed from magicall imprecations.

*Huic is accubabat, in am cruciantem am-
mum digrens,
P. oter imprecationes matris inatus que diu
Mulum do ems supplicabat, propter fratris
cadem.
Mulum autem & terram multa nutrien-
tem manibus pulfabat,
Invocans Plutone & gravem Proserpinā,
I genna concidens: rigabatur autem lacrimis
suis,
V. filio darent mortem: hanc autem per ae-
rem vagant Erynnis
Exaudiat ex Erebo, implacabilem animum
habens, Iliad, lib. 9.*

He, by his frantick mother curst, retires;
And inly burnes with discontented fires.
She vengeance for her slaughtred brothers threats:
With impious hands the foodfull Earth she beats;
Invoking Pluto and sad Proserpine
(Fixt on her knees, her eyes drown'd in there brine,)
To take her sonnes loth'd life. Which ô, too well
Implacable Erynnis heard from Hell.

MELEAGERS SISTERS

Nidorus also reports, how he saw a witch who could kill with cursing: and no doubt but the diuel is ready, if permitted, to accomplish any thing that may tend to the destruction of man. The curses and imprecations of Parents are often ratified by the divine Iustice: to be trembled at, when causelesse; but vpon preceding demerit ever ominous and fatall. So Meleager dyes by the impiety of his mother: by her desperate hands on her selfe revenged. Her daughters distracted with greife for the losse of their brother, were all converted (sauiing Gorgé and Dianira) in to a kind of fowle which are called Meleagrides: taken by some for Ginny Cocks, or Turkies: by the description of others resembling a Hauke, black of colour, and feeding only on seedes, which at certaine seasons of the yeare, from Africa fly into Bæotia, and in multitudes frequent the place where Meleager was intombed, screaming, and tearing one an other. Fained for this to haue beene his transformed Sisters, and yearly to lament at his sepulcher.

ECHINADES

Theseus, with his freind Perithous and Lelex, returning from the death of the Calidonian Bore, are intertained and feasted by the riuer Achelous: who tells of his converting of siue Nymphs into as many Islands, for forgetting him at their sacrifices: declaring how the neglect of diuine duties are seldome unpunished. And anciently men by the Answeres of the Oracles, were often commaunded to sacrifice to Achelous: as defiguring the purity and vertue of water, from whence all things were supposed to haue had their originall; he being taken of old for the water in generall: as appears by this of Virgills, in imitation of Orpheus.

*Liber & alma Ceres, vestro si minere tel-
lus
Chaoniam pingui glandem mutauit arista
Poculag, inuentu Acheloiæ miscuit vni.*

Bacchus and Ceres; If the Earth hath borne,
By you, in steede of ackornes, strengthning Corne
And mingled Acheloan cups with wine.

Now rivers were honoured for Gods, not only in that so diversly beneficiall to mortals; but in regard of their perpetuall motion and succession of waters, without any visible supply or originall. These Islands, the Echinades (so called of their abound-
ing with Vrchins) ly at the mouth of this river, which flowes from Pindus, and
divides Ætolia from Acarnania: named formerly Thoas; and after Achelous, of
an

an *Ætolian King* therein drowned. They are said to have beene by him converted into Ilands; because those parcells of land were worne and borne from the continent by the violence of his waters: as the Nymphs were fained to neglect their sacrifice, when through a mighty drouth they could not pay their accustomed tribute to that River.

He tells with different passion of an other Iland, a little more remote; into which *Perimele*, whom he had divirginated (and therefore throwne into the river by her father) was, by his petition unto *Neptune*, converted. From which wee may gather, that no shame is so greate, or ingenders a deadlier hatred in parents, then to have their blood contaminated by the lust of their issue. Who so offend at this day in Italy are commonly made away by their brothers or neereſt of kindred: whercof the Dutcheſſe of *Melfi* affords a memorable example. Now why *Perimele* is said to have beene made an Iland by *Neptune*, proceedes from a naturall reason: such newly appearing, either by reſſe of the Sea; or by violent windes imprisoned in the ground underneath, which ſtrugling to burſt forth, liſt up the reſiſting Earth above the ſuperficiēs of the water, as not long agoe the New Mountaine roſe out of the ſea at the bottome of the Bay of *Puteolum*. And there are two Ilands of the *Azores*, amidſt the great weſterne Ocean, in ſight and not many leagues diſtant, called *Flores* and *Corves*; whereof it is credibly reported, that the one was diſcovered by the Spaniard many yeares before the other: which approues the former aſſertion.

PERIMELE.

Prophane *Perithous* derides *Achelous*; and denies that the Gods haue any ſuch power, as to take away our old, and giue vs new figures: who is reprehended by religious *Lelex*;

PHILEMON AND BAUCIS.

Heavens power, immense, and endleſſe none can ſhun;
(Said he) and what the Gods would doe, is done.

Confirming this by the ſtory of *Philemon* and *Baucis*: the patternes of chaſt and conſtant coniugall affection: as of content in pouerty; who make it eaſy by bearing it chearfully. A condition as full of innocency, as ſecurity: & no meane bleſſing, if wee could but thinke ſo.

A turfe, more ſoft then coverlets
Of Scarlet, peacefull ſleepe begets.
The guilded rooſe *Repoſe* affrights:
And Purple cauſeth wakefull Nights.
O could we of the mighty know,
What boſome Feares high fortunes throw
On thoſe they flatter! *Aeolus* raues
Not ſo vpon the *Brutian* waues.
The Poore poſſeſſe ſecurer Soules:
Although they drinke in Beechen boles,
Yet tremble nor their hands with feare.
Although vnought, and courſe their cheare,
Their eyes are on no terrors fixt.
Blood is in golden Goblets mixt.
A wiſe to a meane husband wed,
Though not the bounty of the Red-
rich-ſea in carquenets ſhe weres,

Celſes Tyrus mollior oſtro,
Solet imparidos ducere ſomnos.
Aurea rumpunt tella quietem,
Vigileſq; trahit purpura noctes.
O ſi pateant peſtora ditum,
Quanto intus ſublimis agit
Fortuna metui *Brutia* Coro
Pulſante fretum miſior unda
eſt.
Peſtora pauper ſecura gerit.
Tenet epatula pocula ſago,
Sed non trepida tenet ipſa manu.
Corpiſ faciles velleſq; cibos,
Sed non ſtriſcloſ reſpicit enſes.
Aurea miſcet pocula anguis.
Coniux modico nupta marito
Non diſpoſito clara momili
Geſtat pelagi dona rubentis,

Nor

Nec gemmiferas detrahit au-
ros

*Lapis Eoa lectus in unda;
Nec Sidonio mollis atheno
Repetita bibit lanarubores;
Nec Meonia distinguit acu
Que Phœbeus subditus Euris
Legit. Fois ser arboribus,
Quelibet herbe tinxere colos,
Quas indolite necere manus:
Sed non dubitos foveet illa ro-*
ros

*Sequitur dira lampide Erinyes
Quorum populi coluere diem
Nec sibi felix pauper habetur
Nisi felices cecidisse videret.*
Sen. Herc. Oet.

Nor orient pearle ore-charge her eares;
Nor robes, as far from cost as pride,
Be twice in *Tyrian* purple dide;
Nor by *Maonian* needle wrought,
With filke from farthest *Seres* brought,
Subiacent to the Suns vp-rise;
But every hearb her wollen dies,
Course-wouen, of a home spun thred;
Yet warmes she no adulterate bed.
Their soules *Erynnis* torch affrights
Whose births are crown'd with sumptuous Rites.
The poore themselues vnhappy call,
Vntill they see the happy fall.

Those cannot want much, who desire but a little: nor they euer haue enough, whose desires are vnbounded. Nether are meanes wanting to the poore to be hospitable, when they afford what they haue, and entertaine with alacrity: as *Iupiter* and *Mercury*, disguised in humane formes, are here at the humble Cottage of *Philemon* and *Baucis*, by others euerie where excluded whose homely and hearty entertainment is most conceitedly expressed by our wittiest of Authors. They discovered their Guests to be Gods by the wines replenishing of it selfe in the cup, as often as emptied; and fall to adoration. So vpon the miraculous cure of the Cripple, the *Lystrians* cryed out that the Gods were come downe amongst them in the likenesse of men: calling *Barnabas*, *Iupiter*, and *Paule*, *Mercury*, in regard of his eloquution: who might haue robbed those Gods of their honours, and by the furtherance of their owne Priests, if they would haue consented. But thus our fable was deuized to deterre from inhumanity, and perswade to hospitality: when the disguised Gods not scildome converse with men, and in recompence of their charity and devotion, snatch them from a generall destruction. Which may be alluded (if rather not taken from thence,) to the history of *Lot*. *Lot* receiued two Angels, and *Philemon* two Gods (by the rest of the cittizens vncivily intreated) in the shapen of men, and feasted them in their houses. The Angels revealed themselues to the one, and the Gods to the other, together with their intentions of destroying those places for the impiety of the inhabitants. The Angels conducted old *Lot* and his wife out of *Sodom*; so these Gods old *Philemon* and *Baucis*; that they might not perish with the rest of their cittizens: The site of *Sodom*, the towne being burnt with fier from heauen, was turned into a lake; and so was this *Phrigian* Citty: the names of Gods and Angels confounded by the Poets, held the ministers to that supream Power, their father and director. But the fiction proceedeth declaring how their poore cottage was only preserved; and changed by the remunerating Gods into a glorious Temple. As the body is the Temple to a virtuous soule; so is that house to the body, where religion and piety is exercised. The Gods bid them aske what they would: who, after a short consultation, desire that they might haue the custody, and during their lines line as priests in that Temple: which is, not to change their contented Condition; but to spend their old age at home, as in the temple of the Gods, in praier, and devotion. As this part of their petition was full of zeale; so was the following of mutuall affection: That since they had lined euer lovingly together; they might together dye; nor either surviue to griene for the other. A happy life: a death to be envied. Nor could the Gods deny a request so full of diuine & humane piety: who now in the extremity of age, convert the both at one instant into flourishing trees before the

the stayres of the Temple, that the memory of the good might haue a sacred respect, and be neuer forgotten: whereon the religious hang garlands; that is, celebrate their praises; reverencing their memories, who had so revered the immortals.

This story told, Achelous seconds the same with the transformations of Proteus. Diodorus writes, how the Egyptians (the line of Menis failing in the fifth descent) elected Ceres, called Proteus by the Grecians, for their king; hard vpon the time of the Trojan warrs. A man who was said to excell in knowledge, and to haue changed himselfe into sundry shapcs; now seeming a beast, now a tree, now fire, or what else he pleased; as registred in the recordes of the Egyptian Priests: attaining to that skill by his continuall conversation with Astrologians and Magicians, of whose strange, and not inferior performancies, the sacred Scriptures doe testify. In memorial of whom the succeeding kinges wore the shapcs of Lyons, Bulls, and Dragons, on their heads, as markes of regality: somtimes trees, fire, and fragrant oyntments; either for ornament, wonder, or Superstition: from whence the Grecians derived their fiction. But Proteus rather was a wise and politique prince; who could temper his passions, and shape his actions according to the variety of times and occasions, in the administration of gouernment: now vsing clemency, and againe severity; said therfore to convert into water, into fire, somtimes a fruitfull tree, then a terrible beast; of his rewarding virtue and punishing offences: now proceeding by force like a Lyon, and now like a Fox with subtilty and stratagems. For those of high undertakings are to haue a versatile witt, that can accomodate themselves to all times and dispositions. Such Alcibiades: in Sparta, homely in his diet, austere and laborious; in Ionia voluptuous and dissolute; in Thrace, drinking hard, or on horseback; and in Persia, sumptuous and magnificent. Alciat applyes this fable to the vncertainty of Antiquity:

Old Proteus, player-like Pallænian;
That now appearest a beast, and now a man;
Say, wherefore dost thou vary thy disguise?
Nor ever seemst the same to mortall eyes?
Antiquities true character I show:
Whereof all dreame at will, but nothing know.

*Pallænes senex, cui forma est bistrica, Proteu
Qui modo membra viri ferit, modo membra
feri:
Dic age, quæ speciestatio te vertit in omnes,
Nulla sit ut vario certa figura tibi?
Signa vetustatis, primæui & prætero sæcli:
De quo quisq; suo somniat arbitrio.
Alciatus.*

Proteus physically is taken for the First Matter, converting into all diversity of formes; which againe resolue into their owne originall: and said to bee the sonne of Neptune, because the operation and dispensation of Matter is exercised chiefly in liquid bodies. So is he taken for aire, (and therefore said to rest in a Cæue, which is under the celestiaall Concaue) which ariseth from extenuated water: by whose secret operation both plants and liuing creatures are produced from the selfe same Matter, and the matter it selfe converted into Elements; which the Ancient expressed by Proteus his multiplicity of changes.

Achelous proceeds with the story of Metra, the daughter of Erisichthon. A man who contemned the Gods, nor ever sacrificed on their Altars: who now had cut downe the sacred Groue of Ceres: For Groves were ever consecrated by the Ancient to some Deitie or other. Because such shady and delightfull places affected the minde, and reduced it to sequestred contemplations; composing the thoughts, and inspiring a secret propensity to devotion, begetting an apprehension of some latent and invisible Power. In every good man, saith Seneca, there inhabits a God; but what God is vncertaine. If thou light on a thick Groue, adorned with ancient trees of vnusuall hight; which depriue thee of the sight of heauen with their in-

Mm

terwoven

PROTEVS.

ERISICHTHON.

terwoven branches: the stately taleneffe of the woods, the secrecie of the place and admiration of that darke and continued shade, present to thy beliefe the presence of some Deity. But what, if well applied, might nourish devotion, was converted by abuse to Idolatry: wicked Spirits most haunting such places, as conducted to divine contemplation, that they might pervert it to their service. The Iewes were oft guilty of this superstition; who made those Groves the festivall bowers of their Idols: exclaimed against by the Prophets, & hewen downe by their best Princes. Yet continued in such estimation among the heathen; that to offer them any violence was reputed a sacriledge so fearefull, as would instantly draw downe the divine vengeance: as here exemplified in Erisichthon; who not onely violated the Grove of Ceres, but laid the axe to the root of that stately Oke which was in particular consecrated unto her; and, as appeareth, gaue Oracles like that of Dodona: being garnished with tables, hung up by such as there had payed their vowes either for their recovery of health, or delivery from dangers; wherein the manner of both were painted. An ancient custome among the Pagans, and now in use; as is to be seene, and not seldome in statue, through-out all Italy: especially in the Churches of those Saints who are chiefly celebrated for miracles; where one hath hardly roome to hang or stand by another. This Oke is described to be fiftene cubits in circuit, and of an answerable altitude. Perhaps a Poeticall hyperbole; yet over-topt both by an Historian and a Philosopher. For Bembus writes in his Venetian History that trees were found under the Antartick Circle, which twenty men could not fathome: & Cardan, that there is a tree in the Indies called Ceiba (by the Spaniards Gorda) which riseth in three disioyned stems from the earth, every one twenty feet in compasse, and distant below as far from each other; insomuch as a cart well laden might driue betweene either: but when they unite in the bole, which is above fiftene feet from the ground, the tree is no lesse then five and forty feet in circumference; and from the bottome of the united trunk to the thrusting out of the branches, foure-score; having a top of an incredible extention: which so huge a magnitude, saith he, proceeds from the fecunditie of the soile, the vigor of the Sun, and nature of the tree; for the wood thereof is light, partaking little of earth, and abounding with moisture. But this of ours is violated by the sacrilegious Erisichthon; blood gushing from the gashes as it were from a wound: when the included Driad, now dying, prophecies of his destruction. For those Nymphs were supposed to haue the tuition of trees; to bee borne, and to dye, with them. Where of Apollonius, speaking of the unfortunate Paræbius:

DRYADES.

Stultiq; sui penas dedit ille parentis:
Caderet ut solus quercus in montibus olim,
Fertur Hamadryadis Nympha sprevisse
querelas.
Sæpius illa quidē supplex hunc vocerogavit,
Ne truncum quercus consideret, ipsa cæcua
Quod foret, amborumq; viret in arbore vi-
ta.
Vridus hic fretus, fretus iuvenilibus annis,
Prostermit Quercum: iussitq; iam quam sibi
Nympha
Pignusibusq; suis fecit.

He suffer'd for his Sire: who durst provoke
The Dryades, by cutting downe their Oke.
The Nymph full oft petition'd him with teares
To spare her Tree, of equall birth and yeares;
Since both their liues did flourish in that bole.
But no intreats could his rash youth controle;
Who hewes it down. The Nymph revengd her fall:
To him, and to his issue, tragicall.

They are called Dryades, and Hamadryades, because they begin to live with Oks, and perish together. If these be meere fictions; then were they invented by superstitious antiquity, to beget a reverend feare of the Gods, by informing that they were every where, and in every creature. But if believed by the divulgers, then were they Divels that appeared, and spake out of trees, unto mortals: as that of the Dodonian

denian Oke, which will admit of no contradiction. This, tottering with innumerable blowes, now crusheth the under trees in his downefall. So great men fall not alone; but with their ruine ruinate their dependants. Scianus his followers, after his fall, were questioned in such multitudes, that it deterr'd the Historians to record them.

The Dryades mourning for the losse of the Tree, and death of their Sister, jointly complaine unto CERES: who resolves to destroy Erisichthon by famine; of all deaths the most miserable. And in that she her selfe might not approach that Hag (for what hath plenty to doe with hunger?) She sends unto her one of the Oreades; so called, in that borne and conversing on Mountaines, whereof they are the Presidents, and attendants on the Virgin Huntresse.

Oreades.

As when Diana, prest to revels, crownes
Eurota's banks, or Cynthus lofty Downes;
Troopes of Oreades about her thrung.

*Quis in Eurote ripis, aut per iuga Cynthi
Exercet Diana choris: quam molle secuta
Hinc & hinc glomerantur Oreades,
Æn. lib. 1.*

These were said to be the first that diverted men from the eating of flesh; giving an example by feeding on Chesnuts & Akornes. When one of them, named Melissa finding by chance a comb full of hony, gaue a tast thereof to the rest of the Nymphs: who delighting in the sweetnesse, and reioycing in the invention, called the Bees themselves Melissa's in her honour. Wherefore certaine Priests in the names of those Nymphs were anciently admitted to the solemnities of Ceres: in that they, as Ceres, gaue unto man a better kinde of sustenance. From hence proceeded their affinitie. The Nymph deliuers her message to Famine; whom she found in the farthest extent of Scythia, accompanied with Palenesse and Trembling: the effects of hunger and cold, as the latter is the cause of the barrennesse of that Country; so far remoued from the Sun, the fountaine of heat, & fruitfull productions. Yet this meager Fury for the punishment of man, not seldome visits the most fertill Climats: as she did our Island in the raigne of Edward the Second; when horses, yea men and children, were stolne for food: and what more horrible; those theeuues committed to prison, were torne in peeces, and eaten halfe aliue, by those who had beene longer in durance. But no life can be added to this figure of Famine here painted by our Poet: who now breathes her venome into the bowels of sleeping Erisichthon; who dreames of eating, and chawes the ayre with his labouring iawes. Awaked with hunger, by feeding he increaseth his appetite; and consumes his whole patrimony on his belly. Wood of Hollingborne in Kent would haue staru'd him sooner had hee beene of his family: who being a landed man, and a true labourer, could hardly compasse better food then the liuers of Gullocks. He hath deuoured at one meale as much as was provided for twenty men. I haue heard those say that knew him, how he eat a whole hog at a sitting: and at another time thirty dozen of pigeons. Now beggerly Erisichthon, hauing consumed all but his hunger, was forced to sell his daughter for food: who often deceauing her severall Masters by the changing of her shape, returned againe; and so for awhile prolonged the life of her miserable father. But that not sufficient, he deuours his owne flesh; and feeds his body by deminishing it. Erisichthon is said to haue beene a prodigall Glutton; and by his vast expences to haue reduced himselfe vnto beggery; insomuch as hee was glad to prostitute his daughter for his sustenance: who had horses, oxen, sheepe, and the like provisions, giuen her by her Lovers: wherevpon it was reported scoffingly, that Metra was changed into those severall creatures. For in those dayes, hauing little vse of silver or gold, they made cattle their money (called Pecunia of Pecus) which they gaue in

METRA:

dowry, exchanged for other commodities. Whereof Homer on the death of Iphidomas.

*Sic is quidem illic lapsus, dormivit areum
somnum,
Miser, proculâ desponsata uxor, civibus aux-
iliarius,
Iuvene, cuius nullam voluptatem vidit: mul-
ta a, dederat,
Primum centum boves dedit, deinde quod
mille promisit
Capras simul & oves quæ ei multa pasce-
bantur. Ili. l. 11.*

*Tum vero Glaucus Saturnides mentem extu-
lit Iupiter.
Qui cum Tydide Diomede arma permutavit,
Aurea æneis, 100. bobus valentia, 9 bobus
valentibus. Ili. l. 6.*

There fell, and slept a brazen sleepe, in aid
Of Troy; farre from his Spouse, as yet a maid,
Nor reapt the pleasure of his loue, that howre
Bereft of all: yet much had giuen in dowre,
A hundred Beecues; sheepe, Gotes, a thousand more
Had promis'd her; his fields inricht with store.

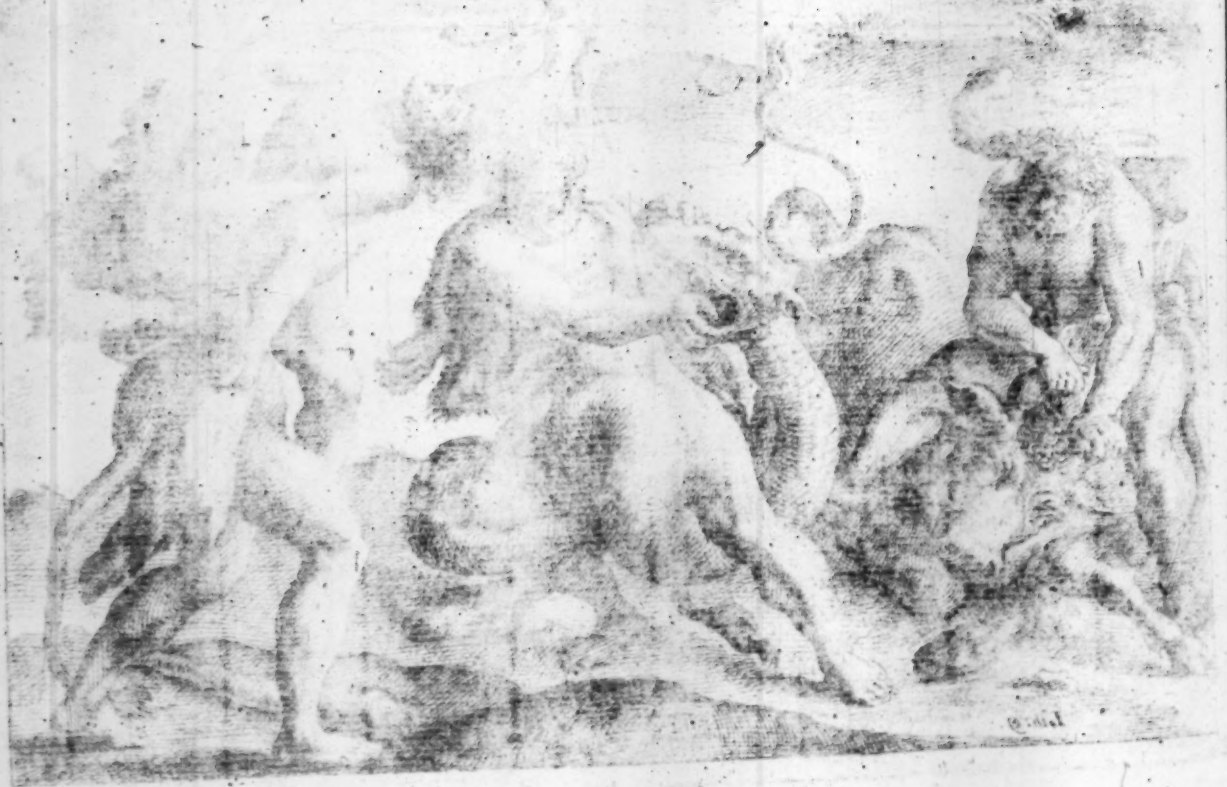
And againe,

Ioue, Glancus mind, inlarg'd: who Diomed gaue,
For armes of brasse, his armes of burnisht gold:
Those for nine Steeres, these for a hundred fold.

We read that Iudah sent such a reward to his mistaken daughter in law Thamar. This punishment of Erichthon may perhaps have beene a Wolfe in his breast: as unsatiabie as incurable, if not taken in time; eating into the body untill it gnaw on the heart. There be also those who have a dog-like appetite, ever hungry, and never thriuing: of which disease Eusebius reports that Herod, the cruell murderer of the Innocents, pined, and perished. But the fable affordeth this morall: that none who despise the Gods, or neglect their service, can long avoid domesticall calamities: Misery being alwaies the companion of Impiety: and that an impudent man must of necessity fall into many disasters. As irreligious and foolish Erichthon; who having consumed his estate in gormandizing, was constrained to feed his hunger by base and infamous courses; which faile in the end, and suffer him to famish.

OVIDS





OVID'S METAMORPHOSIS.

The Ninth Booke.

THE ARGUMENT.

A *Serpent Achelous: now a Bull:*
His scuered Horne with plenty ever full.
Lichas a Rock. Alcides sunke in flame,
Ascends a God. The labour-helping Dame
A Weefel. Lotis, flying lust, becomes
A tree: the like sad Dryope intombs.
Old Iolaus maxeth young agen.
Callirrho'es Infants sodenly grow Men.
Byblis a weeping Fountaine. Iphis, now
A Boy, to Isis paires his maiden Vow.

H *Ee, a who his high descent from Neptune drawes,*
Of his so sad a sigh demands the cause,
And maimed brow. When thus ^b the God proceeds:
His dangling curls impal'd with quivering reeds.

A heauie taske you impose; his owne disgrace
Who would reuiue? Yet was it not so base
To be subdude, as noble to contend:
And such a Victor doth my foyle defend.
*Haue you not heard of faire-cheekt *Deianire*?*
The envi'd hope of many: the desire
Of all that knew her. Wee, with others, went
*To *Oeneus* Court, to purchase his consent.*
*^c *Parthaons* son, make methy sonne in law;*
*I, and ^d *Alcides* said: the rest with-draw.*
*He, with his father *Ioue*, his Labours fame,*
And ^e Step-dames vanquisht tasks, inforc't his clame.
'Twere shame, said I, that deathlesse Gods, to men
Who dye, should stoope. (A God he was not then).
These euer-liuing waters I command,
That wind in endlesse currents through thy land.
Thy Son no stranger is, if I be He:
But of thy country and a friend to thee.
*And be't no preiudice, that *Iuno*'s hate,*
Nor punishing imployments presse my fate.
*If from *Alcmena* you your being drew:*
**Ioue*'s your false father, or the crime is true.*
You seeke a Father in a mothers shame,
*Or be not *Ioue*'s, or take a bastards name.*

^a *Theseus* the son of *Aegens*
the son of *Neptune*.

^b *Therius* *Achelous*.

ACHELOVS AND
HERCVLES.

^c *Oeneus*
^d *Hercules*.

^e *Iuno*'s.

Mm 3

Name

^a A colour attributed to Rivers, in regard of the greene banks and ouer-shadowing trees, reflected by the water.
^b To take the better hold.

He, all this while, with eyes that sparkle fire,
 Vpon me frownd: and weakly rules his ire.
 Then onely said; My hand my tongue exceeds:
 Winne thou with words, lo I subdue with deeds.
 With that, fell on. To speake so big, and shrink,
 I shame: and let my ^a waue-greene Mantle sink;
 My armes oppose, my hands for seafure preft;
 And euery fitted part for fight addrest.
 He throwes ^b dust on me with his hollow hand:
 And I againe besprinkle him with sand.
 Now catches at my neck, now at my thighes;
 Or proffer makes: and euery lim applies.
 But me my waight defends; in vaine he striues.
 Much like as when a roling billow driues
 Against a rock: the rock repels his pride;
 By his owne poisure firmly fortifi'd.
 Both for a while with-drew: againe we meete,
 And strongly keepe our stands; feete ioyne to feete.
 With that I rusht vpon him with my brest.
 My fingers, his; my brow his fore-head preft.
 So haue I seene two Bulls with horrid might
 Together close; the motiue of their fight
 The fairest Cow in all those feilds: the Heard
 With feare expecting which should bee prefer'd.
 Thrice *Hercules* did all his force incline
 (As oft in vaine) to free his brest from mine.
 The fourth assay my strong imbrace vnbound:
 And from my grasping armes his body wound.
 Then turning me about (truth guides my tongue)
 Vpon my back with all his burden hung.
 If I haue faith (this ly can find no way
 To praise) on me, me thought a mountaine lay.
 Scarce could I clasp my armes, all frotht with sweat:
 Scarce from his gripes could I my body get
 Still pressing on, he giues nor time to breathe
 Nor gather strength: my powers my trust deceaue.
 At last, his yoking armes my neck command:
 When, puld vpon my knees, I bit the sand.
 My natiue flight my weaker force supply'd:
 I from him like a lengthfull Serpent glide.
 Now in contracted folds I forward sprung:
 Horridly hissing with my forked tongue.
 He laughs; and flouts my cunning in this sort:
 To strangle Serpents ^c was my cradles sport.
 Though other dragons to thy conquest bow:
 To dire ^d *Lernean Hydra* what art thou?
 Her wounds were fruitfull: from each seuer'd head;
 Each of her hundred necks two fiercer bred:
 More strong by twining heires. These thus renu'd
 And multiply'd by death, I twice subdu'd.

^c Two sent by *Iuno* to destroy him in his cradle.
^d See the Comment.

What

What hope hast thou, a forged Snake, to scape?
That fight'st with others armes, and begst thy shape:

This said, my neck his grasping fingers clincht;
And scrud my throate, as if with pincers wrincht:
While from his gripes I stroue my iawes to pull.
Twice ouer-come, now, like a furious Bull,
Once more his terrible assaults oppose.
His armes about my swelling chest he throwes,
And following, haies my horne (my head turn'd round)
Fixt on the earth, and threw me on the ground.

My brow (that not sufficing) disadornes:
By breaking one of my ingaged hornes.
The ^a *Naiades* with fruits and flowres this fill:

^b Wherein abundant plenty riots still.

Here *Achelous* ends. One louely-faire,
Girt like *Diana's* Nymph, with flowing haire;
Came in; and brought the wealthy Horne, repleat
With Autumnes store, and fruit seru'd after meate.

Day sprung, and mountaine shone with early beames.
His Guests depart: not stay till peacefull streames
Glyde gently downe, and keepe their bounded race.
Sad *Achelous* now his rustick face

And maymed head within the current throwds:
This blemish much his former beautie clouds:
All else compleat. The damage of his browes
He shades with flaggie wreathes, and fallow boughes;

But *Deianira*, *Nessus*, was thy wrack:
A deadly arrow piercing through thy back.

^c *Iones* son, with his new wife, to *Thebes* his course
Directing, came t' *Euenus* rapid source:
The big-swolne Streames increast with winters raine,
And whirling round, their passage now restraine.
For her he feares: feare for himselfe abhor'd.
When strong-lim'd *Nessus* came, who knew the Ford,
And said, I safely will transport thy Bride:
Meane-while swim thou vnto the other side.

To him ^d *Alcides* his pale wife betakes:
Who, fearing both the flood, and *Nessus*, quakes:

Charg'd with his quiver, and his Lyons skin
(His club and bow before throwne ouer) in
The Heros leapes, and said, How euer vast,
These waues, since vndertaken, shall be past.
And confident, nor seekes the smoothest wayes:
Nor by declining entertaines delays.

Now ouer, stooping for his bow, he heard
His wiues shrill shriekes; and *Nessus* saw, prepar'd
To violate his trust. Thou ravisher,
What hope said he, can thy vaine speed confer?
Holla, ^e thou halfe a beast, with-hold thy flight:
I wish thee heare, nor intercept my right:

^a Water Nymphs,
^b Copia Cornu.

^c *Nessus*:

^e *Hercules*.

^d *Hercules*, so called of his
strength.

^e A Centaure.

If

^a *Ixion*, fained to be turned in Hell on a restles wheele, for attempting *Juno*; who deceived him with a cloud in her likeness; on whom shee begot the Centaures.

^b With which *Hercules* arrows were infected.

^c *Hercules*,

^d *Deianira*.

HERCULES.

^e A City of *Euboea*, which he sackt with the slaughter of *Euritus* & his sonnes, for denying him his daughter *Iole*, whom he bore away with him.

^f So called of a Promontory in *Euboea*, where he had his altar.

^g *Hercules*; begotten by *Jove* in the shape of *Amphitryon*'s *menas* husband.

^h *Hydras*; whose mother was *Echidna*.

ⁱ A mountaine of *Thessaly*, famous by the death, the funeral pyle, and Sepulcher of *Hercules*. But how could hee, who even now sacrificed in *Euboea* be so suddenly transported to the Continent! *Diodorus* writes, that after the poyson began to worke, he, dismissing his army, came to *Trachin*. His torment increasing, he sent *Iolau* to *Delphos* to consult with *Apollo* about his recovery; and in the meane time ascended the mountaine where he caused himselfe to be burnt alive.

If no respect of me can fix thy trust:

Yet, let thy ^a Fathers wheele restraîne thy lust.

Nor shalt thou scape revenge; how ever fleet,

Wounds shall or e-take thy speed, though not my feete.

The last, his deed's confirme; for as he fled,

An arrow struck his back: the barbed head

Past through his brest. Tug'd out, a crimson flood

Spouts both waies; mixt with ^b *Hydras* poy's'nous blood.

This *Nessus* tooke; and softly said: yet I,

^c *Alcides*, will not vnrevenged dy.

And gaue ^d his Rape a robe, dipt in that gore:

This will (said he) the heat of loue restore.

Long after (all the ample world possessest

With his great acts, and *Junos* hate increast)

From raz'd ^e *Oechalia* hasting his remoue,

To sacrifice vnto ^f *Cenean Ioue*:

Fames babblings *Deianira*'s cares surprise

(Who falsehood adds to truth, and growes by lies)

How *Iole*, & *Amphitryoniades*

With loue inthraul'd. Stung with this strong disease

The troubled louer credits what she feares.

At first she nourisheth her grieve with teares:

Which weeping eyes diffuse. Then said; But why

Weepe we? the Strumpet in these teares will ioy.

Since she will come, some change attempt I must;

Before my bed be stained with her lust.

Shall I complaine? be mute? shift houses? stay?

Returne to *Calydon*, and giue her way?

Or call to mind that I am sister to

Great *Meleager*, and some mischief doe?

What iniur'd woman; what the spleenefull woe

Of iealousie; by harlots death, can show?

Her thoughts, long toyld with change, now fixed stood

To send the garment dipt in *Nessus* blood;

To quicken fainting loue. The Present she

To *Lycas* gaue (as ignorant as he)

And her owne sorrow. Who with good intent

And kind respects, the robe t' her husband sent.

Which now the vn suspecting Heroe wore:

Wrapt in the poyson of ^h *Echidna*'s gore.

Who praying, new-borne flames with incense fed:

And bowles of wine on marble altars shed.

The spreading mischief works: with heat dissolu'd,

The manly limmes of *Hercules* involu'd.

Who, whilst he could, with vsuall fortitude

His grones suppress. All patience now subdu'd

With such extreames; the altar downe he flings:

And *Ihady* ⁱ *Oeta* with his clamor rings.

Forth-with, to teare the torture off, he striues.

The riven robe, his skin that lines it, riuets;

Or

Or to his limmes vnseparably cleaues;
 Or his huge bones and sinewes naked leaues.
 As fire-red steele in water drencht; so toyles
 His hissing blood, and with hot poyson boyles:
 No meane! the greedy flames his entralls eat;
 And all his body flowes with purple sweat:
 His scorched sinewes crack, his marrow fries.
 Then, to the starres his hands advancing, cries,
 Feast, *Iuno*, on our harmes. O, from on high
 Behold this plague! thy cruell stomach cloy.
 If foes may pittie purchase (such are we);
 This life, with torments vext, long sought by thee;
 And borne to toyle, receiue. For death would proue
 To me a blessing; and a Step-dames loue
 May such a blessing giue. * Haue I this gain'd;
 For slaine *Busiris*; who *Iones* temple stain'd
 With strangers blood? That from the earth earth-bred
Anteus held? Whom *Geryons* triple head
 Nor thine, o *Cerberus*, could once dismay?
 These hands, these made the *Cretan* Bull obay
 Your labours, *Elis*; smooth *Stymphalian* floods,
 Confesse with praises; and *Parthenian* woods;
 You got the golden belt of *Thermodon*:
 And apples from the sleepleffe Dragon won.
 Nor cloud-borne *Centaures*, nor th' *Arcadian* Bore,
 Could me resist: nor *Hydra* with her store
 Of frightfull heads; which by their losse increast.
 I, when I saw the *Thracian* Horses feast
 With humane flesh, their mangers ouer-threw:
 And with his steeds, their wicked Master flew.
 These hands the *Nemean* Lyon chokt: these queld
 Huge *Cacus*, and these shoulders heauen vp-held:
Iones cruell wife grew weary to impose:
 I never to performe. But o, these woes,
 This new found plague, no vertue can repell;
 Nor armes, nor weapons! Hungry flames of hell
 Shoote through my veines, and on my liuer prey.
^b *Eurystheus* yet triumphs; and some will say
 That there be Gods! Here his complaints he ends;
 And high-raisd steps or e' lofty *Oeta* bends,
 Hurried with anguish: like a Bull, that beares
 A wounding iauelin; whom the wounder feares.
 Oft should you see him quake, oft grone, oft struiuing
 To teare his garments; solid trees vp-riuing,
 Inraged with the mountaines, and then reares
 His scorched armes vnto his fathers spheares:
 Hid in a hollow rock, he *Lycas* spies:
 Whentorture had posselt his faculties
 With all her furies. *Lycas* didst thou glue
 This horrid gift, said he? Think'st thou to liues

* Of these his feuerall ex-
 ploits see the comment.

^b Who had vniustly impo-
 sed his so many labours.

LYCAS:

N n

Idy-

^a Some say hee threw him
from the *Canaan* Promonto-
ry, before he came vnto *Oe-*
ta.

^b *Hercules*.

^c For without the arrowes
of *Hercules* *Troy* could not be
taken: brought thither be-
fore when *Hercules* sackt that
citty in the daies of *Laome-*
don.

^d *Philoctetes*.

^e *Jupiter* the son of *Saturne*.

^f The God of fire, here taken
for fire it selfe.

^g *Vulcan*, or fire.

I dying by thy treason? While he quakes,
Lookes gastly pale, vnheard excuses makes;
While yet he spake, while to his knees he clung;
Caught by the heeles, about his head thrice swong,
^a Him into deepe *Enbaan* surges threw;
(As engines stones) who hardned as he flew.
As falling shoures congeal'd with frezing winds
Conuert to snow; as snow together binds,
And rouling round in solid haile descends:
So while the aire his forced body rends,
Bloodlesse with terror, all his moisture gone;
That Age reports him chang'd to rugged stone:
And still within *Enbaas* gulphy deepes:
A smale rocke lies, which mans proportion keeps:
Whereon the mariners forbear to fall,
As if 't had sence. And this they *Lycas* call.

But thou, ^b *Iones* God-like son (a Pyle with store
Of trees aduanc't, which lofty *Oeta* bore)

Thy Bow and ample Quiuer ^c (wherein ly
Thole arrowes, that againe must visit *Troy*)
Bequeath't to ^d *Peans* Heire: who catching fire
Puts to the Pyle. While greedy flames aspire;
Thou on the top thy Lyons spoyle didst spread:
And layst thereon (thy club beneath thy head)
With such a looke; as if a crown'd Guest
Amidst full goblets, at a mirthfull feast.
Now all imbracing flames a crackling made:
And their Contemners patient limmes invade.
The Gods much thought for Earths Defender tooke:
When thus ^e *Saturnus*, with a cheerefull looke:

This grieve, you Gods, is our delight: with all
Our soule we ioy, that such a people call
Vs King and Father; who so gratefull are,
And of our progeny expresse such care:
For though his noble acts deserue as much;
You vs oblige. But least vaine terrors touch
Your loyall hearts, let not these flames displease:
Who conquered all, shall also conquer these.

^f *Vulcan* shall but his mothers part subdue:
For that's immortall which from vs he drew;
And can nor taste of death, nor stoope to fire:
Which, freed from earth, shall to our ioyes aspire.
This all your Deities I thinke will please.

If any grudge such grace to *Hercules*,
Nor would his honour; let them enuy still!
They shall confirme our act against their will.

The Gods ascent. And *Inno*'s selfe accords;
At least in show: yet *Impiters* last words
Vnsmooth her forehead with obseru'd distaste.
What flame could vanquish; ^g *Mulciber* doth waste.

And

And *Hercules*, not knowne by face, remains;
 Who nothing of his mothers forme retaines:
 Now only *Ioue*-like. As a snake his yeares
 Casts with his skin, and sprightly young appears
 With glittering scales: so, the *Tirynthian*,
 Hauing put off the habit of fraile man,
 Shines in his better part, and seemes more great:
 With awe-infusing maiesty repleat.
 Rapt in a charriot by almighty *Ioue*,
 Through hollow clouds, vnto the starres aboue.

^b Priest *Atlas* feels his waight. *Eurytheus* ire
 Ends not in death: his hatred to the Sire
 Pursues his race. *Alcmena*, worne with care,
 Had ^c *Iole* to whom she might declare
 Her old-wiues plaints, her Sons hard labours (knowne
 Through broad-spread Earth) his Fortunes, and her owne.
 Her ^d *Hyllas*, by *Alcides* testament,
 Tooke to his bed, with lous vnforc't consent;
 And filld her womb with generous seede: when thus
Alcmena: Be the Gods propitious,
 And quick in working, when thy time drawes neare
 To call ^e *Ilithyia*, whom sad mothers feare:
 To me made difficult by *Iunos* spight.
 For ten accomplisht signes did now excite
 My trauell to *Alcides* birth; whose waight
 My belly stretcht: which bare so great a freight,
 That you might sweare it was begot by *Ioue*:
 When with intollerable paines I stroue.

Now also, speaking, horror chills my heart:
 And griefes remembred adds to grieve a part.
 Seauen nights, seauen dayes, thus rackt; with anguish tir'd,
 My hands vpheld, with out-cries; I desir'd
^f *Lucina*'s aid, my burden to vnty.

She came indeede, but pre-corrupted by
Ioues wife, to execute her deadly hate.
 Hearing my groanes, she fate before the gate
 On yonder Altar: her right knee vpholds
 Her crosse left ham; whose fingers knit in folds
 Delai'd deliury: and with mutter'd spels
 Of secret powre, the pressing birth repels.
 I strue: and rauing, task vngratefull *Ioue*:
 Desire to die; and breath complaints might moue
 Relentlesse flints. The ^g *Cadmene* Dames were there;
 Who pray for me, and comfort my despaire.
 Red-hair'd *Galanthis*, one of meane descent;
 In all employments stoutly diligent,
 Beloued for her duetie; doth misdoubt
 Malitious *Iuno*. Passing in and out,
 She saw the Goddesse on the altar sit;
 Her armes about her knees her fingers knit.

^a *Hercules*; of *Tirynthia*, a cit-
 y of *Peloponnesus*, where he
 was fostered.

^b Supposed to support the
 Heauens.

ALC MENA.
^c The daughter of *Euristius*,
 brought by *Hercules* from *Eu-*
boa.

^d *Hercules* son by *Deianira*.

^e A name of *Lucina*, in that
 assistant at the Labours of
 women.

^f The Goddesse of child-
 birth so called in that shee
 brings them to light.

^g *Theban*; of which citie *Cad-*
mus was the founder.
GALANTHIS.

^a *Lucina.*

What ere you be, reioyce with vs, she sayd;
Ioyfull *Alcmena* hath her belly layd.

^a The Goddesse, ruling child-birth, starting, rose:
And parting her linckt fingers, eas'd my Throwes.

They say *Galanthus* laught at this deceit:

Whom straight the flouted Goddesse, in a fret,
Drags by the haire; nor suffers her to rise:
Forth-with her armes convert to leggs and thighes:
Agility and colour still abide:

Her shape transform'd. In that her mouth supply'd
Help to that child-birth, at her mouth she beares.

Nor now our still-frequented houses feares.

This said, she sighes for her old seruants sake:

To whome ^b her daughter, likewise sighing, spake.

^b *Jole*, wife to *Hyllus* *Alcmena*'s Grand-child.

DRYOPE.

You, Mother, sorrow for no kinreds fate.

But what if I the wondrous change relate
Of my poore Sister? Teares, and sorrow seaze

^c *Virgins of Oechalia*, a city of *Euboea*, where her Father *Eurystus* reigned.

My troubled speech. Of all ^e *Oechalides*

For forme few might with *Dryope* compare;

The onely child her dying mother bare:

I borne by a second wife. Her virgin flowre

^d *Apollo*.

Being gatherd by ^d that ouer-mastring powre,

Who in *Delos*, and in *Delphos* doth reside;

Andramon weds her: happy in his Bride,

A Lake there is, which shelling borders bound,

Much like a shore, with fragrant myrtles crown'd.

Hither came simple *Dryope* (what more

Afflicts me) to those Nymphs she garlands bore.

Her armes her child, a pleasing burden, hold;

Who suckt her breasts: not yet a twelue-month old:

Hard by the lake a flowry Lotus grew,

(Expecting berries) of a crimson hew.

Thence pulling flowres, she gaue them to her son

To play with all; so was I like t'haue done:

For I was there. I saw the blood descend

From dropping twigs: the boughs with horror bend.

And heard, too late; how that a Nymph, who fled

^e The deformed God of Propagation.

From lustfull ^e *Priapus*; to quit her dread,

Assum'd this shape: the name of *Lotus* kept.

My Sister, this not knowing backward stept;

And would depart, as soone as she had prayd:

But rootes her feete, for all her strugling, stayd.

Who only moues aboue. The bark increast:

Ascending from the bottome to her brest.

This scene, she thought t'haue torne her haire: but teares

Leaues from their twigs: her head Greene branches beares.

The child *Amphisus* (for his grand-father

Eurystus, did that name on him confer)

Now finds his mothers breasts both stiffe and dry:

I, a spectator of thy tragedy,

Deare

Deare sister, had in me no powre of aid.
 Yet, as I could, thy growing trunk I stayd,
 Clung to thy spredding boughs; and wisht that I
 Intomb'd with thee, might in thy Lotus ly.
 Behold, *Andromon* comes; with him, her Sire;
 (Both wretched!) and for *Dryope* inquire:
 When I for *Dryope* the Lotus shew'd.
 They kisses on the yet warme wood bestow'd:
 And, groueling on the ground, her roots imbrace.
 Now all of thee, deare Sister, but thy face
 Th'incroaching habit of a tree receiues.
 With teares she bathes her new created leaues.
 Who, while she might, while yet away remain'd
 For speaking passion; in this sort complain'd.

If Credit to the wretched may be giuen;
 I sweare by all the Powres inbowr'd in Heauen,
 I neuer this deseru'd. Without a sin
 I suffer: innocent my life hath bin.
 Or if I lie, may my Greene branches fade:
 And, feld with axes, on the fire be layd.
 This Infant from his dying mother beare
 To some kind Nurse: and often let him here
 Be fed with milke; oft in my shaddow play.
 Let him salute my tree; and sadly say.
 (When he can speake) This Lotus doth containe
 My dearest mother: Let him yet refraine
 All laces; nor euer dare to touch a flowre:
 But thinke that euery tree inshrines a Powre.
 Deare Husband, Sister, Father, all farewell.
 If in your gentle hearts compassion dwell,
 Suffer no axe to wound my tender boughes;
 Nor on my leaues let hungry cattraile brouse.
 And since I cannot vnto you decline,
 Ascend to me; and ioyne your lips to mine.
 My little son, while I can kisse, advance.
 But fate cuts off my failing vtterance.
 For now the softer rine my neck ascends:
 And round about my leauy top extends.
 Remoue your hands: without the helpe of those;
 The wrapping bark my dying eyes will close.
 So left to speake, and be. Yet humane heart
 In her chang'd body long retain'd a seat.

While *Iole* this story told; her eyes,
 Fill'd with her teares, the kind *Alcmena* dryes;
 And weeps her selfe. Behold, a better change
 With ioy defers their sorrow: nor lesse strange.
 For ^b *Iolans*, twice a youth, came in:
 The doubtfull downe now budding on his chin.
 Faire ^c *Hebe*, at her Husbands sute, on thee
 This gift bestow'd. About to sweare that she

N n 3

^a An ancient custome for
 the neereft in blood or affe-
 ction to close the eyes of the
 dying.

IOLANS:

^b The son of *Iphiclus*, who
 was *Alcmena* sonne by *Am-*
phitrio.

^c The Goddesse of youth,
 espoused in Heauen vnto
Hercules.

Would

^a The prophetical Goddess
of Equity.

CALLIRHOES

CHILDREN.

^b See the Comment.

^c Slaine by lightning.

^d Etæcles and Potynices.

^e Amphicæus.

^f Alcmaon.

^g Euripile, who had betrayed
her husband to those warres,
wherein he fore-knew hee
should perish, for Hermines
carquenet: a iuell belonging
to the house of Cadmus.

^h Alphesbea the daughter of
Phægeus, whom he won with
the Carquenet, fatal to all
that wore it.

ⁱ Axionus and Temenus the
sonnes of Phægeus; who slew
Alcmaon for repudiating
their sister Alphesbea, and
marrying with Callirhoe the
daughter of Achelous.

^k Alcmaon having slaine his
mother for betraying his fa-
ther.

^l Titonius. See the Comment
on the 13 booke.

^m The son of Iupiter and Ele-
cta, by whom Ceres had Ple-
tus.

ⁿ Of whom in the second
booke.

^o Who long after begat Æne-
as on Venus.

^p The three sons of Iupiter,
who for their iustice were fai-
ned to iudge the soules in an-
other world.

^q The sonne of Daion by A-
pollo.

Would neuer giue the like; wife ^a Themis said,
Forbear; ^b Warre raues in Thebes by discord swayd:

And ^c Capaneus but by Ioue alone

Can be subdu'd. ^d The brothers then shall grone
With mutuall wounds. The sacred ^e Prophet, lost
In swallowing earth, aliue shall see his Ghost.

His ^f Sons red hands ^g his mothers life extract

T'appease his Sire: a iust yet wicked fact.

Rapt from his home and senses, with th' affright

Of staring furies, and his mothers Sprite,

Vntill ^h his wife the fatall gold demands:

Her husband murder'd by ⁱ Phægides hands.

Then Achelous Callirhoa

Shall Ioue importune, that her infants may

Be turn'd to men: and due revenge require

(^k As he, for his) of those who slew ther sire;

Her prayers shall win consent from Ioue: who then

Will bid thee make Callirhoe's children men.

This, Themis with prophetick rapture sung.

Among the Gods a grudging murmur sprung,

Why she this gift should not to others giue.

Aurora for ^l her husbands age doth grieue;

Ceres complains of ^m Iasius hoary haire;

Vulcan would ⁿ Erichthonius youth reaire;

And cares of time to come in Venus raigne,

That her ^o Anchises might wax young againe.

All sue for some: seditious fauor stroue

In hight of tumult; thus suppress by Ioue.

What mutter you? Or where is your respect?

Thinke you, you can the powre of Fate subiect?

Old Iolans was by fate renew'd:

By fate Callirhoe's babes shall be indew'd

With youth; not by ambition, nor by waire.

Euen we, that you may better brooke it, are

Prescrib'd by Fate. Which could we change, not thus

Should time suppress our God-like ^p Æacus:

Eternall youth should ^p Rhadamanthus crowne;

Nor should our ^p Minos loose his old renowne;

Despised now through age: who heretofore,

With such a braue command his scepter bore.

These words of Ioues the yeelding Gods asswage;

Sith Rhadamanth' and Æacus, with age

Decline: and Minos, whose youths actiue flame

Made mighty nations tremble at his name.

But now in mind and body impotent,

^q Deionides Miletus fear'd ascent

T' his throne suspects; adorn'd with youth, and stile

Of Phæbus son: nor durst his feares exile.

But thou, Miletus, of thy owne accord

Forsook'st thy natie home: and now aboard,

Through

Through deepe *Aegan* seas to *Asia* came:
 Erecting there ^a a citty of thy name.
 He, as the Nymph *Cyanee* (excellent
 For beauty) daughter to *Meander*, went
 Along his winding banks, comprest her there:
 Who *Byblis* at one birth with *Caunus* bare.

^a *Miletum*.

Byblis example lawlesse loue reproues:
Byblis ^b *Apollineian* *Caunus* loues,
 Not as sister should a brother doe:
 Nor at the first her owne affections knew.
 Northought it sinne so eagerly to kisse:
 Nor by imbracing to haue done amisse.
 Whom shadow of false piety beguiles;
 Loue by degrees corrupts. Her dresse, and smiles,
 She frames t' attract; to seeme too faire desires:
 And enuies whom so euer he admires.
 Yet knowes not her disease: no wishes rise
 In sighes as yet; and yet within she fies.
 Now calls him Lord; the due of blood disclaim'd:
 Who would be *Byblis*, and not sister nam'd.
 Nor waking durst she harbor in her brest
 A wanton hope: but in dissoluing rest
 Her louer oft enioyes; her senses keepe
 A festiuall; yet blushes in her sleepe.
 Sleepe fled; long mute; her dreame againe renues
 By repetition: which she thus pursues.

BYBLIS.

^b The son of *Miletus*, who
 was the son of *Apollo*.

Woe's me! what bode these fantasies of night!

If true, how wretched! why should such delight:

His heauenly forme by envy is approu'd:

Who might, if not a brother, be belou'd;

And merits my affections (ô too well)

If I were not his sister: there's my hell!

While waking, I endeavour no such ill,

May these bewitching dreames inchant me still!

No Spie could blab that imitated ioy.

O *Venus*, and with thee, ^c thou winged Boy!

^c *Cupid*.

What pleasure, what content, had I that night!

How lay I all dissolued in delight!

With how much ioy remembered! short those ioyes;

And hastie Night our happinesse enuies.

Would I could change this wretched name of mine!

Or he the intrest in his blood resigne!

How well, ô *Caunus*, might our father be

A father in law, or to thy selfe, or me!

O would to *Ioue* we all in common held,

Except our birth! though mine his birth exceld!

Who then (ô fairest!) wilt thou make a mother?

How ill hath Nature linkt vs to each other!

Still must thou be my brother: what I hate,

I onely haue. What then prognosticate

These

These flattering visions? What in these extreames,
 Can dreames auaille? or is there waight in dreames?
 The Gods forbid! Yet Gods their Sisters wed.
Saturne and *Ops* had both one womb and bed.
 So *Tethys* with *Oceanus*; so *Ioue*
 Combines with *Iuno* in eternall loue.
 Gods haue peculiar lawes: how dare I draw
 From them examples, bound t'another law?
 Die, die forbidden flames; or let me die.
 Then may my brother kisse me when I ly
 On fable herse. Besides, the ioynt consent
 This craues of two. Say it should me content:

*a Macarius the sonne of Esau,
 lus, who lay with his Sister
 Canace.*

He may abhorre it. Yet *Aelides*
 Imbraced his. Whence spring such proofes as these!
 O whether rapt! you wicked flames, remoue:
 A brother, as befits a sister, loue.
 Yet should he first affect, perhaps I then
 His loue might cherish, and affect again.
 Then shall I, who would not his sute reiect,
 Sue first: What, canst thou speak? thy thoughts detect?
 I can: Loue prompts. If shame my speech suppress;
 Yet letters may my hidden flames confesse.

This pleas'd her; and a little satisfi'd
 Her doubtful mind. When rais'd on her let slide,
 And leaning on her elbow, Hap what may,
 We will (said she) our frantick loue display.
 O, whether slide I! O what flames excire

These thoughts: then fits her trembling hands to write:

*b The yron pin, where with
 (as row) they anciently writ
 on tables couered with wax:
 from whence, what is elegantly
 indited is called a
 goodstyle.*

One holds the wax, the *b* style the other guides.
 Begins, doubts, writes, and at the tables chides;
 Notes, razes, changes oft, dislikes, approues,
 Throwes all aside, resumes what she remoues;
 Her will she knowes not; no composure brookes:
 Soft shame and impudence striue in her looks.
 She had writ Sister: that, as most vnfit,
 Defacing, tooke the tables, and thus writ.

Health to her only Loue that Louer sends;
 Whose health alone vpon your loue depends.
 To tell you who I am; alas, I shame.
 If you would know my sute, without a name
 O let me plead, nor be for *Byblis* knowne,
 Vntill my hopes be to assurance growne.
 Pale colour, leanness, ruthfull lookes, wet eyes,
 Long sighes which from concealed passion rise,
 Frequent imbracements, and (if you so much
 Obserued) kisses of too hot a touch
 To sure a sisters coldness: these exprest
 The deepe distemper of my wounded brest.
 And yet, although my soule the wound sustain'd,
 Although in me a fiery fury rain'd;

Heauens

Heauens witnesse, that I might at length be well,
 I try'd the vtmost; striuing to repell
 The violent darts of *Cupid*: and farre more
 Then you would thinke a woman could, I bore.
 Against my will, I now become your slaue:
 And with afflicted language pitty craue.
 You may preferue, you onely can vndo:
 Choofe which you will. Nor lyes a foe to you;
 But who, too neere ally'd, would neerer ioyne:
 And in a stricker league of loue combine.
 Let old men know what's lawfull, good, or ill:
 And to their frosty rules subject their will.
 Rash *Venus* fits our yeares. Yet knowe not we
 Intangling lawes: let vs thinke all things free,
 And imitate the Gods. Paternall awe,
 Respect of fame, nor feare can vs with-draw:
 Alone all diffidencie lay aside.
 Our easie stealths a brothers name will hide.
 We may in privat talk; conuerse, and kisse,
 Who ever be. What wants to crowne our blisse?
 O pitty me, who haue my loue confest;
 Nor would, had not my vtmost ardor prest:
 Least thy remorselesse cruelty be read
 Vpon my monument, when I am dead.

The wax thus filld with her successelesse wit,
 She verses in the vtmost margent writ.
 Then seales her shame: her parched tongue deny'd
 To wet her gemme; which weeping eyes supply'd.
 She, blushing, calls a seruant of knowne trust
 And flattering him a while; My friend, thou must
 See these with care, and secrecie, conuaid
 To my (there paus'd, and after) brother, said.
 In their deliuey the tables fell:
 She, at that Omen, starts; yet bids farewell.
 The wary messenger attends his time:
 And giues to *Cannus* her infolded crime.
 Amaz'd ^a *Maandrius* high in choller grew:
 And on the ground the halfe-read tables threw.
 About to strike; Thou wicked instrument
 Of horrid lust, said he, by flight prevent
 My swords revenge: but that our infamy
 Thy death would publish; villain, thou shouldst dy:
 He, frighted, flies; and to his mistresse beares
 The wrath of *Cannus*. *Byblis* quaking heares
 Her sad repulse: a death-resembling cold
 Beseig'd her heart, and vitall heat controld.
 Yet, with her soule, her franctick loue returns:
 Who, with scarce moouing lips, thus softly mournes:
 And worthily. Why, ô too rash! haue I
 Disclos'd this wound? affections secrecie.

*a Cannus, the son of Cybele,
 daughter to Meander.*

O o

Who

Who would so soone to headdy lines commit ?
 First, with ambiguous words it had beene fit
 T'haue felt his thoughts; and train'd him to puriue.
 I should haue noted how the weather grew;
 And chosē a safe Sea: but now my sailes
 Swell desperatly with vnexpected gales.
 Now borne on crushing rocks, the floods or'e-beare
 My sinking bark; nor can I back-ward steere.
 Could not that Omen check the cherisht scope
 Of my desires; when, with our blasted hope,
 The tables fell? should I not haue assign'd
 Another day; or wholly chang'd my mind?
 O no, the day. This, Heauen fore-shew'd by sad
 And sure presages; had not I beene mad.
 My selfe, before my letters, should haue su'd;
 And liuely loue exprest: he should haue view'd
 My moouing teares; a Louers pleading eyes:
 More could I haue spoke then letters can comprise.
 About his neck my armes I might haue wound;
 And, had he cast me off, appeare to sound;
 Clung to his feet, and groneling, life implore.
 This passion might haue acted, and much more:
 Whereof, though each particular had fail'd;
 Yet altogether ioyn'd might haue prevail'd.
 Perhaps the blame-deseruing messenger
 In choice of time, or circumstance, did erre:
 Nor tooke him, when his mind was pleas'd and free.
 This wrackt my hopes. For of no Tygresse he,
 Nor Lyonesse, was borne: his gentle brest
 Rough flint, hard Steele, nor adamant inuest.
 He must be won: no sowre repulse shall make
 My sute surcease, till life my brest forsake.
 The best, if what is done were to begin,
 Is not t'attempt: next, what w'attempt, to win.
 For never would he, though I should ore-sway
 My strong desires, forget this lewd assay.
 Desisting, would condemne my loue for light;
 Or that I tri'd to intrap him by this flight:
 Or may conceaue that brutish lust did moue
 These extasies; and not the God of loue.
 Nor can I but haue had a wicked mind;
 My will polluted, which my hand hath sign'd.
 No giving back can make me innocent:
 Nought can I adde to sinne, Much to content.

This said; one thought another doth controule:
 So great a discord wracks her wavering soule!
 Dislikes; yet acts: who never satisfi'd;
 (Accurst) attempteth, to be oft deni'd.

a In *Caria*; called *Caunus*: vn-
 healthfull in the Summer &
 Autumne.

This scene, he flies his country for her crime:
 And builds a Citty in a forraine clime.

When

When wofull *Byblis*, raving through despaire,
 Her garments, from her bruised bosome tare;
 Striking her armes through fury, and proclames
 In high distraction, her incestuous flames.
 Hopelesse, her hated mansion she eschues:
 And frantrickly, her brothers flight pursues.
 And as ^a *Ismarian Bacchanals* (great ^b son
 Of *Semele*) struck with thy ^c *Thyrus*, run
 In thy ^d *Triennials*: so ^e *Bubasian Dames*
 Saw howling *Byblis* hurrying o're their plaines.
 From these she wanders through the *Carian* bounds,
 The warlike *Lelages*, and *Lycian* grounds:
Cragus, *Lymira's* streames; the siluer waues
 Of ^f *Xanthus* past; and where ^g *Chimera* raues
 On craggy rocks; with Lyons face and mane,
 A Gotes rough body, and a Serpents traine.
 The woods were past: when thou, ^h *Byblis*, faint
 With long pursuit, and passions strong constraint,
 Sunk'st downe; thy ruffled haire on earth displaid:
 Thy face vpon the withered leaues low-layd.
 The kind *Lelegian* Nymphs oft in their armes
 Attempt to raise her: and with powrefull charmes
 Of counsell, striue to cure her loue-sicke mind.
 Which at her deafned heart no entrance find.
 Shee, grasping the greene rushes, silent lyes:
 And bathes them in the rivers of her eyes.
 The ⁱ *Naiades* thrust vnder these a spring:
 Their bountie could not giue a greater thing.
 As pitch distilleth from the barks black wound;
 As stiffe ^j *Bitumen* issues from the ground;
 As floods, which frosts in icie fetters bind,
 Thaw with th' approaching Sun, and Southerne wind;
 Euen so ^k *Phaebian Byblis*, spent in teares,
 Becomes a liuing fountaine, which yet beares
 Her name: and vnder a black Holme that growes
 In those rank vallies, plentifully flows.

The fame of this so wonderfull a fate
 Had ^l fil'd *Creets* hundred Cities; if of late.
 The change of *Iphis*, generally knowne,
 Had not produc't a wonder of their owne:
 For *Phaestus*, neere to *Gnosus*, fostered
 One, *Lygdus*, of vn-noted parents bred:
 How'ever, free. Nor did his wealth exceed
 His parentage: yet both in word and deed
 Sincerely iust, and of a blamelesse life.
 Who thus bespake his now downe-lying wife.
 Two things I wish: that you your belly lay
 With little paine; and that it proue a boy.
 A daughter is too chargeable, and we
 Too poore to match her. ^m If a girle it be,

O O 2

^a *Thracian* women (so called
 of *L'marus*, a mountaine in
 that country) which celebrat
 his festivals,

^b *Bacchus*,

^c A saulin covered with Ivy,
 here taken for his fury.

^d *Bacchus* feasts; in that so-
 lemnized every third yeare.

^e Of *Bubasia*, a Province in
Caria.

^f A River of *Lycia*; and not
 that by *Troy*.

^g See the Comment,

^h The water Nymphs.

ⁱ A clammy and combusti-
 ble minerall.

^k Of her Grandfather *Phaestus*

^l Her father lately of *Crete*.

^m I P H I S.

ⁿ It was vsuall among the
Grecians to expose, or make
 those children away, which
 they would not, or were not
 able to foster.

a Is the daughter of *Inachus*; after deified by the *Egyptians*, and called *Isis*.

b Taken also for the Moone, as the Moone for *Ceres*.

c *Mercury*, worshipped by the *Egyptians* in the forme of a dog.

d *Diana*; so named of *Bubastis*, a city in *Egypt*, where she had her Temple.

e An Oxe, adored by the *Egyptians*.

f *Harpocrates*, the God of Silence.

g *Sistrum*: a lowd instrument peculiar to the *Egyptians*.

h The husband of *Isis*: see the Comment.

i *Aspes*, which the *Egyptians* worshipped.

k The Goddesse of Child-birth.

Il yd.

I charge, what I abhorre (ô Pietie
 Forgiue me!) that, as soone as borne, it die.
 This hauing vtter'd; the Commanded wept
 And the Commander; teares no measure kept.
 Yet *Teletusa* still with fruitlesse praire,
 Desires he would not in the Gods despaire.
 But he too constant. Now her time was come,
 And the ripe burden stretcht her heauie womb:
 When *Inachis*, with all her sacred band;
 In dead of night, or stood, or seem'd to stand
 Besides her bed. Her browes a crowne adornes,
 With eares of shining cornè, and *Cynthia* hornes.
 Barking *Anubis*, and *Bubastis* bright,
 Black *Apis* spotted variously with white,
 He whose mouth-sealing finger silence taught,
Tymbrells, *Osiris* never enough sought,
 And forreine serpents, whose dire touch constrain
 A deadly slumber, consummate her traine.
 Then (as if seene awake) the Goddesse said:
 My *Teletusa*, be not thus dismaid;
 Reiect these cares, thy husband disobay:
 And when *Lucina* shall thy belly lay,
 Foster what ere it be. A Deity
 Auxiliary to Distresse am I;
 Ready to helpe, and easily implor'd:
 Nor shall it grieue thee that thou hast ador'd
 Vngratefull *Isis*. This admonished,
 Shee leaues the roome. When, rising in her bed,
 Her hands to heauen glad *Teletusa* threw:
 And humbly prayes her vision may proue true.
 Increasing throwes at length a girle disclos'd.
 Both by the father and the world suppos'd
 To be a boy; so closely hid: and knowne
 But to the mother, and the nurse alone.
 He paies his vowes, and of his Fathers name
 It *Iphis* calls; which much reioyc't the dame,
 To each sex common; nor deceaues thereby:
 Who still with pious fraud conceales her lie.
 A boy in show; whose lookes should you assigne
 To boy or girle, loue would in either shine.
 At thirteene yeares her Father her affide
 To yellow-trest *Ianthe*: she the pride
 Of *Phaestian* virgins for vnequall faire:
Telestes daughter, and his onely heire,
 Like young, like beautifull, together bred,
 Inform'd alike, alike accomplished:
 Like darts at once their simple bosoms strike;
 Alike their wounds; their hopes, ô far vnlike!
 The day they expect. *Ianthe* thought time ran
 Too slow; and takes her *Iphis* for a man.

Poore

Poore *Iphis* loues, despaires; despaire eiects
Farre fiercer flames: a maid, a maid affects.

What will become of me (she weeping said)
Whom new, vnknowne, prodigious loues invade!
If pittifull, the Gods should haue destroy'd:
Or else haue giuen what might haue beene inioy'd.
No Cow a Cow, no Mare a Mare pursues:
But Harts their gentle Hindes, and Rammes their Ewes.

So Birds together paire. Of all that moue,
No Female suffers for a Female loue.
O would I had no being! Yet, that all
Abhord by Nature should in *Creet* befall;
^a *Sol's* lust-incens'd daughter lou'd a Bull:

a Paphagae.

They male and female. Mine, δ farre more full
Of vncouth fury! for she pleas'd her blood;
And stood his errour in a Cow of wood:
Shee, for her craft, had an adulterer.

Should all the world their daring wits confer:
Should *Dædalus* his waxen wings renue,
And hither fly; what could his cunning doe!

Can art convert a virgin to a boy?

Or fit *Ianthe* for a maidens ioy?

No, fixe thy minde; compose thy vast desires:

O quench these ill advis'd and foolish fires!

Thinke of thy sex, ^b or euen thy selfe abuse:

What may be, seeke; and loue as femals vse.

Hope wings desire; hope *Cupids* flight sustaines:

In thee thy Sexe this deads. No watch restraines

Our deare imbrace, nor husbands jealousies,

Nor rigorous Sires; nor she her selfe denies:

Yet not to be inioy'd. Nor canst thou bee

Happy in her; though men and Gods agree!

Now also all to my desires accord:

What they can giue, the easie Gods afford;

What me, my father, hers, her selfe, would please,

Displeaseth Nature; stronger then all these.

Shee, shee forbids. That day begins to shine;

Long wisht! wherein *Ianthe* must be mine:

And yet not mine. Of mortalls most accurst!

I starue at feasts, and in the riuer thirst.

^c *Iuno*, δ *Hymen*, wherefore are you come?

We both are Brides: but where is the Bride-groome?

Here ended. Nor lesse burnes the other Maid;

Who, *Hymen*, for thy swift apparance pray'd.

Yet *Teletusa* feares what she affects;

Protracting time: oft want of health obiects;

Ill-boading dreames, and auguries oft faines:

But now no colour for excuse remains.

Their nuptiall rites, put off with such delay;

Were to be solemniz'd the following day.

O o 3

When

^b As well as others, by seeing what thou art not.

^c Invok'd at Nuptials.

^a A citie in *Ægypt*, consecrated to *Isis*.
^b Adioyning now to *Alexandria*.
^c A Lake not far distant.
^d The only river of *Ægypt*.

^e *Sistra*.

^f An acclamatiō in triumphs

^g Deities propitious to marriage.

Were to be solemniz'd the following day.
 When she vnbinds, hers, and her daughters haire;
 And holding by the Altar form'd this praire:
Isis; who ^a *Paratonium*, ^b *Pharos* Ile,
 Smooth ^c *Marcotis*, and seuen-channeld ^d *Nile*,
 Chear'ft with chy presence: thy poore suppliants heare:
 O helpe in these extreames, and cure our feare!
 Thee Goddesse, thee of old, these ensignes, I
 Haue seene, and know: thy lamps, attendancie,
 And sounding ^e *Timbrells*: and haue thee obayd.
 To me, impunitie, life, to this maid,
 Thy sauing counsell gaue: to both renue
 Thy timely pittie. Teares her words pursue.
 The Goddesse shakes her Altar, when the gate
 Shooke on the hinges: hornes that imitate
 The waxing Moones, through all the Temple flung
 A sacred splendor: noyse-full *Timbrells* rung.
 The Mother, glad of this successefull signe,
 Though not secure, returnes from *Isis* shrine.
 Whom *Iphis* followes with a larger pace
 Then vsuall; nor had so white a face.
 Her strength augments; her looke more bold appeares;
 Her shortning curles scarce hang beneath her eares;
 By farre more full of courage, rapt with ioy:
 For thou, of late a Wench, art now a Boy.
 Gifts to the Temple beare, and ^f *Iō* sing!
 Sing Ioy! Their gifts they to the Temple bring;
 And adde a title, in one verse display'd:
 What *Iphis* vow'd a Wench, a Boy he pay'd.
 The Morning Night dismasks with welcome flame:
 When *Iuno*, *Venus*, and free *Hymen* came
 To grace their marriage; who, with gifts diuine,
Iphis the Boy, to his *Ianthe* ioyne.

VPON

VPON THE NINTH BOOKE OF OVIDS METAMORPHOSIS.

AChelous, esteeming it no disgrace to be ouer-come by such an adversary, relates his contention with Hercules for the Loue of Deianira. Such a complement Hanniball in Livy bestowes upon Scipio: My comfort is, that by thee I am inforced to sue for a peace. Achelous in strength inferior, flies to his slights, and converts himselfe into a Serpent: subdued by Hercules with a scoffe; as the exercise and conquest of his infancy. For Iuno is said to haue sent two serpents to destroy him in his cradle; who strangled them both before he was so old as to know them: the Grecians naming him Hercules of the glory he had achieved by Iuno; By which they would haue vs to know, that those who are markt for great actions, and are covetous of a virtuous prayse; should betimes, and as it were from their cradles, accustomethemselues to dangers; and exercise their fortitude in subduing of pleasures; which infeeble the mind, and destroy it with serpentine imbracements. Nor is pleasure and lust vnaptly expressed by serpents; not onely for their naturall subtilty and inveterate hatred to man; but also for their inbred lasciuiousnes: the femal viper (our Adder) according to Pliny, out of a frantick delight, biting of the head of the Male in the time of their coiture. And we read in Plutarch that sometimes Serpents haue beene in loue with women, manifesting all the signes of a wanton affection. As one with a maid of Aetolia, which nightly crept into her bed, gliding to and fro, and winding about every part of her body; retiring alwayes about the dawning of the Day. This obserued, the maid was forthwith remoued by her Guardians. The serpent missing her for diuers dayes together, at length found her out: who now not loving and gentle as accustomed, but horrid and full of danger, leapt upon her, pinnioning her armes with his foldes, and lashing her thighs with the remainder of his length: yet with such an anger as seemed to be mixt with indulgency, as rather intending to chastize, then to hurt her. A Serpent was said to haue beene found about Olympias bed, that night wherein she conceaued with Alexander; which gaue a colour to the claime of his descent from Iupiter. The like the Romans divulged of Scipio Africanus, both reports no doubt but proceeding in part from the Serpents amorous inclination. The Scythians painted Araxa, a woman infamous for her lust, with the tayle of a serpent. But Achelous, welnigh suffocated by Hercules in that counterfeited shape, now puts on the forme of a furious Bull: but speedes no better then formerly; having one of his hornes broken off by the Conqueror, which the Naiades replenish with fruits and flowers, ever after called the Horne of Plenty. These Nymphes take their names from fluency; supposed of old to be the Deities of springes and originals of Rivers: being indeed that moisture of the Earth which so much conferres to fertility and propagation: thus deliuered by Orpheus.

Naiades.

Lycus Nurfes, whom the Earth imbowers,
Fertill and frolick in your fruits and flowers;
Who cattell feed, and men sustaine with feasts:
Ceres and *Bacchus* nourish by your breasts.

Nutrices Bacchi, quibus est occulta deum;
que
Fructifera & lena pratorum floribus estis:
Pascitis & pecudes, & opem mortalibus infse,
Cum Cerere & Baccho vitam portatis aum-
ne.
In Hymn.

And therefore aptly here fained to bring in the Horne of Abundance to Achelous his table. Diuers of the Roman Emperours stamped this on their Coynes: some expressing

pressing thereby (as appeared by their Inscriptions) Liberality; others Felicity, Concord, Peace, and Plenty; or what so euer was delightfull or profitable to man. Now the strife betweene the Ætolians and Acarnanians (whose Countreyes are watred by that Riuer) concerning their bounders (arbitrated for want of vmpires by the sword, wherein the stronger prevaile) was the ground of this fiction of Hercules his subduing of Achelous: Deianira the daughter of Oeneus (for it should seeme the Ætolians had the better) the reward of his victory. Achelous is said to convert himselfe into a Serpent; because of the wrigling and many flexures of his Current: as into a Bull, for the bellowing of waters, and their violent Course, when raised by raine. But Hercules is said to ouer-come his fury and to breake off one of his hornes: in that, to gratify his father in law, he restrained the riuer with bancks, extenuating his force by digging of sundry trenches, & draining those grounds which his overflowes had surrounded; whereby they became extraordinary fruitfull; which here is deciphered by the horne of Plenty. This fable hath also a relation to the condition of warre: Hercules, the stronger, and invading partly, proceeding with maine strength and expedition: Achelous, the weaker, and invaded, by delay and policy; who changeth the forme and order of his fights according to occasion; now like a subtil Serpent, avoiding, or with stratagems circumventing his enemies; now like a furious Bull vpon advantage assailing. When beaten in battaile, he is inforced to retire vnto his holdes of strength; and leaue the riches of his Country (the horne of Plenty) to the spoyle of the Conqueror.

NESSVS.

Hercules returning with Deianira to Thebes from Caledon, haue their passage impeached by the swelling of Euenus: to whom the Halfe-horse Nessus, as acquainted with the ford, doth tender his service; and undertakes to transport his wife, while he himselfe swom ouer: who now being landed on the other side, the perfidious Centaure attempts to rauish her; but is prevented, and his speede puertaken, by a mortall wound receaued from his arrow. This Nessus was one of those who fled from the Battaile betweene the Centaures and the Lapethites. (which is in the twelfth booke related by Nestor) where in Hercules was a principal actor: who now contrary to humane policy, giues credit to a reconciled enemy; wherein an Italian would neuer haue offended, who rather hate whom they haue iniured, as euer suspecting them. But credulity proceedes from a mans owne integrity: a vice more honest then safe; the ouerthrow and death of the Great Duke of Burgundy, who committed a maine part of his army to an Earle whom he had formerly stricken; the respects and seruices of such, being no other then a maske to disguise their treacheries. Nessus, though dying, meditates on revenge, and giues Deianira a garment dipt in his blood, infected by the impoysoned arrow, as a receipt to re-vine in the wearer decayed affection. A pretence to tempt a womans acceptance, who are either too affectionate, or too apt to be iealous. Not considering with all that it was the gift of an enemy, which euer tendes, as this did, vnto Mischeife. But more circumspect was that Troian, if he could haue beene beleined

Times Danaos & dons serentes,
Virg. Æn. 12.

The Greekes, though bringing gifts, I feare.

HERCVLES.

For Hercules, hauing now fil'd the world with the fame of his actions, was about to sacrifice vnto Cœnean Iupiter: when newes was brought to Deianira of his loue to Iole (of whom we shall speake hereafter) who easily beleines what she feares, and greedily swallowes that mortal poyson, which infects her soule with all varietyes of distemper: now full of indignation, and purpose of revenge; which she thus expresseth in his tragedy,

O sorrow, which no vengeance can suffice!
Some unknowne horrid punishment device,
What hate can doe, let *Iuno* learne of me:
She is too patient.

o nulla dolor
Contente pœna: quere supplicia horrida,
Ite cœca, infanda: Iunonem doce
Quid odia valeant: neq; ita troici satis.
Sen. Herc. OE.

But againe retracts that cruel intention, out of the alternate raigne of affection, which then is most great when most in danger of loosing: confirmed sometimes in the truth of the wrong, and presently hoping the contrary. All diseases of the Mind but Doubt haue their remedies. Nor are the actions of the Body lesse inconstant: content which no one place, or settled posture, sorrow wandring throw the visage in like variety of aspects and complexions. *Deianira* at length resolves to regaine her husband with the garment which *Nessus* had giuen her. But according to *Seneca* he gaue her his infected blood in one of his hooues; with this instruction

Dimne with approching death, the gore that drield
From his black wound he tooke, and gaue me, fild
In his tuffe hoofe; thence violently rent:
And said; This will loues fickle flight prevent.
Thus *Mycale* *Theffalian* Matrons told:
Whose powerfull art the strugling *Moone* contrould.
Whith this, if thy inconstant husband roue,
And giue an other daughter vnto *Ioue*,
Annoint his robe: That it the virtue may
Retaine, conceale it from the sight of Day.

Ille iam quereis diem
Taberni flucus vulnus dextra excipit,
Traditq; nobis ungula inferi iam sue
Quam forte seua sciderat avulsam manu.
Tum verba moriens addit: Hoc inquit, mæ
Dixere amorem posse deseri malo
Hoc docuit *Mycale* *Theffala* docuit natus
Vnam inter omnes luna quam sequitur ma-
gam,
Atrius relictis, illitas vestes dabis
Hoc inquit, ipsa tace, si pellex nos
Inuisa thalamos tulerit, & coniux leuis
Aliam parenti dederit altisono nuntium.
Hoc nulla lux aspiciat: hoc tenebre egant
Tantum remote. Sic potens vires suam
Sanguis tenebit, Sen. Herc. OE.

The poison likewise which was giuen to *Alexander* was so strong as nothing but the hoofe of an *Asse* could containe it. *Diodorus* reports that he had her take of the seede which he had shed to mix it with oyle, and the blood which dropt from the arrow, infected with the blood of *Hidra*: and to vse it as aforesaid, when she had occasion to practice the experiment: which now she doth, and sends it by *Lycas*. Put on by *Hercules*, he broyls with heate, which subdues his fortitude with intolerable torments: who in his anguish disputes: with the Gods, for so rewarding his virtues (an impatience vnto which the best of morall men haue beene subiect as *Germanicus* and *Titus* charged the Gods with their vntimely and vnderferved deaths,) then briefly relates his particular merits.

Busiris, a king of *Egypt*, who built *Busiris* and *Nomos* in a barren and unhospitable part of his Countrey, was said to haue killed his guests, because the passengers by the *Heard-men* there about were robd and assassinated. Or, according to *Diodorus*, that they sacrificd onely redoxen and red-hair'd men to the soule of *Osiris*; for that *Tiphon* his brother, who slew him, had his haire of that coloure. Insomuch that *Egypt* haueing few redd-heads, and other countreyes many, it was reported that he sacrificd strangers at the tomb of *Osiris*: the cruelty rather proceeding from that inhumane custome. Yet was he a wicked Tyrant; of whom that Countrey was deliuered by *Hercules*. He is held to be that king of *Egypt* who who so grievously oppressed the *Israelites*: and the author of that inhumane Edict of drowning their male-children; whence arose the tradition of his sacrificing strangers: his daughter supposed to be the same who fostered *Moses*. *Reinecius* proues that he was a king of a new Famely, who vsurped that crowne: as intimated by this text in *Exodus*; There arose a new king, who knew not *Ioseph*.

Antæus was a Gyant of *Lybia*; the supposed son of the Earth; who compelled

Busiris.

Antæus.

forreiners to wraſtle, & ſtrangled them with his unmatched ſtrength. Him Hercules incountred: who as oft as throwne to the ground, roſe vp againe with redoubled vigour. This perceaued, he held him aloft ſo long, till he had cruſhed the breath out of his body. Hercules, here taken for the heat of the Sun, over-throwes Antæus, which ſignifies the contrary, with his too much feruor: when by the touch of the Earth, being naturally cold, his ſtrength is reſtored: approving that Axiome in Phyſik, how contraries are to be cured by Contraries; Yet neither too much to exceed, leaſt the one be made more violent by the oppoſition of the other: which holds as well in a Politick Body. But the morall is more fruitfull: Hercules being the ſymbol of the Soule, and Antæus of the Body; Prudence the eſſence of the one, and ſensual Pleaſure of the other; betweenc whom there is a perpetuall conflict. For the Appetite alwaies rebells againſt Reason: nor can Reason preuaile, unleſſe it ſo raiſe the body, and hold it aloft from the contagion of earthly thinges, that it recover no more force from the ſame, till the deſires and affections thereof, which are the ſons of the Earth, be altogether ſuffocated. Antæus is alſo ſaid to be the ſonne of the Earth; in that the Tingitani whoſe king he was, did boaſt themſelues to be originally Africans. By which Citty, ſaith Mela, there is a little hill in the forme of a man, lying with his face vp-ward, which they report to be his ſepulcher: and that when at any time diminifhed, how it neuer ceaſeth raining vntill it be againe repaired.

Geryon.

Geryon was a Prince of Spaine, as great in power as in riches, who is ſained to haue had three heads: if ſo to haue be not impoſſible. For ſome Hiſtorians haue written of the like: and one abated, this Iſland in the memory almoſt of the living hath exhibited an vncontrolable example, which I will inſert for the rareneſſe. This Monſter was below the waſt an ordinary man; but had aboue to bodys of exact proportion, and euery limme of vigour and uſe. King Iames the forth tooke an eſpeciall care of his education and inſtruction: but cheifely in muſick, where in he became moſt excellent, as in diuers languages. In theſe two bodys were two different wills: ſometimes they would bitterly contend in argument, ſometimes fall together by the eares; and often conſult about their common utility. But what more memorable; both vnder the naile were ſenſible of one hurt, but neither aboue felt the anguiſh of the other: which was in their death more apparent. For the one body dying many dayes before the other, the ſuruiuer pined away with the ſtench thereof. This Monſter liued eight and twenty yeares, and dyed when Ione was Regent in Scotland. Which I haue writ, ſaith Buchanan, with the greater confidence, in that yet many liue of honeſt reputation, who haue ſeene it. But the triple figure of Geryon was ſained of three brethren; who gouerned the three Iſlands, Maiorca, Minorca, and Yvica with ſuch unanimity, as if they had all but one will: whereupon Geryon the eldeſt was ſaid to haue three heads to one body: by their concord, mutual counſell, and aſſiſtance, becomming both wealthy and formidable. With the like union the Scribonian brethren gouerned the Vpper and the Lower Germany: vntill Nero growing iealous of their greatnes, they were both accuſed: when by opening their owne veines they dyed together. So the other were a bait to the auarice, and a ſpur to the valour of Hercules: who diſpoſſeſt them by force of armes, and bore away their ſubſtance. Palephates will haue this fiction to grow from his dwelling in Tricarenia (a citty on the Euxian Sea) which ſignifies three-headed. Others allude it to the three ſoules in man, the vegetatiue, the ſenſitiue, and rationall: as concord to the number of three, and ſtrength to the triangular figure.

Cerberus.

Of Cerberus we haue ſpoken more then in one place: to which we will add this hiſtoricall relation, together with the allegory. Aides (from whom came the name of

of Ades, for the receptacle of the dead) the king of Molossus; called himselfe. Plato, his wife Ceres, his daughter Proserpina (or rather his wife whom he had stolne) and his Ban-dog Cerberus of his feirce and churlish conditions. Theseus and Perithous, attempting to scale away his daughter, were both taken prisoners: Theseus retained in chaines; but Perithous worried by his Mastive Ceiberus. Hercules deliuered Theseus soone after by force: and brought the Ban-dogg away with him. Here vpon grew the fable of Hercules descent into Hell, and of his dragging the Hel-hound thence: Molossus ordinarily called Hell, in that it lyeth west of Attica and Bæotia; whereof we haue formerly rendred the reason. Now Cerberus was after stolne by the procurement of a noble man of Mycena, and shut vp with diuers bitches in the caue of mount Tenarus; where of Hercules hauing intelligence fetcht him from thence: vpon this it was fained that he drag'd him from Hell through that Caue, the supposed infernall passage. From hence we may collect, that the reason and virtue of the Mind, which Hercules subdues all vice and base earthly affections (Cerberus being taken for the Earth) but especially Gluttony (his name importing a devourer of flesh) which is said to haue thrce heads, of his triple desires, consisting in the superfluity of quantity, of the expence of time, and pleasing of the Palat. All which are suppressed by virtue, who moreouer redeemes from Hell whatsoeuer is captinated by the minds infirmities:

The Cretan Bull representeth the Cretan Generall Taurus; Pasiphaes sweet-hart. A cruel enemy to the Athenians: whom Hercules vanquished (not without the conniuece of Minos who mortally hated him) and brought into Peloponesus: which also allegorically declares the conquest ouer brutish affections.

Augeus was king of Elis; who had a stable so full of dung, that it became proverbiall. This Hercules cleansed vpon a compact betweene them by turning Alphæus thorow it: or rather by meanes of diuerting that Riuer, made a barren part of his Country fertil. But Augeus refused to giue him his reward, as done with so little difficulty: for fooles more consider the labor of the body, then that of the braine. Where at incensed, he demolished his citty, and draue him out of his kingdom. This filthy stable representeth the Court of Augeus, contaminated with luxury, and all sorts of vncleanesse: which by the expulsion of the vicious king and his Parasites, was said to haue beene purged by Hercules.

The Stymphalides were birds so called of a lake in Arcadia, whith they chiefly frequented: chased away by Hercules, partly with his arrowes, and partly with the sound of a brazen Cimbball which was giuen him by Pallas: A greedy and filthy foule which fed vpon mans-flesh: killing men with their feathers which they shot from their bodies as they flew; or poysoning them with the stench of their ordure. Alluding to the avarice and filthy converse of Harlots, who deuoure the substance, pollute the fame, and infect the bodies of their desperate louers. Such therefore are to be chased away with the arrowes, or indignation, of Virtue: But especially by Minerva's Cimbball; diuine instructions, and precepts of Philosophy, which penetrate the eare like the sound of a Trumpet. Nor are they vnpaptly said to be man-eaters; who suck their blood like leeches; and deuoure them like the rauinous Lamia. But historically the Stymphalides are taken for theues who forraged that Country; as appeares by these verses of Claudian.

I, Stymphalus, heard of thy fowle; that threw
Thick showres of darts; and slaughtered as they flew.

*Audieram memorantem tuas Stymphale
volucres
Spicula vniuifico quondam sparsisse volatu.
Claud.*

Partheneus is a mountaine of Arcadia, which tooke that name from the virgin The Parthenian

Huntresse, where Hercules with indefatigable labour pursued and caught the Hart, which had feet of brasse and hornes of Gold: signifying not only his subiecting of Feare, expressed in the nature of that creature, an enemy to all noble in deaours; but that unwearied and constant course of virtue, by which immortall fame can be only obtained; more durable then brasse, then gold more refulgent.

The Amazons.

About the river of Thermedon, which runnes through Cappadocia into the Euxine Sea, the Amazons were said to inhabit. A race of warlike women, who suffered no men to live among them, but such as they imployed in their drudgeries: managing couragious horses; expert themselves, and instructing their daughters in military exercises. For during two months in the spring they accompanied with their neighbours; and when they were deliuered, sent back the male issue to their fathers: searing the right brest of the femals (from whence they tooke their denomination) that it might not hinder their shooting, nor the throwing of their iauelins. These became so famous and formidable, that in the end it drew on the courage of Hercules, together with the desire of Hippolita's rich Belt, to assaile them: who slew Antiope their Queene, and tooke Hippolita prisoner, whom hee gaue to Theseus, his companion in that warre. In this battaile hee so weakened their forces, that they became a prey to their neighbours; who after a while extinguished in those parts both their name and nation. Penthesilea with the remainder, flying her country, assisted Priamus in the warres of Troy.

*Ducit Amazonidum lunatis agmina pelvis
Penthesilea furem, mediisq; in millibus ardet;
Aurea subnectens exerta cingula mammae,
Bellatrix; audetq; virum concurrere virgo.
Virg. Æn. l. i.*

With Amazonian troopes, and moone-like shields
Penthesilea scoures the trampled fields;
Her seared brest bound with a golden Bend:
Bold maid, that durst with men in armies contend.

Who there was slaine by Achilles. Pliny reports that she was the first that inuented the Battasaxe. Plato affirms that there was a nation of Amazons in his time in Saramatia Asiatica at the foot of Caucasus: from whence it should seeme that their Queene Thalestria came into Hircania vnto Alexander, that she might haue a daughter by him; who participating of both their spirits, might conquer the whole vniverse. But Strabo doubts by the vncertainty of authors, and vnlikelienesse thereof, that there ever were any such women: and Palephates writes that the Amazons were a people couragious and hardy, who wore linnen shashes on their heads, and gownes to their heeles (as now the Turkes doe) suffering no haire to grow on their faces: and therefore in contumely called women by their enemies. Goropius, a late author, conceaues them to be the wines and sonnes of the Sarmatians; who invaded Asia, together with their husbands, and after planted in Cimbria which he endeavours to proue by certaine Dutch etymologies. Francis Lopez and Vlrachus Schimdel finde them in the River Orellana in America; called thereof the River of Amazons: and Edward Lopez affirms that there are of these in Monomotapa in Africa, nineteene Degrees Southward of the line; the strongest guard of that Emperour, as the East Indian Portugalls acknowledge.

Hesperian Apples.

The Golden Apples of the Hesperides, with the Dragon that kept them, we haue interpreted at large in the story of Perseus. An adventure reserved for Hercules: who killing the Shepherd Ladon, called a Dragon for his immanity, brought away the Golden Apples; which was Atlas sheepe with the yellow fleeces; the name equiuall to either: sheepe being so honoured by the ancients for enriching their owners, that riches in mony or cattle was of them so named. But allegorically, Hercules, or Virtue, cannot reape the fruit of his in deaours, those golden Apples, untill he haue killed

killed the Dragon, Malice and Envy, which continually watch to frustrate his reward.

Of Hercules fight with the Centaures you shall read in the Mythologie upon the twelfth booke, where that battle is particularly described.

The Erymanthian Bore, which wasted all Arcadia, was slaine by Hercules: meant by some notable and cruell theefe, either of that name, or bearing that beast for his device, which infested that country, and was subdued by him: but morally denoting the virtue of the minde, which subiects all terrors and difficulties.

Hydra, was said to be a venomous Serpent, which did much spoyle in the Argiue territories, lurking in the lake of Lerna: and to haue had many heads, whereof one being cut off, two rose in the roome more terrible then the former: which Hercules assailed and destroyed, by suddenly canterizing her headlesse necks. This fable hath relation to that place; which by the eruptions of waters annoyed the neighbouring citties, when one being stopt many rose in the roome: this Hercules perceiving, burnt it with fire, and so choaked the passages. For Hydra signifies water: & that this might be done, these verses might inferre.

Corruption boyles away with heat;
And forth superfluous vapours sweate.

Excequitur vitium, atq; exulat
inutilis humor.

Or rather the Sun, (presented by Hercules, according to Macrobius) with his extraordinary fervor dried up those noysome and infectious waters. Another writes that Lernus was a petty King, who built a strong fort on the confines of his kingdom, and called it Hydra; placing therein a garrison of fifty souldiers. This Hercules besieged. As often as any one was slaine on the battlements, two stept in his place, not inferiour in fortitude: nor would yeeld untill the fort it selfe was consumed with fire. And there be who write that this serpent with many heads were as many brothers united in inviolable concord: when one cut off in battaile, others seemed as it were to rise in his place with fresh and more strong preparations. Like the Band among the Grecians, which, in that continually reinforced, was called Immortall. Plato deliueres Hydra for a Sophister whose confutation begat more wrangling. Therefore to cut off a head from Hydra, is to take away one inconueniency that more may succeed: like sutes in law, which begin where they end, and continually multiply. But Hydra in truth is a kinde of water-snake; which will turne on the assailant, and repulse him with his stinking exhalations: whose mortall & terrible poyson is noted by the infected arrow dipt in her gall, and raving death of the Heroe.

Diomedes, that bloody king of Thrace, fed his horses with mans flesh: whom Hercules fed with the flesh of the Tyrant. A punishment agreeable to the law both of God and man, that offenders should suffer what themselves inflicted. But Palesphates, a confuter of such like stories, reports how Diomedes was one who had wasted his estate by keeping of Horses: a prodigality derived from the Greeks to the Romans.

Diomedes Horses.

He dares presume to expect a Regiment,
Who all his substance hath in mangers spent:
And, what his Ancestors had left, forsakes;
While he *Flaminia* with swift charriot rakes.

Cum fas esse putet curam sperare cohortis,
Qui bona domus praesepibus, & caues omnia
Maiorum censu, dum peroplat axe citato
Flammam. Iuv. Sat. 1.

For which cause Diomedes friends call'd his horses man-eaters. But other Au-

thors affirme that Diomedes horses were his lascivious daughters, who wasted the substance and strength of their lovers: horses being the ancient Hieroglyphick of lust; as such desires in the sacred Scriptures are compared to their neighings. For there is no creature so prone unto Venus as a Mare; and therefore fained to conceale with the Wind:

Silicet ante omnes furor est insignis equarū
Et mentem Venus ipsa dedit, quo tempore
Glaucus
Potniades molis mōra absumpere quadrigę.
Illas ducit Amor trans Gargara, transq; io-
nautem
Ascanium superant montes, & flumina tra-
nant.
Continuq; avidis ubi subita flāma medullis,
Vere magis quā dū vere calor redit ossibus ille
Ore omnes versa in Zephyrū stāi rufibus alis,
Exceptantq; levis omnes, & sepe sic ollis
Cor ugiis vento gyroidē (mirabile dūctū)
Saxa per & scopulos, & depressas convulles
Diffugiant, non Eurus tūq; solis ad ortus,
In Boream, Causumq; aut unde nigerrimus
Auster
Nascitur, & pluvio contristat frigōr cælum.
Hinc demum Hippomenes verēq; de numine
ducunt
Pallōres, lentum disillat inguine virum:
Hippomenes, quod sepe mōs legere noverca,
Miseruntq; verbas & novimoxia verba,
Virg. Geotg l 3.

But Mares most furious: then by Venus stung
When Potnean Charriot wretched Glaucus flung,
And tare in peeces. Led by loue, they skud
O're Gargarus, Ascania's roring flood;
Swim rivers, mountaines clime, when that fire stewes
Their greedy marrowes, and the Spring renews
Heat in their bones. They to high cliffes repaire;
And yawning to the west, that gentle aire
Suck in with pleasure: when (what's strange to tell:)
Vnbackt by horse, with Foles their bellies swell.
O're craggess, high hills, and lowly dales they runne:
Not to thee Eurus and the rising Sunne,
Boreas, nor Caurus; or where Auster vales
Sad heauen with clowdes, and earth with showres assailes.
That poyson trickles from the groynes of these,
Which rightly rurals call Hyppomenes:
Hyppomenes, which oft dire step-dames vse;
With wicked charmes, and banefull weeds infuse.

Others apply this fable to his riotous followers, maintained by his excessive tributes & exactions; feeding, as it were, on the bowels of his miserable subiects. But Diomedes horses, together with their master, were slaine by Hercules: cruelty, avarice, and uncleanenesse, chastized, or confounded by the Zeale of virtue.

The Nemean Lion

A Lyon of huge proportion, whose skin no steele could penetrate, frequenting the Nemean woods and fields of Mycena, was encountred and strangled by Hercules; who ever after wore his hide for defence and terror. This may be no fable, since the like was performed by Sampson (supposed by some the same man) and after by little David. Yet hereby is understood the fortitude of the minde, against which no bodily strength can prevaile, being ever adorned with the spoyle of the vanquished. But Heraclides conceaues that the same was devised in regard of the selfe-cure of his owne furious melancholy, producing a temporary distraction; which gaue an argument to the tragicall Poets. And surely these his conquests over beasts and monsters were chiefly invented to expresse the excellency of Virtue in subduing inordinate affections: as Intemperance by the Bore, rash Temerity by the Lyon, by the Bull Anger, Panick Feare by the Hart, Uncleanesse of life by Augeus his stable, by the Stymphalides Avarice, by Hydra Ignorance, by the Centaures lust, &c. And therefore many of them placed by Virgil, as vices, before the gates of Hell.

Centauri in foribus stabulant, Scyllęq; bifor-
mes,
Et centum geminus Briareus ac bellua Lernę
Horrendum stridens flammisq; armata Cbi-
mara,
Gorgones, Harpyę, & forma tricornis
umbra, Æn lib. 6.

There Centaures, there the hissing Hydra stands,
Scylla, Briarius with his hundred hands,
Fire-arm'd Chimara's, Harpyes full of rape,
Snaky hair'd Gorgons, Geryons triple shape.

Hercules is mystically taken for the Sunne, to whom the Lyon is sacred, in that his

main

mayne resembles the raies of the other; the one called Iuba, and the other Iubar.

Cacus, a mighty Giant, the son of Vulcan, depopulated that part of Italy which lies about Mount Aventine with his robberies: said to vomit fire, in that he burnt the corne on the ground, and enviously destroyed, what he could not reap. He, while Hercules slept, stole away the fairest of his Oxen, and drew them into his Caue by their tayles, that no impression might be seene of any feet going thether. A subtilty derived from the shee Beare, who ever backward retires to her den, that shee might not be traced by the Hunter. But these discovered by their bellowings, Hercules forced his Caue, and brained Cacus, breathing clouds of smoke, with his Club. Now Cacus is by interpretation Evil, which lurkes in Canes, in that never secure: when Hercules, or Virtue, vindicates his owne, by the destruction of the other; although with hypocrisie and fraudulent mists he endeavour to conceale himselfe.

Hercules sustaineth heauen, his last labour, on his shoulders: of which thus Iuno in his tragedy.

He shewes, by bearing Heauen, how he may gaine
Heauen by his force. Whose shoulders did sustaine
The world: nor shrunk beneath so great a fraught;
Prest with the Poles, the starres; what more, might waight.

Et, posse celum viribus vinci suis,
Did euferenda, subdidit mundo caput.
Nec flexit humi vos mors inuicta labor.
Mediusq. colla ledit Herculeo potius.
Immotâ Cervix statera & calum tulit,
Et me prementem. Sen. Herc. Fur.

Heauen supported
by Hercules.

For the fable goes how Atlas, who sate on a mighty mountaine, and supported Heauen on his backe, desired Hercules, hauing heard of his surpassing strength, to ease him for a while in bearing of his burthen, who readily undertooke it. As Atlas was said to haue supported Heauen in regard of the heighth of that mountaine which carries his name, and of his excellency in Astronomy: so Hercules, skilfull in that art, hauing travelled to the vttermost bounds of the Earth to increase his knowledge by conferring with Atlas, is said to haue assisted him, by informing him in many secrets which before he knew not. Nor wants the fable a morall; declaring how those who patiently vndergoe the burthens which are imposed by Heauen, shall at length with Hercules inioy even Heauen it selfe, the reward of their sufferance.

And here is an end of the Heroicall actions of Hercules: whereof those mentioned in these ensuing verses haue onely the repute of his labours.

First he the grim Cleonian Lyon slew:
Next Hydra did with sword and fire subdew:
The Erimanthian Bore, with iauelin strooke:
The Brasse-hou'd Stagge with golden antlers tooke:
The chac'd Stymphalides his arrowes felt:
From th' Amazonian won her precious belt:
Then cleans'd Auges stalls with ordure full:
And vanquished the furious Cretan Bull:
Sterne Diomed's ravenous horses threw:
Three-headed Geryon in Iberia slew:
The Hesperian Dragon-guarded Apples won:
And skowling Cerberus shewd to the Sun.

Prima Cleonasi tolerata erumna leonis:
Proxima Lerneam serpo & face conculcit
Hydram:
Atrox Erimanthum via pericla percutit Apoll:
Aripidis quarto tulit cornua Cerui:
Stymphalidis pepulâ volucres discrimine
quinto:
Thraciam sexto spoliavit Amazona balteo:
Septima in Augæ stabulis impensa laboris,
Octaua expulso numeratur adorca Tauro:
In Diomedis victoria nona quadrigas.
Geryone extincto decimam dat Iberia pal-
mam:
Undecimum mala Hesperidum distrahit atri-
um:
Cerberus extremi suprema est meta laboris.
Virg. in frag.

Although there were many Herculeses, as the Egyptian, the Lybian, and the Tithonian; yet the acts of them all were attributed by the Poets to this our Theban, the sonne of Iupiter and Alcmena.

He continues his complaint against the malice of Iuno: not without some doubt that

that the Gods regarded not the actions of men, when the wicked prospered, and the good were oppressed with miseries and torments: cruell and vniust Euristheus li-
 uing in prosperity, the instrument and imposor of all his calamities. But his tra-
 gicall end approoued the contrary. This Euristheus was the sonne of Sthnelius king
 of Mycene, who by Iuno's instigation imposed these labours on Hercules with pur-
 pose to destroy him; being commanded to obey him in all things by Iupiter: the
 Oracle at Delphos fore-telling, how he, hauing finished those enterprizes, should
 obtaine a Deity. So are the virtuous not seldome advanced by the malice of their
 enemies; and so craggy and thorny is that steepe ascent which leads vnto Glory.

LYCAS.

Discovered Lichas, who brought the impoysoned garment halfe dead with feare
 now clings to the knees of Hercules: the custome of such as implored pitty, as ap-
 pears in all histories; and therefore the knee was called the seat of Mercy. But Il-
 luderus renders a naturall reason, in regard of the affinity betweene the knees and
 the eyes, since they were contiguous in the womb of the mother: insomuch as the
 knees relent, and the eyes (the silent petitioners) shed teares when they reioyne, as
 renewing in the memory their former neighbourhood, and affecting the mind with
 a mutuall sufferance. But infuriated Hercules, not giuing time to the plea of his in-
 nocency, swings him about his head the by heeles, & throwes him into the Eubæan
 seas: there turn'd into a rock which carries his name, and signifies Impulsion. Ex-
 pressing thereby the effects of feare, which congeales the blood, and stupifies the sen-
 ses, as if altogether stony. Nor was this throwe of his incomparable: for it is repor-
 ted by Mayolus, an Italian Bishop, how he saw a man at Ast in the presence of the
 Marquesse of Pescara take up a pillar of marble, three feet in length, and one in di-
 ameter; oft toying it aloft in the ayre, and catching it againe before it fell to the
 ground, with as much facility as if it had beene a tennis-ball. But this fable with-
 all presents the vsuall infortunity of such, who minister to the exorbitancies of
 Princes, though vnacquainted with their secret intentions. This Rock lies against
 the Cænæan Promontory; and gaue, in that it resembles a man, an argument to the
 fiction.

Now Hercules ascending the funerall Pyle, giues Philoctetes his bow and fa-
 tall arrowes to set it on fire: who lying on his Lyons skinne, and making his Clubbe
 his pillow, entertaineth death with as much alacrity, as if so composed at a festiuall.
 For paine and sorrow, together with all the iniuries of malice or fortune, are swal-
 lowed up by the immensity of Virtue; and lost, like showres that fall into the Ocean.
 Some say that his disease was a settled melancholy, breaking forth all over his body
 in burning vlcers: which hapned in the thirtieth yeare of his age; but according to
 others in the two and fifty. There are who write that he being an excellent Astro-
 nomer, burnt himselfe hard before a great eclipse of the Sunne, to confirme the o-
 pinion of his diuinity. As the Sicilian Empedocles with the like ambition threw
 himselfe into Ætna. But the earthly parts of our Hercules being consumed with
 fire, his celestiall in a more glorious figure, hauing put off the robe of Mortality, is
 carried vnto Heauen in a triumphant charriot, and deified by Iupiter. The foules
 of all men, saith Cicero, are immortall; but those of the good and valiant, di-
 vine: and for that cause, diuine honours were giuen vnto such by the Ancient. But
 neuer before their funeralls, when censure is neither infected with Flattery nor
 Envy. Yet could not Alexander stay so long; who would in his lifetime bee stiled
 the sonne of Iupiter, a presage of his untimely death: as was that vote of Cere-
 alis Anicius to him whom he flattered; which was, that a temple should be erected
 to diuine Nero. But more modest was Agefilaus, who thus scofft at the Thassi-
 ans that would haue decreed him diuine honours: If your city haue the
 art

art of making of Gods, let vs see what Gods you can make of your selues: and then perhaps I will be a God of your making. Yet Hercules better deserved a Deity then all the rest of the Heroes: who conquered nothing for himselfe, who ranged all ouer the world, not to oppresse it, but to free it from oppressors and by killing of Tyrants and Monsters preserued it in tranquillity.

High vertue neuer sinks to Hell.
Be valiant mortalls, and liue well.
Nor shall seuer Fates hale you through
The floods of *Lerhe*: but when you
Shall haue accomplit your last day;
Glory to heauen shall make your way.

*Nunquam Stryas fertur ad umbras
Inclina Virtus: Vivite fortes;
Nec lethaeos seua per amnes
Vos fata trahent: sed cum summa
Exiget horas consumpta dies,
Ier ad superos gloria pandet.
Gen Herc. Oet.*

As they held that the soules of such Worthies ascended into Heauen, and that their bodies resolu'd to Earth: so they supposed that their naked and incorporeall resemblances descended to the infernall habitations: whereof Homers *Vlisses* when in Hell.

Then saw the idoll of great *Hercules*:
He feasting with the deathlesse Deities;
White ancl'd *Hebes* spouse, the Thunderers
And *Iuno's* feede, who golden sandals weares.

*Post hunc vidi vim Herculaeum
Idolum: ipse vero apud immortales deos
Oblectatur in convivio; & habet pulchris
talis Hebem,
Filium Iouis magnanimi, & Iunonis aureis
sandalis.
Oed. l. II.*

Deianira hearing of the death of *Hercules*, procured by her error, slew her selfe at *Trachin*: and had her sepulcher at the foot of the mountaine *Oetus*; which was to be seene in the daies of *Pausanias*. *Hercules* was said to be the sonne of *Iupiter*, for his noble actions and eminent virtues; and besides it was the custome to deriue those worthies, whose ancestors they knew not through the obscurity of History (wherein althings among the *Ethnicks*, before the subversion of *Thebes* and warres of *Troy*, were involved, if not lost) from one God or other: as we imagine the earth and the sky to touch, when our sight is bounded by the *Horriзон*. As *Iupiter* his father, so was *Alcmena* his mother, which signifies strenuity. *Hercules* therefore, or the fortitude of the mind, the sonne of the Divine goodnesse & valour, purchaseth among mortalls an immortall fame, together with that name: a word compounded of *Iuno*, or the aire, and glory, in that atchieued by her instigation; being called before *Alcides*, which signifies strong. *Hercules* is, also taken for the Sun, as his twelue labours by *Porphery* for the twelue signes in the *Zodiack*. *Hercules*, saith *Macrobius*, is the power of the Sun, which actuates virtue in the minde of man to the similitude of the Gods, nor was *Beotia* the country of *Alcmena*, nor he at the first called *Hercules*; but long after was honoured with that name; meriting by his admirable fortitude to be stiled the God of virtue. For what signifies *Hercules* but the Glory of the Aire? and what is the Glory of the aire, but the Suns illumination, which expelleth the Spirit of Darknesse? The Constellation of *Hercules* is by *Ariadnes* Crowne; where hee seemes to leane; and kneele on one knee; as weary with his labours.

Euristheus prosecutes his hatred to him, upon his posterity: (or rather out of feare that in time they should seeke to revenge his iniuries, and deprive him of his kingdome) who fled to *Trachis*, and from thence to *Athens*, as to the altars of the Gods for refuge. *Euristheus* importunes the *Athenians* to deliver them by his Embassadors: who contrarily furnish them with an army under the conduct of *Iolaus*.

ALCMENA.

laus the kinsman of Hercules, and Hillus his son: who kill Eurystheus in battell, and crush him under the wheeles of their charriots. Meane while Alcmena had onely Iole for a companion in her sorrow; the daughter of Euritus, and bequeathed by Hercules for a wife to his son Hyllus. To whom (now great with child) Alcmena wisheth better successe, then she had in her trauell with Hercules; restrained with miserable torments by the enuy of Iuno. For it was answered by the Oracle, that he who first was borne of Hercules, or Eurystheus, should haue the command of the other. Which knowne vnto Iuno, she hastned the birth of Eurystheus, who was borne in the seauenth month, and prorogued the others untill the Tenth. This some haue referred to the influence of the starrs, portending Empire to the one by their fortunate Aspects and Coniunctions in his nativity: and glory by their different dispositions to the other, to be attained with much labour and danger: and because these secretly worke according to the quality and inclination of the Aire, the food of our Spirits, which we first draw in; they are therefore said to be borne either sooner or later by the fauour or maleuolency of Iuno. But Lucina, the President of Child-birth (so called because she brings them to light; as Ilithia by the Græcians, in that assistant at the labours of women; being no other then the Moone, and expressing her operations in that king) precorruted by Iuno, is here said by sitting cros-leg d, knitting her fingers within one an other, and mustering of charmes to haue hindred Alcmena's deliury. Which in likelyhood hath a reference to the practice of Witches in former ages; and perhaps not vnpractized in ours: as well as the Græcians and Frenchmen at this day, by knitting a knot on a poynt, can disable the bride-groome from touching the Bride. In Gasconie called Nouerl' eguilette, and practised alwaies at the mariage: which is of no light regard, since by the Civill law it is punishable. If this be naturall, it must be referred to the imagination of him that tyed the poynt: which is conceaued to haue the lesse affinity with witchcraft, in that not onely witches, but any other may performe it. Nor was this vknowne vnto Virgill.

Lucina.

*Necte tribus nodis ternos Amarilli colores:
Necte Amarilli modo, & Veneris dic vincula necto.* Virg. Elog. 8.

Three knots knit on three threads of different dy
Hast Amarillis: say lones bands I ty.

GALANTHIS.

But as these are deliured by the unknitting of those knots; so here the womb of Alcmena by Lucina's vnlocking her leggs and fingers: suspected and deceaued by Galanthis, a stout and wily Gossip; whom the angry Goddesse turnes into a Wesel, to produce her young at her mouth, as her mouth had procured the Ladys deliury. But Aristotle confutes that vulgar opinion, proceeding onely from a mistake, in that they carry their young ones in their mouthes from one place to an other. I haue seene a Beast, which the Indians call a Possoun, that hath two flaps beneath her belly, which she can shut and open at pleasure: within which, when affrighted, she receaues her broode, and runnes away with them: where vpon, by a like mistake, it was supposed at first by some of the English that they reenter'd her belly. Now the wesel is the hieroglyphick of a Virago, red-haired, frequenting houses; and therefore euery way suting with Galanthis. A beast, for this seruice to Alcmena, as Ælianus reports, much honoured by the Thebans.

DRYOPE.

Iole relates a sadder story of her sister Driope: devirginated by Apollo, and after married to Andremon the son of OEnius: who playing with her child under a Lotus tree, into which a Nymph was conuerted to avoid the lust of pursuing Priapus, by pulling a sprig from the same was her selfe conuerted into a Lotus. So fained perhaps in that Driope signifies an Oke, of the affinity of those trees: both alike

alike solid, sound, and long-lasting: as to be deflowred by Apollo, in regard of the nature of the Lotus; which unfolds her leaves by degrees as the Sunne exalteth his beames; and as he declineth shuts them up againe, as onely appliable to that Deity. So by this transformed Driope with her child in the midst of her boughs, the Egyptians expressed the world replenished throughout with the God-head. For the Lotus fructifies best in watry places, generation cheifely proceeding from moisture, where upon the Ocean is called the parent of all things; his shape, his fruite, and leaves orbicular; the forme of the Universe, and figure of the Mindes perfection: the Infant deciphering the Divine Power, as the onely and perpetual original of all, neuer growing old, nor subiect to alteration; at quiet in himselfe, and not to be moued; the latter expressed by his sitting. The Lotophagi a people of Africa, tooke their names from feeding on Lotus, and gave it to their country: a fruite so wholesome and delicate, that it was the occasion of that fiction in Homer,

Nor did the Lotophagi ill intreat
Our men, but made them of their Lotus eat.
Who euer tasted of that pleafant fare,
Forgot their message, with their countries care:
And with the Lotophagi would remaine
To feede on Lotus, nor returne againe.

Neque sane Lotophagi parabant sociis mali
quippiam
Nostri, sed ipsi praebeant Lotus gustaret
Horum quicumque Loti comedisset dulcissi-
mam fructum,
Nō iam renuciare rursum voluit neq. redire
Sed illis volebat cum viciis Lotophagis
Lotum edendo manere, redituq. obliuisci.
Odyll. 9.

In so much as they are proverbially said to haue eaten Lotus, who linger in for-
raine countryes, as forgetfull of their owne. Which Erasmus aplyes vnto those who
once haue tasted of honest delights, nor can be drawne back to their former vices.
So should we abandon what soeuer is deare in our esteeme; that may be a hindrance
to our piety, hauing tasted once of the heavenly Lotus. Among the fortunate trees
this was reckoned for one: under which the Vestall Virgins buried their haire; cut
of when they entred into that order.

By the Nymph converted formerly into this tree, to escape the pursuite of Pria-
pus; that ancient opinion is unfolded how euery tree had his Genius, which they
called Nymphs or Hamadriades, and therefore fained to bleed when their bran-
ches were violated: thereby to increase the superstitious reverence which they bare
to their Groues; of which we haue formerly spoken. She is said to be pursued by Pri-
apus of the fecundity of Orchards; wherein he had his image erected, as their pro-
tector, and the God of Propagation. Fained therefore to be the son of Dionisus and
Nais: Dionisus taken for the Sun, and Nais for moisture whereby althings are
conceaued; his name no other then the generall seede of things. It is said that Ve-
nus hid him for his deformity: to shew how many things are necessary in Nature,
which are yet to be concealed for their vnseemelineſe. But his obscene statue and
filthy Ceremonies can neither be spoken of, nor heard with modesty. St Hierome
and Isidorus were of opinion that this Priapus was the same with Bel-peor, the
God of the Midianites: worshipped also by Maach, whose Idoll her son Asa burnt,
and remoued her from all her dignity, in that the principall in those beastly cu-
stomes.

The sorrowes of Alcmena and Iole are some thing abated by the approach and
wonderfull change of Iolaus their kinsman: his youth now restored by Hebe, at
the suite of her husband Hercules. This Hebe was held for the Goddesse of youth,
her name importing as much; and to haue beene married vnto Hercules in Heauen,
to reconcile all displeasure betweene him and Iuno, she being her daughter by Iupi-
ter: signifying how strength and youth are to concurre in those, who are qualified
for.

Priapus:

IOLAUS.

Hebe:

for noble achievements. This Goddesse was chiefly honoured by the Phlyasij (a people of Peloponesus) in so much as whosoever fled to her Altar was delivered from punishment: at the entrance of whose temple they hung up the chaines and fetters of captiues. She had her statue in the forme of a beautifull young woman, crowned with flowres; and her mantle varied with orient colours. She was fained not onely to restore youth vnto men, but to the Gods themselves; as ifeuen they grew old like a garment: and said to be the daughter of Iupiter and Iuno, in that all vegetables shont vp and bud through the gentle temperature of the aire; deriued from Iupiter, or the etheriall fervor. Now Iolaus was reported to haue growne young againe, for that in his old age he performed great things; suffering little or no alteration either in the vigour of his mind or strength of his body. So Moses when he was sixescore yeares old had his sight, and the habit of his naturall powres unimpaired. Although in him miraculous; yet in ancient times, before luxury had made a breach for diseases to enter, they acquired a lusty age through abstinence from wine and a temperate diet; the noblest part, and most assured, of thisick.

CALLIRHOES
CHILDREN.

Hebe, about to sweare that she would neuer againe giue vnseasonable youth vnto any, is withheld by Propheticall Themis: who obscurely toucheth the warrs of Thebes betweene the two sonnes of Oedipus by his mother Iocasta. For they agreeing to gouerne by turnes, Eteocles, the elder, refused at the expiration of his yeare to resigne his throne to Polynices: who fled to Adrastus for succour; & marrying his daughter Argia, was by him assisted: drawing Tydeus, Hypponecdon, Parthenopæus, Capanæus, and the Prophet Amphiarus into their confederacy. Capanæus, scaling the walls of the Thebes, was struck dead with lightning, Eteocles, and Polynices slew one an other in single combat: and Amphiarus, was swallowed aline by the Earth: who fore-knowing how he should perish in that warre, had concealed himselfe; till in the end betrayed by his wife Eriphile, for the avarice of Hermiones carquenet, giuen her by Polynices. This discovered, he commaunded his son Alcmeon that after his death he should kill his treacherous mother; which he performed accordingly. When agitated by the Furies, the terrors of his conscience, he fled to Phegeus, to be purged of that guilt, and married his daughter Alphesibæa; hauing won her consent with the fatall carquenet. But finding there no cure, he repaired to Achelous by the aduice of the Oracle: whose daughter Calirrhoe he likewise espoused; vpon promise of that Iuell. Returning to fetch it from Alphesibæa, he was slaine by her brothers Themenus and Axionus as they by there sister, for the death of her inconstant husband. But our Poet wil haue them slaine by Alcmeons sonnes by Calirrhoe: she here petitioning Iupiter, that of Infants he would make them sodenly men, to reuenge the murder of their Father, which Hebe was now to performe at his commaundment. Expressing thereby the forward courage of those noble youthes, whose illustrious actions transcended their ages. So writes he in his Arts of Caius, the Nephew to Augustus:

—primisq; duces proficetur in annis:
Bellis, non puero trahat agenda puer.
Parcite natales timidi numerare Deorum:
Cesaribus virtus contigit ante diem:
Ingenium caeleste suis velocius annis
Surgit, et ignaue fert male damna mora.
Art. Aman, l. 1.

He leads an Army in his tender yeares:
A boy, not like a boy in act appears.
Forbear the birth-dayes of the Gods to tell:
The *Cesar's* virtues far their age excell.
Their heauenly wits, more swift then time, display
Their birth, nor brooke the losse of dull delay.

They must begin betimes, that aime at great actions. Alexander had conquered the world ten yeares before he could haue beene Consul, had he beene a Roman: which made

made Cæsar sigh when he saw his image at Gades in the temple of Hercules; accusing his owne sloth; who then as old as Alexander when he had subdued the Orient, could boast of no memorable achievement; although inflamed with as great an ambition.

The Gods demaund of Hebe the like restauration, which she had bestowed on Iolaus for their affected mortalls: whose tumult Iupiter composes, as not able himselfe to revoke the youth of decrepit Minos: who formerly was feared by all, but now both feeble in body and mind, doth feare the aspiring of youthfull Miletus, the son of Apollo. But he to cleare his suspicion (so advised by Iupiter) forsaketh Crete, and erects Miletum in Asia: there marrying Cyane the daughter of the Meander. Yet this is not spoken by the Poet, as if Rivers could ingender men, but that those men were begotten by such, as left their names to these rivers. Cyane by Miletus at one burden had Caunus and Byblis; whose incestious love to her brother is our present argument. Affording neither allegory nor historicall allusion: but lively displaying the impotency of Passion, and of a wicked affection: iustifying her owne vices by the example of great ones, who corrupt the world with a fatall contagion. These were their Gods; but in truth of history Caine and his sonns (as formerly declared) who out of necessity married their sisters, but after forbidden by the Law of Nature, as acknowledged by all Nations: although Cambises, perswaded by his sicophants that a king was liable to no law, durst infringe it. Nay among the Romans, Claudius was the first who married his Neece: followed onely by one, saith Tacitus, to flatter the Emperour. She extenuates her offence by loves vnresistable compulsion: so apt are wee to palliate our beloued vices, imputing that to an ouer-ruling Power, which proceeds from our owne depraued affections. But Phedra's Nurse could haue told her

BYBLIS.

Lust, basely favouring vice, a Deity
First made of loue; and to become more free,
A forged Power to that wild Fury adds:
How *Cupid*, sent by *Erycina*, gaddes
Through all the Earth; flies vp to Heauen, there staves,
And shutes his shafts; whom every God obayes.
Thus frantick Minds, to excuse their guilt, bestow
A Power on *Venus*, on her Son a Bow.
Who too-much in prosperity delight,
And riot with vnbridled appetite;
Those, wicked lust, the dire associate
Of high-swolne fortune, driuest a desperat fate.

*Deum esse amorem, turpiter vitio fauens
Finxit libido: quoq; liberior foret,
Titulum furori numinis fassi addidit.
Natum per omnes scilicet terras vagum
Erycina mittit: Ille per cælum volans
Proterua tenera tela molitur manu;
Regnumq; tantum minimis in superis habet.
Vanissima demens animus asciuit sibi,
Veneriq; numen finxit, atq; arcus dei.
Quisquis secundis rebus exultat nimis,
Fluitq; luxu, semper insolita appetens;
Hunc illa magna dira fortuna comas
Subit Libido.*

Sen. in Hip.

Praxiteles made two images of Venus; one naked, and the other couered with a vaile: this latter is adored by our Biblis; which corrupts her by degrees, beguiling her at the first with the disguise of fraternall piety, seconded with too much familiarity and liking of his Person: next inflaming her with desires which she durst not thinke of; contracted in her sleepes, and revealed in her blushes; then imboldens her to attempt; and lastly to contemne her fame, the height of all Impudency. But Caunus to avoyd her importunity abandons his country, and builds a city in Caria which carryes his name; whom frantick Biblis pursues: who now tyred with travel, and pining with despaire, dissolues into a fountaine; the monument of her punishment and eternall sorrow; which had not befallne her had she practised this precept:

Q 93

Of

Opprimo, dum noua sunt, subiti mala (semina morbi:

Et tunc, incipiens ire, resistat equus.

Principis obsta: sero medicina paratur

Dum mala per longas invaluere moras.

Ouid. rem. amor. l. i.

Of swift diseases choak the dangerous seede:
And when he presseth forward, check thy steede.
Resist beginnings: Physick no reliefe
Affords, when time inveterates the griefe.

But Canace and Canulia, the one a Grecian Lady, and the other a Roman, found their brothers (Mucareus and Papyrius) more plyable: when concealing, and discovered, their fathers sent a naked sword vnto either; who rightly interpreting their meanings, fell vpon the poynts thereof; and were seconded by their incestuous louers.

Our Poet in the wandring of Biblis speakes of that Carian mountaine, the receptacle of Chimæra: a monster which vomited fire; hauing the head of a Lyon, the body of a Goate, and the taile of a Serpent: which by Fulgentius his morall may something sort with the former fable. For Chimæra demonstrates the changeable condition of Loue; in the beginning thereof, the fruition, and ending: assailing with the fiercenesse of a Lion, possessing with the luxury of a Goate, and concluding like a Serpent with shame & detestation. But Seruius giues it a topographically construction: the Chimæra described to be such, because that mountaine flamed at the top, the vpper part frequented by Lyons, the midle by Goates, and the bottome by Serpents. Bellerephon for making it habitable was said to haue slaine the Chimæra. Acosta makes almost the like description of the Andes in Peru. Others interpret Chimæra for a cruell Pyrat of Lycia; whose ship had in her prow the figure of a Lyon, in the midst of a Goat and on her poope of a Serpent: whom Bellerephon tooke with a Gally of such swiftnesse (by reason of the newly invented sailes) that it was called Pegasus or the flying horse; the ground of that fable.

IPHIS.

Ifis.

Anubis.

Bubastis.

Apis.

The fame of this wonderfull change of Biblis would haue fild Creets hundred Citties, had not Pheistos at that time produced a wonder of their owne. For Lyctus had charged his wife Telethusa, now great with child, to kill, or expose it to the mercy of the Desarts (a Custome among the Græcians to those, whom they would not, or could not for their pouerty foster) if so be it should proue a daughter. But the Goddesse Ifis appeares vnto her in her sleepe, and commaunds the contrary: here described with hornes, in that taken for the Moone, as the Moone for Ceres (of which we haue formerly spoken) and therefore crowned with the eares of Corne: accompanied with a rable of Ægyptian Gods. Barking Anubis, fained to haue the head of a dogge, and so figured in his statues: whereof I brought one out of Ægypt, taken out of the belly of an inbalmed body. This Annbis was said to be the sonne of Osyris, who following his father in his warres, gaue a dog for his crest, and therefore worshipped in that forme. But more probably Mercury, who came into Ægypt with Ifis, (then Io) and informed her in sundry knowledges: Who by reason of his sagacity and quick apprehension, was both so called and carued. Bubastis is a name of Diana, adored by the Ægyptians; a Cittie and a province in Ægypt so called; taken also for Ifis. Apis was a black ox with a white square in his forehead, or on his right side; his hornes reversed like a Crescent, as sacred to the Moone or Ifis. When he dyed or was drowned by the Priests (for he was suffered to liue but to such a time) with much sorrow seeking, and neuer ceasing untill they had found an other in all respects like the former. This beast they adored for a God, kept secretly in a Parke at Mamphis. When they led him abroad, he was ushered by his priest in great solemnity, & followed with strange devotion by the multitude; not seldome, as reported, bellying forth propheties. Some deriue the worshipping of this Oxe from the institution of Ifis and Osyris, in that so vsefull in tillage. It is recorded that Osyris himself

selfe was an Oxe, and Isis a Cow: because of Io's transformation in the one, and the transmigration of Osyris Soule into the other. Others affirme that Isis inclosed the dissevered lims of Osyris in a cow of wood, covered ouer with an Oxe-hide whereupon the vulgar held that he was changed into an Oxe; and worshipped him in that forme. But Plutarch writes how Osyris of old set up certaine markes for the people to meet at in their devotion: carving on one the figure of a Dogg, on an other of a Serpent, on a third of an Oxe &c. That these remaining, and the reason why they were erected forgotten, they fell to worship the Signes themselves. Now Apis signifies a face, and Serapis (the same with Apis) the head of an Oxe: the very name which the Fathers use to expresse this Idolatry; derined from the Egyptians to the Israelites; first set up in the wilderness, and after at Dan and Bethel by Ieroboam. Some interpret the first institution of the same to haue beene in memory of Ioseph; who by his providence relieved Egypt in the seauen years of famine: confirmed by the testimonies of Suidas, Ruffinus, and others. For what fitter Embleme (saith a moderne Author) to continue the remembrance of Ioseph (if it had not after proued an Idol) then an Oxe, the true and linely Hieroglyphick of an industrious husband-man; by whose care and industry their lines were preserved? He who here is mentioned with his finger on his mouth was called Harpocrates, the God of Silence: intimating how sacred mysteries were not to be divulged. Especially this great one, that Osyris and Isis were mortals whose sepulcher was among their Priests; but by no meanes to be disclosed to the People; least it should slacken their deuotion: with all that the language of men concerning the Deity should be reserved and reverent. Isis, assisted by Orus, Apollo hauing killed Typhon (who had slaine his brother Osyris, and scattered his lims about the country) sought the reliques of her husband through out all Egypt; with much sorrow and lamentation: who found and inclosed them in a sepulcher, surceasing from thence forth to mourne: from whence this ceremony in the search of Apis proceeded; as that custome of the Egyptian Priests, to goe forth lamenting, and returne againe singing. Now Isis and Osyris for teaching the Egyptians agriculture were after their deaths by them Deified: Osyris adored in the Sunne, and Isis in the Moone, because heat and moisture doe procure fertility. Isis is also taken for the land of Egypt, in that so extraordinarily fruitfull: and is said to mourne for the losse of Osyris; that is when the Sun is in the winter Tropick, the Earth being then disrobed and barren. Wee will conclude with that ancient Inscription on the Columnne of Isis. I am Isis; the Queene of Egypt, instructed by Mercury. The lawes which I haue made let no man dissolue. I am the wife of Osyris, the Inventresse of Tillage, and mother to Orus. In Heauen I am the refulgent Dog-starre. The citty Bubasta was built to my honour. Reioyce, reioyce, O Egypt, in that thou hast nourished me. Said to be the Dog starre, in that the Egyptian Astronomers, hauing the benefit of a plaine country and perpetuall serenity, from their high Piramides obserued when that starre first appeared before the sun-rising, not eclipsed by his greater light, then being, when twelue Degrees distant from the Sunne in starres (as this is) of the first magnitude; from thence accompting, untill discovered as before the yeare following. And because the vines and fruits then ripen, the bountifull Nilus begins to flow, and contagious sicknesses to cease, (which in that season in other regions is most ontrageous) they attributed all those notable benefits to the influence of that starre, and therefore worshipped it vnder the name of Isis. But how comes the Aspe into the traine of the Egyptian Gods? This deadly Serpent they also worshipped, as resembling the Planet of the Sun; neuer growing old, and swiftly moving without the instruments of motion. And not onely the Annuall course of the

Harpocrates.

The Aspe.

Sun

Sun in the Zodiack, obliquely winding to and from the *Aequator*, resembles a Serpent (in which respect the course of the Moone, which is oblique to the *Ecliptick* is compared to a Dragon; the two points where she cuts the *Ecliptick* being called the Dragons head, and his taile) but even his diurnall course is not perfectly circular, but passeth as it were with Serpentine windings.

But to returne to the fable. *Teletusa* being brought a bed of a girle, made her husband beleive that it was a boy: who called it *Iphis* (a name which suited with either sex) by their parents at the age of fifteene espoused to *Ianthe*: both scrupently affecting each other; but the one as much beguiled in her hopes, as the other was desperate of inioying. The evening before the appointed nuptials, *Teletusa* and her daughter repaire to the shrine of *Isis*: from whence *Iphis* by the fauour of the Goddess returns a boy, and marries his beloved *Ianthe*; the mariage graced with the presence of *Iuno*, *Venus*, and auspicious *Hymen*. By this the Ancient declared, that men should despaire of nothing; since althings were in the power of the Gods to giue; and giue they what was iustly implored. And by the example of *Licetus* we may obserue; how Pouerty not seldome prouokes euen the good, distrustling the diuine Providence, to vse unlawfull and unnaturall meanes to preserue themselves from the oppression of necessity; not remembring how dangerous a presumption it is, to prescribe him rules, who knowes our wants far better then our selues, for the dispensation of his benefits. Nor shall wee be hardly induced to beleive that women haue beene changed into men, if we giue any credit to Authors either ancient or moderne. *Pliny* writes that it is recorded in the Roman Annalls, how a maid of *Cassinum*, in the Consulships of *Licinius Crassus* and *Cassius Longinus*, being under the tuition of her parents, became a boy; who by the command of the *Aruspici* was transported to a desert Island: How *Licinius Mutianus* reports that he saw one *Arescon* at *Argos*, formerly a married woman, and named *Arescusa*; who had then a beard, and was married himselfe to another: and that himselfe had seene in *Affrica* a virgin turned into a man on her wedding day, called *Lucius Cossicus*, a cittizen of *Tisdrira*. *Pontanus*, who liued in the last Century, makes mention of a Fishermans wife of *Caieta* who sodenly became a man, after she had beene fourteene yeares married: of another, called *Æmilia*, the wife of *Antonio Spenla*, a cittizen of *Ebulano* who married and begot children: and of a third when she had had a child. That in the time of *Ferdinand King of Naples*, *Caroletta* and *Francisca*, the daughters of *Lodovico Quarna* of *Salern*, at fifteene yeares old exchanged their sexes. *Montaigne* reports that he saw by *Vitry* in France a man, whom the Bishop of *Soysons* had then in Confirmation, called *German* (knowne from her childhood to haue bin a woman, until the age of two and twenty, by all the inhabitants there about, and then named *Mary*) well stricken in yeares, and hauing a long beard who said that on a time by straining to ouer-leap an other, he sodenly felt those parts to descend. And how at this day the Maidens of that Towne and Country haue a merry song, wherein they admonish one an other not to leap too much for feare of the fortune of *Mary German*. But it is without example that a man at any time became a woman. From whence we may deriue this morall, that as it is preposterous in Nature, whichever aimes at perfection, when men degenerate into effeminacy; so contrarily commendable, when women aspire to manly wisdom and fortitude.

OVIDS

OVID'S **METAMORPHOSIS**

The Tenth Booke.

THE ARGUMENT.

Fære turnes a man to Flint. Lethæa's blame

Olenus beares: now stones; their shapes the same.

Vext Cybele to Pine her Arys turnes.

Sweete Cyparissus in a Cypresse mournes.

Enamoured Ioue an Eagles wings displays;

And louely Ganymed to Heauen conuayes.

Slaine Hyacinthus sighes in his new Flowre.

The cruell Sacrificers by the powre

Of Venus turn'd to Bulls. The Prostitute

To Stones. Pygmalion weds the living fruite

Of his rare Art. Erigone doth shine

In heauen; converted to the Virgin Signe.

Myrrha, a weeping Tree. Hippomenes

And Atalanta, Lyons. Cyprides

(Inform'd by Mentha's change) her Paramoure

Turnes to a faire, but quickly fading flowre.

Hence, to the ^aCicones, through boundlesse skies,
In saffron mantle, ^bHymeneus flies:

By *Orpheus* call'd. But neither vsuall words

Nor chearefull lookes, nor happy signes affords.

The torch his hand sustain'd, still sputtering, rais'd

A fullen smoke: nor yet, though shaken, blaz'd.

Th'euent worse then the Omen. As ^chis Bride

Troopes with the ^dNaiades by *Hebrus* side;

A Serpent bit her by the heele: which forc't

Life from her hold, and nuptiall tyes divorc't.

Whom when the *Thracian* Poet had aboute

Enough bewail'd; that his complaints might moue

The vnder Shades, by ^e*Tenarus* descends

To *Stygian* floods; and his bold steps extends

By ayrie shapes, and fleeting Soules, ^fthat boast

Of sepulture, through that vnpleasant coast

To *Plutos* Court. When, hauing tun'd his strings,

Thus to his harpe the God-like Poet sings.

You Powres that sway the world beneath the Earth,

The last abode of all our humane birth:

If wee the truth without offence may tell;

I come not hither to discouer Hell,

R r

Nor

**ORPHEUS AND
EVRIDICE.**

^a A People of *Thrace*, by the
Riuer Hebrus.

^b The God of Marriage.

^c *Euridice*.

^d Nymphs of that *Riuer*.

^e A Promontory of *Laronia*,
wherein a Caue, as they held,
descended to Hell.

^f For none could passe be-
fore, before their funerall
Rites were performed.

^a Cerberus.^b For *Pluto* had ravish'd *Proserpina*: Whereof in the fifth booke.^c Which signifies confusion.^d Of these see the comment on the fourth booke.^e *Proserpina*.
^f *Pluto*.^g A lake of *Campania* consecrated to *Pluto*, and believed to be an entrance vnto Hell, because the birds fell in that attempted to fly ouer it (and therevpon called *Avernus*) proceeding either from the imppoysoning dampes, or aire extenuated by sulphureous exhalations.^h This and the following fable, are altogether obscure, nor elsewhere mentioned by any.

Nor bind that scouling ^a Curre, who barking shakes
 About his triple browes *Medusa's* snakes.
 My wife this iourney vrg'd: who, by the tooth
 Oft trod-on Viper, perisht in her youth.
 I would, and stroue t'haue borne her losse: but Lote
 Won in that strife. A God well knowne aboue:
 Nor here, perhaps, vnknowne. ^b If truly Fame
 Report old rapes, you also felt his flame.
 By these obscure abodes, so full of dread;
 By this huge ^c Chaos, and deepe Silence, spread
 Through your vast Empire; by these prayers of mine;
Eurydice's too-hastie fate vntwine.
 Wee all are yours: and after a short stay;
 Early, or late; wee all must runne one way.
 Hither we throng; for our last home assign'd:
 Th'eternall habitation of man-kind.
 She, when her time by nature shall expire,
 Againe is yours: I but the vse desire.
 If fate deny me this, my second choice
 Is here t'abide: in both our deaths reioyce.

While thus he sung, and struck the quauering strings,
 The bloodlesse Shadowes wept; ^d nor flattering Springs
 Tempt *Tantalus*; *Ixions* Wheele stood still;
 Their Vrne the *Belides* no longer fill:
 The Vultures feed not; *Tityus* left to grone:
 And *Sisyphus* sate listning on his Stone.
 The Furies, vanquisht by his verse, were seene
 To weepe, that neuer wept before. ^e Hels Queene,
^f The King of Darknesse, yeeld t'his powrefull plea.
 Among the late-come Soules, *Euridice*
 They call: she came; yet halting of her wound.
 Giuen *Orpheus*, with this law: Till thou the bound
 Of pale *Auernus* passe, if back thou cast
 Thy carefull eyes, thou loosest what thou hast.
 A steepe ascent, dark, thick with fogges, they clime
 Through euerlasting Silence: By this time
 Approach the confines of illustrious Light.
 Fearing to loose, and longing for a sight,
 His eyes th'impatient louier backward threw:
 When she, back-sliding presently with-drew.
 He catches at her, in his wits distraught;
 And yeelding ayre for her (vnhappy!) caught.
 Nor did she, dying twice, her spouse reprove:
 For what could she complaine of, but his loue?
 Who takes her last farewell: her parting breath
 Scarce reacht his eares; and so reuolues to death.
 Her double losse sad *Orpheus* stupifi'd;
 With equall terror vnto his, ^h who spi'd
 Three-headed *Cerberus*: whome feare alone,
 Oppressing nature, turn'd into a stone

Or

Or like *Olenus*, who t'excuse his wife
 Accus'd himselfe, and taxt his guiltlesse life:
 With thee *Lethæa* ^a whose proud beauty late
 Drew on thy selfe and him a curst fate:
 Vnited bodies once; but for thy pride
 Now Marble statues on fount-fruitfull *Idæ*.
 He kindly (pressing to returne) intreats
 The ^b Ferry-man: who answeres him with threats:
 Vpon the banks seauen daies he sate; forlorne
 And comfortlesse; all sorts of food forborne:
 Care, grieve of mind, and teares, his only cheare,
 Calling the Gods of *Erebus* seuer;
 At length to snowie ^d *Rhodope* he hasts;
 And ^d *Hæmus*; beaten with the northerne blasts.

Now ^e *Titan* thrice had finished his yeares
 In waterie ^f *Pisces*. *Orpheus* still forbears
 The loue of women. Or through bad successe:
 Or former vowes. Yet many ne're the lesse
 Th'affected Poet seeke; but none inioyes:
^g Who beauty first admir'd in hopefull boyes.
 A Hill there was; a plaine vpon that hill;
 Which in a flowrie mantle flourisht still:
 Yet wanted shade. Which, when the ^h Gods Descent
 Sate downe, and toucht his well-tun'd instrument;
 A shade receit'd. Nor trees of *Chaony*,
 The Poplar, various Okes that peirce the sky,
 Soft Linden, smooth-rinde Beech, vnmarried Bayes;
 The brittle Hasel, Ash, whose speares we prayse,
 Vnknottie Firre, the ⁱ solace shading Planes,
 Rough Chesnuts, Maple fleet with different granes;
 Streame-bordering Willow, Lotus louing Lakes,
 Tuffe Boxe whom neuer sappie spring forsakes;
 The slender Tamarisk, with trees that beare
 A purple figge, nor Myrles absent were:
 The wanton Ivie wreath'd in amorous twines,
 Vines bearing grapes, and Elmes supporting Vines,
 Straight Seruice trees, trees dropping Pitch, fruit-red
Arbutus; these the rest accompanied.
 With limber Palmes, of Victory the prize:
 And vp-right Pine, whose leaues like bristles rise;
 Priz'd by ^k the Mother of the Gods: for shee
^l Her lust-stain'd *Atys* turned into that tree.

The ^m spyre-like Cypresse in this throng appears.
 Of late a Boy: lou'd by ⁿ that God who beares
 The siluer bow, and strikes the quauering strings.
 Sacred to Nymphs that haunt ^o *Carthæan* Springs
 A Stag there was; whose hornes, on high displayde
 With spreading palmes, afford his head a shade.
 His antlers shone with gold; a carquet
 His neck imbrac't, with sparkling Diamonds set.

R r 2

^a For contending with the
 Goddesses.

^b *Charon*.

^c Here taken for hell.
^d Mountaine of *Thrace*.

^e The Sunne.

^f The last signe of the *Zodi-*
ack; wherein the Sun gives a
 period to the yeare, with the
 Winter.

^g Not rendering the Latin
 fully; of purpose omitted.

ATTRACTED
 TREES.

^h *Orpheus*, the sonne of *Apollo*
 and *Calliope*.

ⁱ Plane-trees were planted
 for delight, in whose shadow
 they accustomed to banquet
 and solace.

ATYS.

^k *Cybele*.

^l See the Comment.

CYPARISSVS.

^m For it growes in the forme
 of a *Pyramis*.

ⁿ *Apollo*.

^o *Carthæa* is one of the three
 Citties of *Cæa*, an Island in the
Ægean Sea, the country of
Cyparissus.

A

^a An Iland, one of the *Cyclades*:

^b One of the summer signes in the *Zodiack*;

ORPHEVS HIS
SONG.

^c *Calliope*.

^d See the Comment
^e A place in *Campania* so called of the flames which ascend from the Earth.

GANYMEDES.

^f The Eagle.

^g *Ganymed*, of *Iliad* his grandfather; or elder brother, according to *Homer*.

A siluer bell vpon his forehead hung
By silken strings, which every motion rung.
Round pearle, of equall size, from either eare
Hung on his cheekes: who, void of natiue feare,
Frequented houses: and well pleas'd, would stand
The gentle strokings of a strangers hand:
This, *Cyparissus*, was thy only ioy,
(Of all that ^a *Cea* bred, the fairest boy)
By thee full oft, to change of pasture led:
To purling streames that part the ranker mead.
With various flowres now wouldst thou trick his hornes:
Now on his back (who no such burden scornes)
About the spacious fields in pleasure ride;
And with a purple raigne the willing guide.
'Twas Summer, and high Noone: Daies burning eye
Made ^b *Cancers* crooked clawes with fervor frye.
Vpon the ground the panting Hart was laide
Coole ayre receiuing from the spreading shade.
Whom filly *Cyparissus* wounds by chance:
And seeing life persue his tug'd-out lance,
Resolues to dye. What did not *Phæbus* say,
That might a griefe, so slightly caus'd, allay?
He answers him in sighes: this last good-turne
Implores; That he might never cease to mourne.
His blood now shed in teares, a greenish hiew
His body dimmes: the locks that dangling grew
Vpon his iuory fore-head, bristling rife;
And pointing vpward, seeme to threat the skies.
When *Phæbus*; sighing: I for thee will mourne:
Mournethou for others: *Hesper* still adorne.
Such trees attracting; and inuiron'd round
With birds and beasts, vpon the rising ground
The Poet sits: who, hauing tun'd his strings,
Though dissonant, yet musically, thus sings.
From *Ioue*, ô ^c *Muse*, my Mother, draw my verse;
All bow to *Ioue*: *Ioues* powre we oft rehearse.
And late ^d of Giants sung, in loftie straines,
Foild by his thunder on ^e *Phlegraean* plaines.
Now, in a lower tune, to louely boyes
Belou'd of Gods, turne we our softer layes:
And women well deseruing punishment,
On interdicted lust, with fury bent
Heauens King, young *Ganymed* inflames with loue:
There was what *Ioue* would rather be then *Ioue*:
Yet daines no other shape then hers, ^f that beares
His awfull lightning in her golden seares.
Who forthwith stooping with deceitfull wings,
Trust vp ^g *Iliades* by *Ida*'s springs.
Who now, for *Ioue* (though iecalous *Iuno* scoules)
Delitious Nectar fills in flowing bowles..

And

And ^a *Amyclides*, thee in azureskies
 Had *Phæbus* fixt; if cruell Destinies
 Had not prevented: yet in some sort made
 Eternall. For, as oft as Springs invade
 Sharpe winters, and to ^b *Aries Pisces* yeelds:
 So oft renu'd, thy Flowre adorne the fields.
 My Fathers loue to thee did mans excell.
 Their president the Delphians misse, who dwell
 On round Earths Navill: while the God of Beames
 Haunts ^d wall-lesse *Sparta*, and *Enrotas* streames.
 Now, neither for his Harp, nor quiuer, cares:
 Himselfe debasing, beares the corded snares;
 Or leades the dogs; or clambers mountaines; led
 By Lordly *Loue*, and flames by custome fed.
 Now ^e *Titan* bore his equall-distant Light,
 Betweene fore-running and ensuing Night:
 When lightned of their garments, ^f either shone
 With suppling oyle, in strife to throw the stone.
 This swinging through the ayre first *Phæbus* threw:
 The obuius clouds disperfing as it flew;
 On solid earth, though flying long, at length
 Descends; and shewes his art-inabled strength.
 Th' imprudent Boy attempts with fatall haft
 To take it vp; when Earth, by boundings, cast
 The stone, ^g *Hyacinthus*, at thy head.
 The Boy lookt pale; so lookt the God, who bled
 Euen in his bleeding. Raised from the ground;
 He fought t' assuage, and dry the bitter wound.
 And would with hearbs his flying soule haue stayd:
 That wound was curelesse, art affords no ayde.
 As violets, or lillies louing streames,
 Or Poppie, bruized in their yellow stemmes;
 Wither forthwith, and hang their heauy heads;
 Nor raise themselues, but bow to their first beds:
 So hung his dying lookes; so ouer-swaide.
 His limber neck vpon his shoulder laid.
 Sweet flow'r said *Phæbus*, blasted in the prime
 Of thy faire youth: thy wound presents my crime.
 Thou art my griefe & shame. This hand thy breath
 Hath crusht to ayre: I, author of thy death.
 Yet what my fault? vnlesse thou haue playd with thee;
 Or lou'd thee (ô too well!) offences be.
 I would, sweet Boy, that I for thee might die!
 Or die with thee! but since the fates deny
 So deare a wish; thou shalt with me abide:
 And euer in my memory reside.
 Our Harpe, and verse thy prayes shall resound:
 And in thy Flowre my sorrow shall be found.
 A valiant Heroe shall in time, to it
 And other adde; and in the same be writ.

R r 3

HYACINTHVS.

^a *Hyacinthus*, the sonne of
Amyclas.

^b The first vernall signe in
 the Zodiack: as the other the
 last of the 3 winter Signes.

^c *Apollo*.

^d The *Spartans* would not
 wall their city; esteeming
 their valour a sufficient de-
 fence.

^e The Sunne.

^f They vsed to annoynt
 themselues in this and the
 like exercises, which were
 called *Gymnastis*, in that they
 were performed naked.

^g *Alas*. See the 13 booke.

While

^a Cerberus.

Nor bind that scouling ^a Curre, who barking shakes
About his triple browes *Medusa's* snakes.

My wife this iourney vrg'd: who, by the tooth
Oftrod-on Viper, perisht in her youth.

I would, and stroue t'haue borne her losse: but Lone
Won in that strife. A God well knowne about:

^b For *Pluto* had ravish't *Proserpine*: Whereof in the fifth booke.

Nor here, perhaps, vnkowne. ^b If truly Fame
Report old rapes, you also felt his flame.

By these obscure abodes, so full of dread;

^c Which signifies confusion.

By this huge ^c *Chaos*, and deepe Silence, spread
Through your vast Empire; by these prayers of mine
Eurydice too-hastie fate vnrwine.

Wee all are yours: and after a short stay,

Early, or late, wee all must runne one way.

Hither we throng; for our last home assign'd:

Th'eternall habitation of man-kind.

She, when her time by nature shall expire,

Againe is yours: I but the vse desire.

If fate deny me this, my second choice

Is here t'abide: in both our deaths reioyce.

^d Of these see the comment on the fourth booke.

While thus he sung, and struck the quauering strings,

The bloodlesse Shadowes wept: ^d nor flattering Springs

Tempt *Tantalus*; *Ixions* Wheele stood still;

Their Vrne the *Belides* no longer fill:

The Vultures feed not; *Tityus* left to grone;

And *Sisyphus* fate listning on his Stone.

^e *Proserpine*.
^f *Pluto*.

The Furies; vanquish't by his verse, were seene

To weepe, that neuer wept before. ^e *Hels* Queene,

^f The King of Darknesse, yeeld t'his powrefull plea:

Among the late-come Soules, *Enridice*

They call: she came, yet halting of her wound.

Giuen *Orpheus*, with this law: Till thou the bound

Of pale *Aernus* passe, if back thou cast

Thy carefull eyes, thou loofest what thou hast.

A steepe ascent; dark, thick with fogges, they clime

Through euerlasting Silence. By this time

Approach the confines of illustrious Light.

Fearing to loose, and longing for a sight,

His eyes th'impatient loue backward threw:

When she, back-sliding presently with-drew.

He catches at her, in his wits distraught;

And yeelding ayre for her (vnhappy!) caught.

Nor did she, dying twice, her spouse reprove:

For what could she complaine of, but his loue?

Who takes her last farewell: her parting breath

Scarce reacht his eares; and so reuolues to death.

Her double losse sad *Orpheus* stupifi'd;

With equall terror vnto his, ^h who spi'd

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Oppressing nature, turn'd into a stone

^g This and the following fable, are altogether obscure, nor elsewhere mentioned by any.

Or

Or like *Olenus*, who t'excuse his wife
 Accus'd himselfe, and taxt his guiltlesse life:
 With thee *Lethaa* ^a whose proud beauty late
 Drew on thy selfe and him a curst fate:
 Vnited bodies, once; but for thy pride
 Now Marble statues on fount-fruitfull *Ida*.
 He kindly (pressing to returne) intreats
 The ^b Ferry-man: who answers him with threats.
 Vpon the banks seauen daies he fate, forlorne
 And comfortlesse, all sorts of food forborne:
 Care, griefe of mind, and teares, his only cheare,
 Calling the Gods of ^c *Erebus* seuer,
 At length to snowie ^d *Rhodope* he hasts;
 And ^d *Hemus*, beaten with the northerne blasts.
 Now ^e *Titan* thrice had finished his yeares
 In waterie ^f *Pisces*. *Orpheus* still forbears
 The loue of women. Or through bad successe:
 Or former vowes. Yet many ne're the lesse
 Th'affected Poet seeke, but none inioyes.
^g Who beauty first admir'd in hopefull boyes.
 A Hill there was, a plaine vpon that hill;
 Which in a flowrie mantle flourish't still:
 Yet wanted shade. Which, when the ^h Gods Descent
 Sate downe, and toucht his well-run'd instrument,
 A shade receiu'd. Nor trees of *Chaony*,
 The Poplar, various Okes that pierce the sky,
 Soft Linden, smooth-rinde Beech, vnmarried Bayes,
 The brittle Hasel, Ash, whose speares we prayse,
 Vnknottie Firre, the ⁱ solace shading Planes,
 Rough Chesnuts, Maple fleet with different granes;
 Streame-bordering Willow, Lotus louing Lakes,
 Tuffe Boxe whom neuer sappie spring forsakes,
 The slender Tamarisk, with trees that beare
 A purple figge, nor Myrtles absent were.
 The wanton Ivie wreath'd in amorous twines;
 Vines bearing grapes, and Elmes supporting Vines;
 Straight Seruice trees, trees dropping Pitch, fruit-red
Arbutus, these the rest accompaned.
 With limber Palmes, of Victory the prize:
 And vp-right Pine, whose leaues like bristles rise;
 Priz'd by ^k the Mother of the Gods: for thee
^l Her lust-stain'd *Atys* turned into that tree.
 The ^m spyre-like Cypresse in this throng appears:
 Of late a Boy: lou'd by ⁿ that God who beares
 The siluer bow, and strikes the quauering strings.
 Sacred to Nymphs that haunt ^o *Carthaan* Springs.
 A Stag there was, whose hornes, on high displayde
 With spreading palmes, afford his head a shade.
 His antlers shone with gold, a carquenet
 His neck imbrac't, with sparkling Diamonds set:

Rr 2

^a For contending with the
 Goddesses.

^b *Charon*.

^c Here taken for hel'.
^d Mountaines of *Thrace*.

^e The Sunne.

^f The last signe of the *Zodi-*
ack; wherein the Sun gives a
 period to the yeare, with the
 Winter.

^g Not rendering the Latin
 fully; of purpose omitted.

ATTRACTED

TREES.

^h *Orpheus*, the sonne of *Apollo*
 and *Calliope*.

ⁱ Plane trees were planted
 for delight, in whose shadow
 they accustomed to banquet
 and solace.

ATYS.

^k *Cybele*.

^l See the Comment.

CYPARISSVS;

^m For it growes in the forme
 of a *Pyramis*.

ⁿ *Apollo*.

^o *Carthae* is one of the three
 Cities of *Cos*, an Island in the
Aegean Sea, the country of
Cyparissus.

A

^a An Iland, one of the *Cyclades*.

^b One of the summer signes in the *Zodiack*.

ORPHEVS HIS
SONG.

^c *Calliope*.

^d See the Comment
^e A place in *Campania* so called of the flames which ascend from the Earth.

GANYMEDES.

^f The Eagle.

^g *Ganymed*, of *Iliu* his grandfather, or elder brother, according to *Homer*.

A siluer bell vpon his forehead hung
By filken strings, which every motion rung.
Round pearle, of equall size, from either eare
Hung on his cheekes: who, void of native feare,
Frequented houses: and well pleas'd, would stand
The gentle strokings of a strangers hand.
This, *Cyparissus*, was thy only ioy,
(Of all that ^a *Cea* bred, the fairest boy)
By thee full oft, to change of pasture led:
To purling streames that part the ranker mead:
With various flowres now wouldst thou trick his hornes:
Now on his back (who no such burden scornes)
About the spacious fields in pleasure ride;
And with a purple raigne the willing guide.
'Twas Summer, and high Noone: Daies burning eye
Made ^b *Cancers* crooked clawes with fervor frye.
Vpon the ground the panting *Mart* was laide
Coole ayre receiuing from the spreading shade.
Whom silly *Cyparissus* wounds by chance:
And seeing life persue his tug'd-out lance,
Resolues to dye. What did not *Phabus* say,
That might a grieffe, so slightly caus'd, allay?
He answers him in sighes: this last good turne
Implores; That he might never cease to mourne.
His blood now shed in teares, a greenish hiew
His body dimmes: the locks that dangling grew
Vpon his iuory fore-head, bristling rise,
And pointing vpward, seeme to threat the skies.
When *Phabus*; sighing: I for thee will mourne:
Mourne thou for others: *Hercles* still adorne.
Such trees attracting; and inuiron'd round
With birds and beasts, vpon the rising ground
The Poet sits: who, hauing tun'd his strings,
Though dissonant, yet musically, thus sings.
From *Ioue*, ^o *Muse*, my Mother, draw my verse;
All bow to *Ioue*: *Ioues* powre we oft rehearse.
And late ^d of *Giants* sung, in lostie straines,
Foil'd by his thunder on ^e *Phlegrean* plaines.
Now, in a lower tune, to louely boyes
Belou'd of Gods, turne we our softer layes:
And women well deseruing punishment,
On interdicted lust, with fury bent
Heauens King, young *Ganymed* inflames with loue:
There was what *Ioue* would rather be then *Ioue*:
Yet daines no other shape then hers, ^f that beares
His awfull lightning in her golden seares.
Who forthwith stooping with deceitfull wings,
Trust vp ^g *Iliades* by *Ida*'s springs.
Who now, for *Ioue* (though iealous *Iuno* scoules)
Delitious Nectar fills in flowing bowles..

And

And ^a *Amyclides*, thee in azures skies
 Had *Phæbus* fixt; if cruell Destinies
 Had not prevented: yet in some sort made
 Eternall. For, as oft as Springs invade
 Sharpe winters, and to ^b *Aries Pisces* yeelds:
 So oft renu'd, thy Flowre adorne the fields.
 My Fathers loue to thee did mans excell.
 Their president the Delphians misse, who dwell
 On round Earths Navill: while the God of Beames
 Haunts ^d wall-lesse *Sparta*, and *Eurotas* streames.
 Now, neither for his Harp, nor quiver, cares:
 Himselfe debasing, beares the corded snares;
 Or leades the dogs; or clambers mountaines; led
 By Lordly *Lone*, and flames by custome fed.
 Now ^e *Titan* bore his equall-distant Light,
 Betweene fore-running and ensuing Night:
 When lightned of their garments, ^f either shone
 With suppling oyle, in strife to throw the stone.
 This swinging through the ayre first *Phæbus* threw:
 The obuious clouds disperfing as it flew;
 On solid earth, though flying long, at length
 Descends, and shewes his art-inabled strength.
 Th' imprudent Boy attempts with fatall hast
 To take it vp, when Earth, by boundings, cast
 The stone, ^g *Hyacinthus*, at thy head.
 The Boy lookt pale; so lookt the God, who bled
 Euen in his bleeding. Raised from the ground;
 He sought t' assuage, and dry the bitter wound.
 And would with hearbs his flying soule haue stayd:
 That wound was curelesse; art affords no ayde.
 As violets, or lillies louing streames,
 Or Poppie, bruized in their yellow stemmes,
 Wither forthwith, and hang their heavy heads;
 Nor raise themselues, but bow to their first beds:
 So hung his dying lookes; so ouer-sward.
 His limber neck vpon his shoulder laid.
 Sweet flow'r said *Phæbus*, blasted in the prime
 Of thy faire youth: thy wound presents my crime:
 Thou art my grieffe & shame. This hand thy breath
 Hath crusht to ayre: I, author of thy death.
 Yet what my fault? vnlesse t' haue playd with thee;
 Or lou'd thee (o too well!) offences be.
 I would, sweet Boy, that I for thee might die!
 Or die with thee! but since the fates deny
 So deare a wish; thou shalt with me abide:
 And euer in my memory reside.
 Our Harpe, and verse thy prayfes shall resound:
 And in thy Flowre my sorrow shall be found.
 A valiant Heroe shall in time, to it
 And other adde; and in the same be writ.

R r 3

HYACINTHVS.

^a *Hyacinthus*, the sonne of *Amyclas*.^b The first vernal signe in the Zodiack: as the other the last of the 3 winter Signes.^c *Apollo*.^d The *Spartans* would not wall their city; esteeming their valour a sufficient defence.^e The Sunne.^f They vsed to annoynt themselues in this and the like exercises, which were called *Gymnastis*, in that they were performed naked.^g *Ides*. See the 13 booke.

While

While thus *Apollo* truly prophecied:
Behold! the blood which late the grasse had dide,
Was now no blood: from whence a flowre full-blowne,
Farre brighter then the *Tyrian* scarlet shone:
Which seem'd the same or did resemble right
A Lillie, changing but the red to white.
Nor so contented; (for the youth receiu'd
That grace from *Phæbus*) in the flowre he weau'd
The sad impressiō of his sighes: which beares
Al! Al! displaid in funerall Characters.

^a Where he was borne.

Nor shame to ^a *Sparta Hyacinth* procures;
Whose adoration to this day induces:
For now, as then, they yearely celebrate
The *Hyacinthian* Feast in solemne State.

^b A province and city of *Cyprus*, celebrated for mines of Copper.

^c Prostitutes of that City.

Perhaps if ^b *Amathus* you aske (whose earth
Abounds with mettrals) if she like the birth
Of her ^c *Propetides*, she would reply:
As well as theirs, for their impiery,
In former time, with monstrous hornes defam'd:
Whereof they fitly were ^d *Cerasta* nam'd.
Before their doores the tragick Altar stood
Of ^e *Ioue* the Hospitable, stain'd with blood
Of stranger guests. Who had this shambles seene,
Would thinke that blood the blood of calves had beene.

CERASTÆ.

^d Signifying horned. See the comment.
^e In that a louer of Hospitality.

^f *Venus*, of *Cyprus*, where she was principally adored.

A Guest new sacrific'd; faire ^f *Cyprides*
Offended with such cruell Rites as these,
Her townes and ^g *Ophiussa's* fields prepares
T'abandon. Yet said she what guilt of theirs
In me so great a detestation breeds.
Rather with death reward such bloody deeds;
Or exile: if from these extreames they scape,
What middle course, but to transforme their shape?
When musing to what forme, she cast her looke
Vpon the horned Heerd; who from them tooke
A resolution so to arme their skulls:

^g *Cyprus*, Of that Ilands bounding with Serpents.

And turnes their mighty limmes to monstrous Bulls.

PROPOETIDES.

Yet durst th'obscene *Propetides* deny,
O *Venus*, thy all-ruling Deity.

The first that euer gaue themselues for hire
To prostitution; vrge by thy ire.

Their looks imboldned, modestie now gone,
Conuert at length to little-differing Stone.

PYGMALION.

^h The sonne of *Citer*; farre more ancient then hee who was the sonne of *Belus*, and brother to *Dido*.

^h *Pygmalion* seeing these to spend their times
So beast-like; frighted with the many crimes
That rule in women; chose a single life:
And long forbore the pleasure of a wife.
Meanwhile, in ivory with happy art
A Statue carues; so gracefull in each part,
As women neuer equall'd it: and stands
Affected to the fabrick of his hands.

It seem'd a virgin, full of liuing flame;
 That would haue mou'd, if not with held by shame:
 Such Art his art conceal'd: which he admires,
 And from it draws imaginary fires:
 Then often feeles it with his hands, to try
 If 'twere a body, or cold iuory.
 Nor could resoue. Who kissing, thought it kist:
 Oft courts, imbraces, wrings it by the wrist;
 The flesh impressing (his conceit was such)
 And feares to hurt it with too rude a touch.
 Now flatters her; now sparkling stones presents;
 And orient pearle (loues winching instruments)
 Soft-singing birds, each seuerall colour'd flowre,
 First Lillys, painted balls, and ^a teares that powre
 From weeping trees. Rich Robes her person deck;
 Her fingers, rings; reflecting gems her neck;
 Pendants her eares; a glittering zone her brest.
 In all, shew'd well; but shew'd, when naked, best.
 Now layes he her vpon a gorgeous bed:
 With carpets of *Sidonian* purple spread.
 Now calls her wife. Her head a pillow prest:
 Of plummy downe, as if with sense possesst.
 Now came the Day of *Venus* Festiuall:
 Through wealthy *Cyprus* solemniz'd by all.
 White heifers, deckt with ^b golden hornes, by strokes
 Of axes fall: ascending incense smokes.
 He, with his gift, before the Altar stands:
 You Gods, if all we craue be in your hands,
 Giue me the wife I wish: one like, he said,
 But durst not say, giue me my iuory Maid.
 The golden *Venus*, present at her feast,
 Conceiues his wish; and friendly signes exprest:
 The fire thrice blazing, thrice in flames aspires.
 To his admired Image he retires:
 Lyes downe besides her, rais'd her with his arme;
 Then kist her tempting lips, and found them warme.
 That lesson oft repeates; her bosome oft
 With amorous touches feeles, and felt it soft.
 The iuory dimpled with his fingers, lacks
 Accustom'd hardnesse: as ^c *Hymettian* waxe
 Relents with heat, which chafing thumbs reduce
 To pliant formes, by handling fram'd for vse.
 Amaz'd with doubtfull ioy, and hope that reeles;
 Again the Louer, what he wishes, feeles.
 The veines beneath his thumbs impression beat:
 A perfect Virgin full of iuyce and heat.
 The ^d *Cyprian* Prince with ioy expresting words,
 To pleasure-giving *Venus* thanks affords.
 His lips to hers he ioynes, which seeme to melt:
 The blushing Virgin now his kisses felt;

^a Amber.

^b They not seldome giue the
 hornes of the cattell which
 they sacrificed,

^c *Hymettus* is a mountaine of
Attica, abounding with Bees.

^d *Paphos*.

And

^aIncreasing Moones.

MYRRHA.

^bThracians; of *Ismarus*, ^a Mountaine of *Thrace*,

^cA part of *Arabia* the Happy, producing spices and odoriferous gums.

^dOne of the Furies
^eFire of Hell.

^fThe *Trageladites*: a dwarfish People on the east of *Aethiopia*; who haue their women (as all things else) in common, without distinction of blood or alliance.

And fearfully erecting her faier eyes,
Together with the light, her Louer spies.
Venus the marriage blest which she had made.
And when nine ^a Crescents had at full displayde
Their ioyning hornes, repleat with borrowed flame,
She *Paphus* bore: who gaue that Ile a name.
He, *Cinyras* begot: who might be stil'd
Of men most happie, if with-out a child.

I sing of Horror! Daughters, farre, *o* farre
From hence remoue! and You, who fathers are!
Or if my winning verse your minds allure:
Let them no credit in this part procure.
Or if you will belecue the same for true:
Belecue with all the iudgements that insue.
If nature could permit so foule a Crime:

I ioy for you ^b *Ismarians*; for this Clime;
This world of ours; so distant from that earth,
That gaue to such a cursed Monster birth.
In Costus, Cinnamon; and Amomum,
Rich let ^c *Panchasia* be: let pretious Gum
Sweat from her trees; affected flowers bring forth;
So't *Myrrha* beare. No new tree of that worth.

Cupid denies t'haue vs'd his darts therein:
And vindicates his flames from such a Sinne.

^d *Alecto*, with swolne snakes, and ^e *Stygian* fire
That furie rais'd. 'Tis sinne to hate thy Sire:
This Loue, a greater. Princes their abodes
Leaue in all parts; and for thee fall at oddes:
Of all, *o* *Myrrha*, make thy choice of one;
So one of all be in that number none.

She knew't: and struiuing, to her selfe thus spake:

Ah whether rapt! what is't I vndertake!

O Gods! O Piety! divine Respect

Of Parents guard me! and this sinne eie't!

If so a sinne it be. No piety

Condemnes such *Venus*; Natures common tye.

Horfes their fillies back, fires Heifers beare;

Gotes kids beget on those whose kids they were:

Birds of that seede conceiue, whereof but late

Conceiu'd themselues: nor they degenerate.

Happie in this are those! But humane care

Hath fram'd malignant lawes: and we who are

By nature free; malicious customes bind.

There is ^f a Nation to their blood more kind;

Where sons their mothers, fathers daughters wed;

Affection doubled by their birth and bed.

Woe's me, that there I was not borne! the place

Makes this a crime. What thoughts are these! Hence base,

Hence wicked hopes. Though he all-worthy bee:

Yet, as a father, must be lou'd by thee.

Were

Were I not daughter to great *Cinyras*;
 All I conceiue in my desires might passe.
 Now, in that mine, not mine: proximitie
 Dis-iouynes vs; neerer, were we not so nigh.
 Hence would I fly by vn-returning waies
 To shun this sinne: dire, Loue my Iourney stayes;
 To feast my hungrie eyes with his deare sight;
 Talke, touch, and kisse, or more, if more I might.
 O wicked Virgin, canst thou more propound
 Knowst thou what lawes and names thy lusts confound?
 Thy fathers whore! a riuall to thy mother!
 Thy owne sonnes sister! mother to thy brother!
 Nor fear'st the *Furies* with their hissing haire;
 Who on the faces of the guiltie stare,
 With dreadfull torches! From thy soule exile
 This mischiefe, ere it actually defile.
 Nor with thy horrid lust infringe the law
 Of powerfull Nature: but in time with draw.
 Would I, he would not: too too well inclin'd.
 O that like furie would inflame his mind!
 Thus she. But *Cinyras*, prest with the store
 Of worthie suters who his voice implore;
 In his owne choice irresolute, demands
 (Their names rehearsing) how her fancie stands.
 Shee, thoughtfull silent, gazing on his face,
 Flusht with imbosom'd flames, and wept apace.
 He, taking this for maiden feare, Desist
 From weeping, said: then dri'd her cheekes, and kist.
 This too much pleas'd her. Once more asked, who
 She best could like: repli'd, One, like to you.
 Be still, said he, so pious. At that name
 She hung the head, as conscious of her blame.
 Twas now the mid of night: when Sleep bestowes
 On men, and on their cares, a sweet repose.
 But *Myrrha* watches, rapt with raging fires;
 Retracting her implacable desires.
 Despaires, hopes; will not, will; now shames, againe
 Desires; nor knowes what course to take. As when
 A mighty Oke (now almost feld) his fall
 On each side threatens; and is fear'd on all:
 Euen so her minde, impair'd with various wounds,
 Waues to and fro; and changes still propounds.
 No meane, no cure, was left for loue but death:
 Death pleas'd. Resolu'd to choake her hated breath,
 Vp-starting, to a beame her girdle ties.
 Deare *Cinyras* farewell (she softly cries)
 And of my ruine vnderstand the cause.
 That said, the noose about her neck she drawes.
 Her wakefull Nurfes faithfull cares, they say,
 A whispering heard: who in the Lobby lay.

Sf

Straight

The milke which she suckt
from her breast.

Straight rose; vnlockt the doores; the instrument
Of death beholding, schreecht: together rent
Her haire and bosome: and, with trembling haste,
The girdle from her pallid neck displac't
Now had she time to weepe: I embrace her Care:
And aske the cause of such a carfull despaire:
She, silent, fixes on the earth her eyes:
And grieues at death's prevented enterprise
Bearing her hoary haire and empty breast
The Nurse, by her first food, and cradle prest
Her griefes disclosure, *Myrras* cutters aside,
And sighes. The Nurse would not be so denied:
Nor onely promist secrecy, but said:
Tell me, my child, and entertaine my aid:
My old age is not fruitlesse: charmes haue we,
And powerfull med'cines, if it furie be we,
If witchcraft, magick shall thy torments ease:
If wrath of Gods; the Gods we will appease
With sacrifice. What can be else surmisd
Thy fortunes by incursions vnusurp'd
Thy mother, and thy father, well: That name
Drew from her soule a sigh, that scorcht like flame,
Nor in the Nurse did this suspicion moue
Of such a Crime: and yet she saw 'twas Loue.
Importunate to knowe what least she feares,
Layd in her lap now watred with her teares,
Sh' infolds her in her feeble armes, and said:
I knowe thou lo'ast: wherein (nor be afraid)
Thou maist on my sedulity rely: O, and be not so
Nor shall thy father ever this descry.
At that, in furie from her lap she sprung,
Then on the bed her prostrate body flung,
Muffling her guilty lookes: Be gone, she said,
And spare the blushes of a wretched maid.
Still vrg'd: Begone, replyde, or else forbear
T' inquire of that which is a sinne to heare.
The Nurse lost in amazement with yeares
And terror trembling (kneeling to her teares)
Now speakes her faire, now through no disclosure
(Vnlesse she made her priuie to her doores)
Her purpos'd violence: and vovtes to proue
Both secret, and assistance on her loue,
At that, her head she rais'd, her Nurses breast
With weeping booke: oft stroue to haue conceald
As oft with-held: at length she liid her head,
And said, O Mother, happy in thy bed!
There ends then groanes. The Nurse cold horror shooke,
Now too much knowing with a gassy looke,
Her hoarie haire flur'd on her head: Who said,
What not? that might so soule a lust diswaide,

The

The Virgin could not such a truth deny:
But stands resolu'd, or to possesse, or die.
Live, said she, and possesse (there stopt, as loath
To say, thy Sire) and bound it with an oath.

Now Matrons celebrate the yearely Feast
Of *Ceres*; whom long linnen stoles invest:
And offer garlands of their first ripe come;
Forbidden *Venus* for nine nights forborne,
And touch of man. In spotlesse ornaments,
With these, the Queene her secret Rites frequents:
Lying alone, the leaudly diligent
Doth *Cinyras*, o're-charg'd with wine, present
With proffer of true loue, though falsely maskt:
And prais'd her beauty. Of what age being askt?
Of equall age with *Myrrha*, she replies.
When bid to bring her home in haste she highes;
Reioyce, said she, I bring thee victory.
Th' vnhappy Virgin felt but little ioy;
Such ill successe her troubled Soule divin'd:
And yet she ioy'd: such discord rackt her minde.

Now Silence ouer all the world did raigne:
And slow *Bootes* had declin'd his Waine.
(To sinne addrest) from heauen bright *Cynthia* flies;
Starres shroud their heads in clouds: Night lost her eyes;
Erigone, *Icarus*, first remoues:
She plac'd in Heauen for her paternall loue:
Thrice stumbled she; the funerall Owle thrice rent
The ayre with ominous shriekes: yet on she went:
By pitchy Night, of modesty bereft:
Her Nurfes right hand holding with her left;
And groping with the other hand, explores
Her blind accesse. Now came she to the doores
Of that dire chamber; now the way to sinne
She boldly opens; and now enters in:
Yet blood and courage her at once forsooke;
Her knees, vnknitting, one another strooke:
The neerenesse to her crime remoues desire:
Who now repents, and would vnknowne retire:
Protracting, by the hand the Nurse her led;
And, hauing rendred her vnto his bed,
Here *Cyneras*, said she, receiue thy owne:
And ioynes their curst bosoms. He, vnknowne,
His bowels to his bed assumes; and cheeres
With comfortable words, her mayden feares:
By chance he call'd her daughter, (being old)
And she him father; that their names might hold:
Now his incestuous bed his daughter leaues
With wicked seed her curst wombe conctanes:
Who beares about the burden of her shame:
Next night, and next, and next, re-as the same.

a Her Nurf,

b A constellation following
the Waine, or those leauen
starres, which wheele about
the Northern Pole.
c The Moone, of *Cynthia* a
mountaine of *Delos*.
d Conuoyed into the sight
of *Pygmalion* and her father into
Arcturus. See the Comment

time

Sc 2

When

a. Arabia Petraea; beyond which lies Arabia Felix, containing the countries of Parthia and Sabea.

§ The Goddess of Child-birth.

When *Cinyras*, who longs to see his Lover,
So oft imbrac't; did with a light discover
His sinne, and daughter. Sorrow not a word
Could utter: he unsheaths his shining sword.
Shee swiftly flies: whose nights black shelter shields
From threatned death, and straves through spacious fields.
Palme-clad *a. Arabia*, and *Parthia* past;
Now hauing wandred by nine Moones, at last
Rest to her wearie limbs *Saba* gave.
Charg'd with her womb, not knowing what to craue,
Betwene the hate of life, and feare of death,
Those thoughts shee waxes with her fainting breath.
You Powers! If Penitency pierce your eare,
I haue deserued, nor refuse to beare,
Your iust inflictions: yet leaue I prophane
Or those who liue, or who in death remaine,
O banish me from either Monarchie;
That, chang'd by you, I may not liue, nor die.
Confession some celestiall place found,
Those wishes had their Gods. Euen then the ground
Couer'd her legs: a downe-ward spreading root
Burst from her toes: whose eu'ry fixed foot
Sustain'd the lengthfull bole. Bones turne to wood,
To pierce her marrow, into sap her blood:
Her armes great branches grow, her fingers spine
To litle twigs, her skin conuerts to vine.
Now her big womb the rising tree uprest,
Her bosome folds, and now her neck oppress:
When shee, delay il-brooking, downe ward shrunk
And vales her visage in the closing trunk.
Though sense, with shape, shee lost, still weeping, shee
Sheds bitter teares, which whistle from her tree:
Teares of high honour, these cheere *Minerva* name
As yet preferue, and still shall haue the same.
This ill-got infant, now at perfect growth
Within the tree; indetourn'd to get forth,
The strict imbracing barks, her belly wrung,
With torment stretcht: nor had shee griefe a tongue:
Nor could shee call, nor stirre to her throws:
And yet the tree like one in labour howes;
Bowes downe with paine, and groans, and weeps a flood,
Lucina by her trembling branches flood,
Her hand impos'd, and uttered powerfull words.
The yawning tree shee crying thus affords
A passage; whom those *Nymphs* receive with ioy:
And in his mothers arms anon the Boy.
Nor Envy could but praise his beauty, so
Thenaked *Capitol* kindly painted show.
But, least their habit some distinction make,
A quiver giue, or his from *Capitol* take.

Time

Time glides away with vndiscovered hast;
 And mocks our hopes: no wings can fly so fast.
 He, whom his sister bore, his grandsires son;
 Late tree-inclos'd, who lately life begun,
 But now a most sweet infant, now as rare,
 A boy, now man, now then himselfe more faire.
 And now on *Venus* for his mothers fires
 Revenge inflicts; who dosingly admires
 For kist by quiver-bearing *Lene*, his dart
 By fortune raz'd her tender brest; with smart
 Incenst, she thrust him from her nor then found
 The wounds deceitfull depth, yet deep the wound.
 Not now ^a *Cythera* could the Lovers please;
 Nor ^b *Paphos*, grasp'd with refulgent Seas.
 High ^c *Gnidos*, ^d *Amathus*, renown'd for brasse,
 Nor heauen frequents: her heauen *Adonis* was.
 Him woo's, accompanys, besides him lies
 In gratefull shades, and strives to please his eyes.
 Now like *Diana* she herselfe attires,
 And trips o're hills and rocks, through brakes and briers:
 Hollowes the hound; pursuing beasts of chace,
 Bucks, high-horn'd Harts, and Hares, who fly apace:
 But rapefull Wolues, rough Beares, fell Bores, & chues;
 And Lyons, whom the blood of Beares imbues.
 And thee *Adonis*, her mild doubts discomode
 From such encounters, had they bene bbayd.
 Who fly, said she, be hold in following those:
 Valour vn safely copes with valiant foes.
 Sweet Boy! subiect not me to fortunes stroke;
 Nor cruell beasts by nature am'd prouoke,
 For feare such glory but too costly proue.
 Thy youth and beauty though they *Ex* moue;
 Nor bristled Swine, nor staggit Lyon touch:
 Pity ne'r pierc't the eyes nor hearts of such:
 Bores, in their crooked snouts lightning haue;
 And Lyons with impetuous furcaine
 I hate them. Asked why? We will relate
 Old crimes, said she, and wonder-working fate.
 But now vn-vsuall toyle my strength invades:
 And loe you Poplar shades vs with her shades;
 The grasse affords a bed where let vs rest.
 When lying downe she grasse and him the prest:
 Her head now in her Lovers bosome laid:
 Thus (words with kisses intermixing) said:
 Perhaps you of a maid haue heard, who war
 The Prize in running from the swiftest man.
 'Tis true, She, won indeed nor could you tell
 Whether her speed or beauty did excell.
 Enquiring of a husband, thus reply
Apollo gaue. The wife of husband fly

**VENUS AND
ADONIS.**

^a An Island in the *Aegean* Sea
 whereof *Venus* was called *Cy-*
thera.

^b *Cyprus*; or rather a city in
 that Island renowned for her
 Temple.

^c An Island neere *Rhodes*,
 where she had her Temple
 and celebrated statue.

^d A city of *Cyprus*.

**HIPPOMENE AND
ATALANTA.**

O *Atalant* ! yet thou shalt vainly strive
 Against thy fate, and loose thy selfe alive.
 Frighted herewith in shadie woods she lyes :
 And troopes of pressing Sutors from her drives
 With this reply : Except out-runne I be,
 I am a wife for no man, Runne with me.
 My bed, and I, are both the winners meede :
 The Tardie dies. Vpon this law proceed.
 She, cruell : yet so powrefull was her looke,
 That many a youth the perill vnderooke.
Hippomenes beheld this tragick strife.
 Will any through such danger seeke a wife ?
 (Said He) and taxt their follies that pursu'd.
 But when her face and naked forme he view'd ;
 Such as is mine, or Thine, wert thou a Maid :
 Amaz'd ! with hands vpheav'd, forgue (he said)
 O you whom late I blam'd ! not then I knew
 The Prizes worth. Loue still by praising grew :
 Who wishes now that none might runne so fast :
 Envy and feares. Why linger, I, nor hast
 (Said he) to trie my fortune ? Gods still aid
 The adventurous. While this in thought he said ;
 The Virgin with a winged pace past by,
 Though seeming to a th' *Aonian* Youth to flye
 As swift as *Scythian* shafts, her forme he more
 Admires, by motion louselier then before.
 The winde reverberates her ankles wings,
 And whisks her ham-bound buskins purple strings,
 Tossing her haire, on ivory shoulders spred.
 Her pure white body so receaues the red :
 As when carnation curtaines are display'd
 On pure white walls, & dye them with their shade.
 While this the stranger view'd, the race was run :
 And *Atalanta's* browes the garland won.
 The vanquish't sigh, and pay their forfeiture.
 Nor could so sad successe his feare procure :
 Who rose, and fixing on the Maid his eyes ;
 Why seeke you praise by easie victories ?
 Contend with vs, if we obtaine the Bayes,
 Our victory will not eclipse your praise.
Megara me begot, & On the *Blis* blood,
 He *Neptunes*, Ruler of the sacred Flood,
 Nor we degenerate. My soyle, your name
 Will honour, and immortalize your fame.
 This while, a wel-pleas'd eye She on him threw,
 Nor knowes her wish, to looke, or to subdue.
 What God, a Poet to beauty, would destroy
 This Youth, said she, who seeks my bed & joy
 With his lifes forfeiture ? If I may be true
 The iudge, there is not so much worth in me.

a *Hippomenes* of *Aonia*, after
 called *Bacchus*.

b Those who anciently ran
 races, wore little wings tied
 to their heeles (in imitation
 of *Mercury* the messenger of
 the Gods, and swiftest of the
 Planets) to expresse their ce-
 lerity: worn also by the Ro-
 man Posts on their shoulders

c The sonne of *Neptune*, and
 father of *Megara*.

HIPPOMENES AND
ATALANTA

Nor

Nor is't his beaurie mones, though it might more;
 But thar a Boy. We pittie, and not loue.
 Besides, his courage, and contempt of death;
 Who from great *Nepheles* son deriues his birth;
 And then, his *Loues* content to part with life,
 If harder fate denie me for his wife!
 Be gon, O *Scramgen*, from my bloody bed,
 While yet thou maist this *March* will loose thy head.
 No Virgin is there who would not be thine;
 And such would seeke, whose lustres darken mine.
 Yet why regard I him, so many haue
 Lookt to thy selfe, or perill: since in vaine
 Admonisht by such numbers, whom this life
 Hath sent to death. Th'art weary of thy life.
 And must he dye, because hee'd loue with me?
 Must death, aduenturous *Loue*, thy wages be?
 This murder will our victory be fame.
 And purchase haue: yet am not I in blame.
 O would thou wouldst desist, and danger shun;
 Or since so mad, would thou couldst rather run.
 How Boy and Virgin glory in his face,
 Ah poore *Hippomenes*! O would this place
 Th'hadst neuer seene I thou well deseru'd to live.
 Were I more happy, and hard fate would giue
 Me leaue to marry, thou art *He* alone,
 To whom my bed and bed-chamber should be knowne.
 Thus she: Who raw, and pierc'd with *Ioues* first touch,
 Erres in her thoughts, and fancies, nor knowes so much.
 Now King and People call upon the *Race*.
 When *Nepheles* Iliue thus imploie my grace,
 O *Venus*, fauour my stamped, hee'st;
 And those affections, which you gaue me, aid;
 This friendly winds conuall vnto my ease,
 I pittie, and no longer helpe forbear.
 A field there is, so fertill none, through all
 Rich *Cyprus*, which they *Damascus* call.
 Antiquitie this to my honour vow'd:
 And therewith all my Temples had inuow'd.
 A Tree there flourish on that pregnant mold,
 Whose glittering leaues and branches, none with gold;
 Three golden apples gathered from that tree,
 By chance I brought, and, for none could see,
 Himselfe excepted, to *Hippomenes*.
 Together with their vse, deliver'd thee,
 The trumpets sound, both from the *Barrier* start;
 Whose nimble steps scarce touch earths vpper part.
 Their feet, vnwith the sea might well haue borne;
 Or vn-suppressed fumes of standing come.
 Favour and *Clasmes*, joyning in remorie,
 The youth thus hearten: Now thy speed inforce,
 Make

More joy, O *He*,
 how often I
 And giving on
 short breath from
 The *God*,
 One apple of
 And greedily
 To catch the
 And all the
 This hindrance
 Against *Hippomenes*
 The second fruit
 Declin'd her feet
 The *Race* now
 Great *Godde*
 And thus the
 Which all his
 When I compar'd
 To take it up
 With-held: and
 And with the
 But call my
 She was out
 Deferre
 Think
 He neither
 At this conceit
 By rich examples
 Against their
 The *Tree* erected
 Vnto the *Mother*
 Had past, ope
 When the long
 Hippomenes, in
 Here lustre
 A glorie
 Good
 A natural
 Within this
 The wooden
 This carrying
 The *Barrier*
 With tow
 But that the
 Which yellow
 That comes to
 Their order

A Bar which restrained the
 runners until the signal was
 given; and then he desired
 that they might start toge-
 ther.

*Alalanta the daughter of
Salmoneus.*

*The companion of Cadmus
who was of Bessia, the coun-
try of Hippomenes.
† Cybele.*

*For Cybele is the same with
the Earth and therefore she
and he be thought with one
eri.*

To the Manes of the dead

Make haste *Hippomenes*, delay decline
Collect thy powers: the victory is thine
Tis doubtfull whether what the people said
More ioy'd the Heros or a *Salmoneus* Maid
How often lag'd she when she might ore-goe
And gazing on him, sigh't out strips him
Short breath from panting bosoms scorching flew
The Gole farre off: when *Nephele* Nephew threw
One apple of the three: The *Maid* admires
And greedy of the shining fruit, retires
To catch the rowling gold, the *Youth* past by
And all the field resounded shroues of ioy
This hindrance she repaires with winged haist
Againe *Hippomenes* behind her cast
The second fruit, throwne farther then before
Declin'd her steps, yet him out-strips once more
The Race now neere an end, he said, & saide
Great Goddesse, giue successe to what you gaue
And threw the shining gold another way
With all his vigor, to prolong her stay
When I compeld her, doubtfull what to doe
To take it vp, and added waight thereto
With-held, both by diuerting her pursuit
And with the burden of the ponderous fruit
But least my words the Race in length exceed
She was out-run, and he receiv'd his Meed
Deseru'd not I, both thanks and frankincense
Think you *Adonis*, for his lifes defence
He neither gaue. Provoke with sudden rage
At this contempt, and least the future age
By such examples should my God-head slight
Against them both I due revenge excite
The Fane, erected by *Echione* you
Vnto the Mother of the Gods, they now
Had past, obscur'd by dark and secret shades
When their long iourney them to rest perswades
Hippomenes, incensed by my fires
Here lusteth with ynfes'nable desires
A gloomie grot, much like vnto a *Cave*,
Stood neere this Fane, to which light pumice gaue
A naturall couer, by devotion grac'd
Within this Cell the reuerent Priest had plac'd
The wooden Images of ancient Gods
This entring, he pollutes their chaste abodes
The Statues wry their looks. The Mother, & crowne
With towres, had struck them to the Stygian Sound
But that she thought that punishment too small
When yellow maines on their smooth shoulders fall
Their armes, to legs, their fingers turne to nailes
Their breasts of wondrous strength, their rufed trailes

Whisk

Whiske vp the dust; their lookes are full of dread;
 For speech, they tore: the woods become their bed.
 These Lyons, feard by others, *Cybel* checks
 With curbing bits; and yokes their stubborn necks.
 These, o my Deare, and all such kinds of beasts
 As will not turne their backs, but bend their brests
 T'incounter with the rash Assailant, Shun:
 Least by thy courage We be both vndone.

This said: thence flew Shee, rais'd by yoked Swans;
 But Valour such admonishments with-stands.

By chance the dogs, pursuing long before
 His sented footings, had dislodg'd a Bore.
 Whom, rushing from his covert, the bold Youth
 Obliquely wounds. The Bore with crooked tooth
 Wriches out the jaelin, with his blood imbrude.
 Who now his safetie-seeking Foe pursude;
 Sheathing his tushes in his groyne: and threw
 To earth the dying Boy. The Swans that drew
Idalia's waightlesse charriot through the ayre,
 Yet reacht not *Cyprus*: when the heavenly Faire
 Thence heard his dying grones; and wheeling round,
 Her siluer birds directs to that sad sound.

But when she saw him weltring in his Gore;
 Downe jumping from the skies, at once she tore
 Her haire and bosome: then her breast invades
 With bitter blowes; and Destinie vpbraids.
 Not all, said she, is subiect to your wast:
 Our sorrowes monument shall euer last.

Sweet Boy! thy deaths sad image, euery yeare
 Shall in our *solemniz'd* Complaints appeare.
 But be thy blood a Flowre. Had *Proserpine*
 The power to change a *Nymph* to Mint^e is mine
 Inferior: or will any envy me
 For such a change? This hauing viter'd, she
 Powr'd Nectar on it, of a fragrant smell.
 Sprinkled there-with; the blood began to swell:
 Like shining bubbles, which from drops ascend.
 And e'r an houre was fully at an end,
 From thence a *Flowre*, alike in colour, rose.
 Such as *those* trees produce, whose fruits inclose
 Within the limber rine their purple graines.
 And yet their beauty but a while remains:
 For those light-hanging leaues, infirmely plac'd,
 The winds, that blow on all things, quickly blast.

*a Venus; of Idalium, a wood
 in Cyprus, which was conse-
 crated to her.*

See the Comment.

a Nymph; Pitys Concubine.

*a Called Anemone,
 a Pomegranet Tree.*

T t / VPON

VPON THE TENTH BOOKE OF OVIDS METAMORPHOSIS.

ORPHEVS AND
EURIDICE.

INvoked Hymen repaires to the Nuptials of Orpheus and Euridice: but with vnusuall silence, and an ominous sadnesse. He is said to be clothed in a mantle of a saffron dy, in that Brides accustomed to couer their faces with vailes of that colour: not only for modesty, and to conceale their resembled blushes, but as a happy presage, since continually worne by the wines of the Flamins, betweene whom and their husbands there could be no divorcement. The nuptiall Torches among the Romans were borne by fine comely Touths of her kindred: pre-tending concord by that vneuen number, which cannot be diuided into an equal fraction: but one will remaine to compose the difference: and declaring by their light how the wife is the splendor and glory of her husband. But among the Grecians they vsed onely a single Torch, and that carryed by one who represented Hymen: which, if it burnt not clearely (as here) but crackled, and cast up a black and cloudy vapour, was held to prognosticate infelicity: and therefore they not seldome made the staffe of White Thorne, which afforded but a little light, yet free from smoke or ill savour. But truer presages they are of the weather: if the lights burne bright, of faire, if blow, of frosty, if obscurely and with spongeous weikes, of foule and rainy.

*Nec nocturna quidem carpentes fila puilla
Nescivero hyemem, aesta cum ardente vide-
rent
Scintillare plenum, & putres concrevere fun-
gu.* Geor.

Night-working Spinflters know, when they behold
Oyle sputter in the blazing lamp, or view
The spungy weike, foule weather will insue.

So the trembling and flexuous burning of the flame prognosticates windes and troubled sky: because no wind, till it hath driven the Aire is apparent to the Sence, the flame then the Aire more easily shaken. The soomens fore-runne the death of Euridice; bit on the heele by a Serpent, as she sported with the Naiades, and followed by her husband to the infernall Kingdome.

*---facilis descensus Averno;
Noctes atq; dies patet atri ianua Diti:
Sed reuocare gradum, superasque evadere ad-
auros,
Hic opus, hoc labor est: pauci qui aquas a-
mavit,
Iuppiter aut ardens cervice ad aethera virtus,
Dygonia potuit.* Virg. Aen. 6.

--- To Hell descends an easy way:
Black Plutos gates stand open night and day.
But to retire to that pure light above,
Most hard! A few belou'd by equall Ioue,
By ardent vertue rais'd to blest abodes,
Could this atchieue: the sonnes of powerfull Gods.

Such was our Orpheus, the sonne of Apollo, and Calliope one of the Muses: who with the sweetnesse of his musick and sad lamentations drawes teares from the eyes of the remorseles Furies, and a consent from Pluto and Proserpina of his wifes res-titution: provided that he looked not back to behold her, before they had past the confines of the Stygian Empire. But,

*Omne verum amem, nec pulchrum, miror aut
Admiror dum properat cernere perdidit.
Sen. Marc. Fur.*

True loue detests, and no delay can brooke:
Hasting to see, he lost her with a looke.

I haue heard a fable (saith Sabinus) not vnlike vnto this, if it be to be reputed
a fable

a fable, which the testimonies of many affirme for a history. A Gentleman in Bavaria of a noble family, so extremely greiv'd for the death of his wife, that he abandoned all the comforts of life and led his constant sorrow with solitariness, vntill at length he regained her: who told him how she had finished the time prescribed by Nature; but by his importunate prayers was restored to life, and commaunded by God to accompany him longer: vpon these conditions, that their matrimony dissolued by death should be againe solemnized; and with all, that he should abstaine from his former blasphemous execrations, for which he lost, and should loose her againe, vpon the like commission. This said she followed her household affaires as before, and bare him some children, but was euer peniue and of a pale complexion. Diuers yeares after, the Gentleman, heated with wine and collier, rapt out horrible oathes, and bitterly curs'd his seruants; when his wife, with drawing into another roome, was neuer more heard off: her apparrell, without her body, standing vp right, as if an apparition. This (saith he) haue I heard from many credible persons, who affirme that the Duke of Bavaria told it for a certaine truth to the Duke of Saxony. Pausanias reports, how Orpheus after the death of Euridice, repaired to Aorthis in the country of the Thesports, where Oracles were given by raising of the dead (not in the power of Negromancy to effect, the diuine rather assuming their formes to delude his votaries) when imagining that his wife followed him, but looking back, and finding the contrary, forsook with sorrowe himselfe. In emulation of Orpheus the dames of his Country accustomed to throw themselves into the funeral fires that burnt their dead husbands (vsed not onely of old, but frequently at this day in diuers places of the East Indies) to testifie their affections, and out of hope to ioin in another world their beloued societys. So Dido who layd the foundation, and Asdrubals wife who beheld the ruin of Carthage, followed their husbands to the infernall Mansions. But the fable seemes to allude to the former story, differing not much but in the Catastrophe: and inuents vs to a moderation in our desires, lest we loose what wee affect by too much following Hell, the Furies, and infernall torments, being no other then the perturbations of his mind for the death of his beloued pacified, and at length compos'd by the harmony of reason: when looking back, that is recalling her to his remembrance, he falls into a desperate relapse, and as it were a second time loseth her.

Orpheus retires to Hymus and Rhodope, who with the musick of his harp and voice, attracts even beasts and senselesse trees to heare and admire him. The moral of which fable may parallall with that former of Amphion: where of Horace in his art of Poetry.

ATTRACTED
TREES.

Orpheus, the Gods interpreter, from blood
Rude men at first deterr'd, and savage food:
Hence said to haue Tigers and fell Lyons tam'd:
Amphion so, who Theban bulwarks fram'd
T'haue led the stones with musick of his lute,
And mild requests. Of old in high repute
Publique from priuar, sacred from profane;
To seperate, and wandering lust restrain'd
With matrimoniall tyes, faire Citties raise,
Lawes stamp in brasse. This gaue the honour'd bayes
To sacred Poets, and to verse their prayse.

Quid sit homines sacro luctu, quid dæmonia
Cædem et vltima fudo deterruit Orpheus,
Præter ab hac lenire tigres, rabidosq; leones.
Dicit et Amphion Thebanæ conditor ar-
ciæ.

Sæpe mouere sinit lætissimæ, et præter blanda
Ducere quo vellet, sunt hæc suspensæ quæ-

dant,
Publicæ priuatæque sacrorum, sacra profanæque
Concordiæ prohibere vias, dare iura maritum
Oppida moliri: leges incutere legum.

Sic blando et cæuæ diuinæ vocibus ætæ
Terminibus tenet.

Hor. Art. Poet.

Yet musick in it selfe most strangely works upon our humane affections. Not in that the Soule (according to the opinion of the Platonists) consisting of harmony, & rapt with the sphericall musick before it descended from Heaven to inhabit the body, affects it with the like desire (there being no nation so barbarous, or man so austere and stupid, which is not by the melody of instruments and numerous compositions, either incited to pleasure or animated to Virtue) but because the Spirits which agitate in the heart, receive a warbling and dancing aire into the bosome, and are made one with the same where with they have an affinity; whose motions lead the rest of the Spirits dispersed through the body, raising or suppressing the instrumentall parts according to the measures of the Musick; sometimes inflaming; and againe composing the affections: the sence of hearing striking the Spirits more immediately, then the rest of the senses. So those who become frantick by the mortal biting of a Tarantula, are onely appeased with Musick, when the Musitian lights upon such a strain as sympathizeth with their Spirits; and by continuing the same are perfectly cured. Homer makes the Gods to pacify their dissention with musick: and Achilles with his owne to digest his anger.

Illam autem invenerunt animam obli-

visam cithera dulcifera,

Pulchra, ingenio facta, superas autem ar-

gentium iugum erat,

Quam ceperat a spoliis, orbe Eetionis de-

structa

Hac animam oblectabat, canebat, eorum

gloriosa gesta virorum,

Ilia 110.

His mind with his sweet harp he solac'd, brought
From sack Eetion Thibes, divinely wrought,
Which at a baldrick, purld with silver, hung;
To this the deeds of great Heroes sung.

David (who with his Harp subdued the evil Spirit which vexed Saule) introduced harmony into the Temple, as singing well with that divine service: Yea even the glorified Spirits are described with harps in their hands, and singing the praises of the Almighty. But the fable of Orpheus, and the walking trees that followed his harp and ditties (more sensible than the Emperor Tacitus, who could not endure the melody of numbers) had an original, as they say, from this story. The Bacchides, having much damaged the country by their furious solemnities, and the citizens fearing an increase of mischief, intreated Orpheus to reduce them by one stratagem or other. He having ordained a feast to Bacchus, so calmed their rage, and allured their affections with his musick, that he drew them down from the mountaine where they were assembled; who laying aside their ianelins, tooke branches of trees in their hands; and appeared a fur off like a moving wood to such a beheld them: where upon it was said that he attracted the senselesse trees with his Harmony. William the Conqueror was so deluded by the Kentishmen; and the usurper Macbeth by the expelled Milcolmb.

ATYS.

Among these assembled trees, which made a theater for the Sacred Singer, the Pine was one, into which the Phrygian Atys was converted. A beautiful boy, beloved of Cybil the mother of the Gods, and created the president of their Solemnities: who for affecting the Nymph Sangritis was castrated by her jealousy; as all her Priests ever after, whom they called Galli, of Gallus a River of Phrygia, whose waters made the drinker frantick. Atys is said to have his members cut off, and to be transformed into a Pine, in regard of that states infertility, as to be beloved by Cybil, that consecrated unto her. But this fable is also referred to a history: How Cybil, daughter to Menos king of Phrygia so called of a mountaine where she was exposed, fell in love with Atys, a young man of that country, by whom she was gotten with child. This knowne to her father, he caused Atys to be slaine, together with her Nurse, and interdicted their burials. When Cybil, distracted with love and sorrow, ran about the Country, her haire disheveled, dancing, and playing on a timbrell

timber: imitated after by her gelded Priests; in the celebration of her solemnities; gashing withall their faces and bodies; like the Priests of Baal in their contention with Eliah. Not long after afflicted with a greivous pestilence, the Phrigians consulting with the Oracle, were commaunded to give Actis interment, and worship Cybil for a Goddesse.

The Cypresse tree crowded her with the rest: the spirelike monument of Cyparissus. A lovely boy beloned of Apollo; who killing by chance a stag which he childishly affected, pined away with sorrow; and desiring the Gods that he might ever mourne, was changed into that funerall tree. Weake and effeminate Spirits are afflicted with trifies. He is fained to have beene beloned of Apollo, in that hee was studious in Poetry, for such are said to be affected by Apollo and the Muses. And because the Cypresse tree, being cutt downe or lopp, (as man by the fith of Death) restorifieth no more, it therefore was used at funeralls. Yet only as the exequies of the more noble: and urnes were also wrought of the same to inclose their bones who suffered death for the publique utility; upon an opinion that it preserves from putrefaction. The branches they stuck at the doores of the Deceased, least any ignorantly entering should be polluted by the dead body; according with the Leviticall law. Our Orpheus had his statue in Lebethrius (a city of Macedon) made of this wood, which smelt exceedingly in the dayes of Alexander. The people not a little frighted with the prodigy, Aristander said, Now it was to be hoped that Alexander was now in accomplishing, what would make all the Poets sweat to celebrate in their verses.

Orpheus begins his song (containing the rest of this booke) with the praises and omnipotency of Iupiter: it being the true and originall use of Poetry, to sing the praises of the Highest, and to inflame the mind with zeale and devotion. Such Motes among the Heabrewes, among the Grecians, Orpheus; who seemes to make mention of the former in one of his hymnes by the name of the River-borne. And although he is said by the personating of qualities to have introduced Idolatry, the allegory forgot, and the fable received for history: or mingling bad seede with the good, in imitation of Trismegistus, who concludes his divine speculations of the Trinity, borrowed no doubt from Moses; with his owne idolatrous fancies: yet is it apparent by his Testament to his scholler Musæus, whereof certaine verses are recited by Iustin Martyr, that his opinion in divinity was in the maine part agreeable with the sacred Scriptures, which he had learnt in Egypt (there left by the Israe- lites) and brought from thence into Greece. As of one God, the creator of Heaven and Earth, the author of all good, and punisher of all evill; exhorting him to the hearing and understanding of this knowledge, which was revealed from Heaven.

This sacred law with all thy heart attend
(Thy reasons throne) the right high way ascend,
And see the onely king of Heaven and Earth;
Borne of himselfe, from whom all take their birth:
Who moves in all, vnseene by mortall eyes;
Yet nothing from his sight concealed lies.

As for the many names which he gives to the Gods; no other thereby is meant, but divine and naturall Virtues: shadowing God himselfe under the name of Iupiter, to avoid the envy and danger of the times, as is evident by these attributes.

CYPARISVS.

ORPHEVS HIS
SONG.

Respicimus vero ad divinum
hunc sermone et diligenter a-
nimam adverte, intendens cor-
dis ratiois capax concipiamus
lucem: rectam autem ascende vi-
am, & solum officii mundi Re-
gem, & solum ex se genitum, ex eo
omnia nata sunt: ipse vero in illis
versatur, nos quicquid eum in-
veniri potest mortuorum, sed ipse
nihilominus omnes intactus.

T t 3

Omnipotent

*Iupiter omnipotens, & primus et ultimus
idem:
Iupiter est caput & medium: Iovis omnia
regunt.
Iupiter est fundamentum mundi, & stellanti O-
lympo.
Iupiter est manus est, & summa visca mortis.
Spiritus est cunctis, validi vis Iupiter ignis.
Et pelagi radius, Sol Jovis est Iupiter ipse
Rex, & origo simul rerum est, & terminus idem.
Nam primus occulit, mox post nuntius sacri
Corroborans bonus in dulcem dedit omnia
lucem.*

THE BATTLE OF
PHLEGRA.

*Formerly he sung) as here he intimates) of the Giants (so called of their inhu-
manity and arrogance) foyled by Iupiter in the fields of Phlegra: who being inva-
ded by Hercules, by the abundance of lightning, which then flast in their faces,
were put to flight; and therefore said to be overthrowne by Iupiter: whereupon
grew the fable of their fighting with the Gods. Now Phlegra signifies to burne: a
name appropriated to the place, which lies betwene Naples and Puteoli. A plaine
invironed with high chalky cliffes, out of which on every side black and smoky ex-
halations ascend, of a sulphurous savour. The Earth roareth vnder foot, and at
divers vents casts up boyling water mingled with flames. To this, which I have
scene, adde we that description of Petronius.*

*Nulla locus excelsus pervius demersus hiatus
Porthanopen inter magnæ Dischiden
arva,
Cocyn perfusus aquis, hanc spiritum extra
Qui furis offusus furore surgitur assu,
Non hoc autem tellus viret, nec alii her-
bas.
Collina lotus ager, non verum persona cento
Mallus discordi strepitu virgula lapidum,
Sed Chaos & nigro squællæ pumice fusa
Gaudet furas: cum contumeliosa cupressa
Hæc inter sedes Ditis patet extulit ore,
Ruforum flammæ, & cæna sparsa favilla,
in Satyric.*

GANYMEDES.

*Orpheus now sings in a lower strain of boyes beloved of Gods, and inordinate
affections of women. And first of all of Ganymedes, rapt by Iupiter, in the forme
of an Eagle. Wherein he differs from his former character, if not vindicated by
the allegory. This Ganymede was the sonne of Tros, the brother of Ilus and As-
tærus. A youth of surpassing beauty: stolen away from Ida by Iupiter. And because
he wore an Eagle on his crest (for that, as he sacrificed before the battaile with the
Titans, an Eagle flying over his head, gave a happy augury) he was said to have
ravish'd him in that forme. But others report that he was secretly murdered by
the envy of his brothers and as secretly interred: when to comfort his pensive pa-
rents, the people gave him divine honours, and devized this fable of his assumpti-
on, and conversion into the signe of Aquarius. And because that Celestiall constel-
lation is resembled to a boy, pouring water out of a gublet, he is said to fill Nectar
for Iupiter in the name of Hebe the daughter of Iuno: supposed not the least occa-
sion of her hatred to the Trojans.*

*Non datus enim capto Iovis, sed datus
est,
Sed datus enim, non datus est, non datus
est.*

Old seeds of wrath, and bitter hate, infest
As yet her mind. Deepe rooted in the brest

Was Paris Iudgement, and the iniury
Of her despised forme, his kindred high
In her distast; and Ioue-rapt Ganimed
To honoures rais'd: her flames this fuell fed.

*Iudicium Parisi, propter iniuriæ formæ
Et genus inuicem, & rapti Ganimedi ho-
nores
Hinc accusa super* Virg. Æn. l. i.

But Ganimed, according to Xenophon; was rather assumed into heauen for the beauty of his mind, then that of his body: not so called of banquet ring and indulgency, but to expresse the excellency of Wisdome and Counsell. Ganimed therefore, or a wise and understanding Soule, uncontaminated with the vices of the flesh, and drawing neereſt vnto the nature of God, is by him beloued, and rapt into heauen, (as Enoch, or Eliah in a fiery charriot) and on the wings of an Eagle, in regard of her high-touring and perspicuity. He is fained to fill Nectar for Iupiter, in that prudence and innocency is so acceptable to God; whereby we feast him, as it were, with celeſtiall viands. But Physically Hebe is said to be removed from that office, for stumbling and vndecently shewing her nakednesse, because Hebe, which is the youth and flourishing estate in plants & vegetables, by the fall of the leafe doe shew their deformity, and so loose their honour: when Ganimed is entertained in her roome, which is winter, and therefore fained to haue beene converted into the winter signe of Aquarius; and because abundance of raine is powred vpon the Earth from the clouds when the Sunne is in that Signe, he is said to be Iupiters Cup-bearer.

As Iupiter Ganimed, so had Apollo advanced his beloued Hyacinthus, had hee not beene prevented by the death, which he unfortunately gaue him: yet changeth him into a beautifull flower, which not only carries his name but expresseth his own sorrow; Ai, Ai, an afflicted ingemination, charactred in the leaues: into which hee prophesies that the great in valour (meant by Ajax Telamon) should hereafter be converted; which also presents the two first letters of his name: whereof Virgill anigmatically.

HYACINTHVS.

Tell me, where growes those flowers, whose leaues insitine
The names of Kings; and Phillis shall be thine?

*De quibus in terra inscripti nomina regum
Nascuntur flores, & Phylida solus habet.*
Eglog. 3.

But no such impression there is in that which wee call a Hyacinth. Yet Lazarus Bonamicus affirmeth that at Venice he once saw a flower, brought thither from Alexandria, which agreed with our Poets description. This flourisheth in the end of March and beginning of Aprill: which not only presenteth the season and beauty of youth, but keepe the haire from sprouting on the chin, if annoynted with the oyle thereof. Now Apollo, the God of wit, of learning, and the Muses, is fained to afflict the young Hyacinthus for his beauty, and after his death to haue turned him into a flower: because the naturall vnderstanding, when innocent and vncorrupted, resembles a boy; that is, wanting wisdome, yet repleat with beauty, in that it excite the mind to a selfe contemplation: whereby at length putting off the affections and fervor of youth, by his owne vigour it produceth the flower of knowledge and wisdome, sweetly smelling with the fragrant odours of Vertue, whose memory by monumental letters is derined to posterity. The Poets, shadowing vnder their fables Philosophicall and Theologicall instructions, by the loue of the Gods vnto boyes expresse the graciousnesse of simplicity and innocency: and like little children, or not at all, must we ascend the celeſtiall habitations. Now flowers are Physically said to be beloued of Apollo, because they receaue by the heat and virtue of the Sun their growth and production.

Hyacinthus

CERASTÆ.

Hyacinthus was an honour to Sparta; whose festinalls they celebrated yearly. But no lesse a shame were the Propæides, then the Ceraſta to Cyprus; transformed by Venus into Bulls for their inhospitality and humane sacrifices. Few Nations there are, that were not contaminated with this barbarous superstition: yet found it alwaies some opposers. Diplulus King of Cyprus made this Idoll of Iupiter, contented with an oxe in steed of a man; and Hercules taught the Italians to drowne a man made of straw, in steed of the living. But when civility and knowledge had informed them better, they were generally abrogated. Tiberius crucifying the Affrican Priests, even in those groves where they had butchered so many; and Adrian suppressed this abhorred custome of our Cypriots in Salamina. But although abolished among civill nations; yet the Divell whose malice is still the same, hath introduced these bloody Ceremonies among the salvage Americans, not differing from those in the druell sacrifices to Saturne, described by Diodorus; to shew that both had one teacher. Ceraſte signifies horned; and these Cypriots were fained to have beene changed into Bulls, in regard of their brutish immanity: or rather taking their name from that Island, called formerly Ceraſtis, of her many Promontories so called of their similitude; as in Phillis to Demophon:

*Et si quis adduſſet modice sal-
catum in arcus:
Vixima prærupta cornua mole vi-
gent.* Ovid Epist. 2.

A bay there is, like to a bow when bent;
Rough hornes aduancing on the shores extent.

PROPÆIDES.

Yet would the obscene Propæides deny the Deity of Venus: by whose reuenge inflamed with lust and avarice, they prostituted themselves vnto every stranger. The fable deriued from the ancient custome of the Cypriots: who at certayne times of the yeare brought their daughters to the Sea coast to purchase their dowries with the losse of their virginities: and willingly offered their forfeited Chastities to Venus. A law which was left them by their lascivious Goddess: the first that taught them to play the mercenary Curtizans: being her selfe the concubine to Cyneras king of Cyprus who built her a temple, and instituted sundry new Ceremonies to this his Cyprian Venus; amongst the rest, that those who would be initiated, should secretly conuay a halfe penny into the hand of her statue, in name of a reward. Well therefore (saith Firmicus) did the louer Cyneras obserue the rules of a strumpet, in commanding her Preists to giue her a hire, as vnto a prostitute. The Armenians had the like Custome in selling the honour of their daughters: and the Babilonians, being poore so purchased their sustenance. There is nothing so impudent as a woman, when once she begins to contemne her fame, & is hardened by Customary euill. And therefore the Propæides abandoning their shamefastnes, are aptly fained to haue their blood congeal'd in their faces, and little to differ from the stones wherein they were conuerted: where of Menander.

*Qui vero hic erubescit? et scit neq;
mutare
Ille pulchrum: tamet uersa impu-
dencia.*

Who haue no feare, nor blush at their offence,
Are hardened with a stony impudence.

Impudence, according to Xenophon, being the conductresse to all dishonesty. Plato compares our life to a iourney; Reason the director of the charriot; the two horses, one white and the other black, our sublime, and our base affections. The diuine Providence determining to restraine vs from vice and provoke vs to Vertue hath giuen vs an inbred modesty and magnanimity, that our charrioter might curb vs, as it were with the bridle of shame, from what is dishonest, though neuer so pleasing; and incite vs to that which is honest, though neuer so no difficult, with the spur of magnanimity.

Pygmalion

Pygmalion (not that King of Tyrus who was Didos brother, but the sonne of Cilax the Cypriot) deterred by the beastly life of the Propoetides, and the many vices which reigned in women, resolved to live a single life: who carving the image of a Virgin in Ivory surpassing the perfection of Nature, fell in love with his owne workmanship. Nor is it extraordinary for excellent artizans to admire their owne skill, which addes to industry, as industry to perfection. And perhaps the life which was given it by the Goddesse, was no other then the grace and beauty of the figure, which Apelles, in his pictures, called the Venus, which made it live in the estimation of those times, and admiration of Posterity: as his sonne by her might be taken for the honour acquired by his admirable art; the Grecian and the Roman statues, after so many hundred of yeares, affording as long a life to the same of the Artificer. But taken historically, this statue may be some Virgin on whom Pygmalion was enamoured, who long as obdurate as the matter whereof she was made, was mollified at length by his obsequiousnesse: the Ivory expressing the beauty of her body, and her blushes the modesty of her mind.

Pygmalion.

His lips to hers he ioynes, which seeme to melt:
The blushing Virgin now his kisses felt:
And fearefully erecting her faire eyes,
Together with the light her louver ples.

Blushing is a resort of the blood to the face, which, in the passion of shame, labours most in that part, and is seen in the brest as it ascendeth: but most apparent in those that are young, in regard of their greater heat, and tender complexions. Which proceeds not from an infirmity of the mind, but the novelty of the thing; nor can bee either put on or restrained. The ensigne of native Modesty, & the colour of virtue. A beautifull and modest wife is therefore here said to be given him by the Goddesse, as reward of his devotion, as the greatest temporall happinesse. Neither may Pygmalions being in love with an image be altogether fictitious: since both Pliny and Lucian make mention of a Youth of no ignoble family (his name suppressed for the foulness of the fact) who grew so desperately enamored on that celebrated Statue of naked Venus, carved in Parian marble by Praxiteles, and inshrined in her Temple at Gnidos, that all the day long he would gaze thereon, moving his lips as if hee sued for acceptance, sigh, change colour, and expressing all the distemperatures of a lover, offering at her Altar whatsoever his means would afford. And so farre his fury increased, that hiding himselfe one evening in the Temple, and being lockt in by the Sexton, he ran to the Statue, embraced it strictly in his armes, warming the cold marble with his burning kisses, and so contaminated it with his lust, that the stains ever after remained, as a monument of his impiety. Who either struck with the horror of the deed, or that it was not in Nature to satisfie his desires, threwe himselfe from a rocke and so perished. Beautifull women, though metamorphized into stone, would not want their lovers.

Pygmalion on his wife Eburnia beget Paphus; who gave a name to the Island, and that celebrated City where Venus was principally adored.

The pleasant Queene to Paphos then retires,
Where stood her temple: there a hundred fires,
Whose fragrant flame Sabean gums devoures,
Blaze on as many altars crown'd with flowers:

Ipsa Paphum sublimis abit sedes, recipit
Lata fana: circumplum illi centumq; Sabaeo
Tumens coluit ana, foveis, recubitus habuit.
Virg. Aen. l. i.

Vv

Paphos

MYRRA.

Paphos begot Cyncras, and Cyncras Myrrha. Cupid (which is a desire of generation according to the order of Nature) denies to haue kindled her vnnaturall flames: imputed to infernall Alecto, or the Diuell, who begets in the impious soule, deserted by Virtue, such hellish affections. She excuses, accuses, her fury, and despairing attempteth to hang her selfe: the last and surest of these three remedies prescribed by Crates.

*Fames amorem sedat, hoc si non potest;
Hoc proinde saltem tempus efficit: nisi
Prostare tempus hoc quæsit obitus scelus
Est laqueus, quem aptes tibi...*

Hard fare will famish loue: if not, then will
Time and long absence cure that fatall ill.
If neither of these remedies succeed,
Then take a halter; that will doe the deed.

But Myrrha is prevented by her Nurse, who comforts, inquires and promiseth the assistance of her Arts: as cunning belike as the Massilian Priest:

*Hæc se carminibus præmittit solvere mentes
Quas voluit, astutis duras immittere curas,
Virg. Æn. 14.*

She can with charmes release the loue-sicke mind:
And whom she will in amorous fetters bind.

Which is neither in the power of the Diuell, nor those black arts to effect: as appeared by the vaine assaies of S. Cyprian, at first a Negromancer, and after a soul-dier of Christs, as recorded by Laurentius Surius. Bodin obserues that Witches for the most part are old women (not one among an hundred a man) as more easily seduced by the Diuell in regard of their melancholy and enuy. Though Myrrha at the first was ashamed to confesse so detested a guilt, yet could the experienced old woman discover it to be loue; which as other diseases bath his vnfallible symptoms: being too strong an affection of the soule, allied, and like vnto Melancholy, which continually agitates the mind, and inflames it with the conceaued beauty & graces of the beloued; let in by the eye, and introwed in the heart of the louer. This ardor increaseth daily, incensed by desire, and fomented by hope, vntill it attaine to fruition. Their eyes grow immoderate dry, wanting teares to relieue the oppressed heart, vnlesse they fall into a violent weeping. Their eye-lids twinkle in a frequent motion: insomuch as their looks sometimes expresse a smiling alacrity, as if with delight they either saw or heard the object of their contemplations. Their affections are transported with ioy, sorrow, hope, feare, audacity, and diffidence: especially when the power of Loue is in dissonance; the toy, the iniuries, and miseries thereupon depending. Their leathes are macilent and pale, their eyes hollow, their eyelids galled with teares, and blew with inordinate washings. Often they sigh, so refresh the hot and labouring heart with a greater quantitie of breath; the voice expelled in groanes by the struggling of the over-charged spirits. Their pulses keepe no time, but either beat too faintly or too fast, according to the disposition of their tempestuous mindes, by which their affections, and to whom, may be knowne; howeuer they indeavour to conceale it: for if the beloued come in by chance, or many names be repeated, when you light upon his, or hers, the pulse will suddenly change, and part with extraordinary violence. So Erasistratus discovered the concealed affections of loue-sick Antiochus. Yet this discovery may bee the better confirmed by the reiterated praises of the beloued; and withall, the ioy thereof imlightens the looks, and giues a vigour to the eye, through the dilating of the spirits, and drawing of them forth to the outward parts. But Myrrha with much ado confessing her impious affections, is dissuaded in vaine, and at length assisted by her Nurse, who basely preferres her life before her virtue or honour.

Contemne

Contemne we fame: fame seldome truth befriends;
Of blasts the good, as oft the bad commends.

*Contemne famam: fama uix uero laet,
Pecunia uicenti melior, & prior bono.
Sen. in Hippol.*

And drives whom she could not restraine vnto ruine. The Witch and Baud now
puts in practice her horrid designe:

Not Stygian Pluto ever durst pursue,
What a bold Monk, or fraudulent Hag durst doe.

*Non audent Stygium Pluto tentare, quod audent
Effraus Monachus, plenae fraudis anus.
Æneas Sylvius.*

Who takes her opportunity at the Festivall of Ceres: to which none were admitted
that were either vncleane, or whose consciences accused them of any secret crime:
the Crier proclaiming; Fly, fly farre hence, O you that are prophane. Wherefore
Nero durst not come to the like, in regard of his guilt: and Antoninus would needs
be invited, to proue himselfe innocent. The Queene, a votaresse, and separated for
that time from her husband, Cyneras full of wine, is tempted and deceaued by the
Nurse. Wine is a spur vnto Venus, and prodigall cups beset the understanding:
exemplified by Lot who then lay with his two daughters (where with this fable a-
grees in sundry particulars) at that time remoued from his knowledge. But drun-
kenesse confounds the memory, and so bemists the eye, that things appeare not the
same that they are: and therefore said to see all things double.

Mad Pentheus such, whom troopes of furies fright,
Who saw two Sunnes, Thebes doubling in his sight.

*Eumenidum clement veluti uidet agmina
Pentheus,
Et Solis geminum, & duplices se ostendere
Thebas. Virg. Æn. 4.*

But Myrrha at the knowledge of her Nurses successe, is distracted at once with all
the foure effects of the minde, whereof two are delightfull, and two sorrowfull. Of
the first, the one belongs to things present, which is ioy, and is an opinion of a pre-
sent good: the other, desire vnto the future, and is an opinion of a good to come. Of
the two sad ones, sorrow is an opinion of a present euill; and Feare, of a future.
Hence all imbosomed perturbations are deriued. Now led by the Nurse to the bed
of her father. The starres hid their heads in cloudes as detesting so horrible a spe-
ctacle, but first of all Icarus and Erigone.

This Icarus was a Guest to Bacchus, who gave him a Borachio of wine, and bad Icarus & Erigone,
him communicate it to others. Certaine shepherds, in his returne into Attica,
drinking thereof immoderately, intoxicated fell on the Earth: and imagining that
he had poisoned them, slew him with their staves. His dog Nereia, by running be-
fore and howling, shew'd Erigone her father where he lay vnburi'd: who after she
had interr'd him, ascended the mountaint Hymettus, and there hung her selfe. It
is said that Iupiter, at the intreaty of Bacchus, changed them both into Constel-
lations: calling Erigone, Virgo; one of the six Northerne signes, who carries in her
left hand an eare of corne with a starre of the first magnitude; and her father Bo-
ries, betwene whose legs shines the eminent Arcturus, which in reuenge of his
murder ariseth in tempests. The Athenians afflicted with pestilence, had an answer
from the Oracle, that it then should cease, when they offered their first fruits to Ica-
rus and Erigone, who moreouer erected Altars vnto them, and appointed festi-
uall daies, devising certaine games of swinging in the ayre, to represent the man-
ner of her death. The like were introduced by Aescanius for the losse of his father
Æneas: in use among the Turkes at this day; as I haue seene at the feast of their
greater Siram. But Icarus his dog, which died at the feet of his hanging Mistress,
was called Asiricyon, by us the Dog-star: his malignancy, as they saigne, procee-
ding

ding from the former occasion; causing burning fevers, frenzies, and infections: whose raigne determines with the rising of Arcturus; the season then suffering an alteration. The rising and setting of these, and the like notable starres (or rather their disparition from the beames of the Sun, and their being obscured by his greater light) was to the mariners and husbandmen instead of a Kalender.

Myrrha attaines to an horrid fruitson. And least this should seeme fabulow, it is paralleld in history, if not transcended, by Lucretia the daughter of Pope Alexander the sixth: who not only lay with her father (not unknowne to him, as Myrrha to Cyncras) but with her brother the Duke of Candy, who was slaine by Caesar Borgio, for being his rivall in his sisters bed. Of whom this Epitaph is extant:

*Hic iacet in tumulo Lucretia nomine, sed re
Thais, Alexandri filia, sponsa, nurus.*

Her Lucrece lyes; a Thais in her life:
Pope Sixtus daughter, daughter in law, and wife.

And Sanazarus

*Ergo te semper cupiet Lucretia Sex us?
O fatum divi nominis! hic pater est.
Eug. l. 2.*

Must Sextus, Lucrece, still burne in thy fire?
O fatall! this adulterer thy Sire.

Myrrha at length discovered by her father, flies from his fury; and wandring as far as Sabæa, fearing to dy, and not desiring to live, is changed into a tree (so fained, in that shee concealed her selfe ever after) by the compassionate Gods, who accept of her repentance; and although insensitive, sheds bitter teares (meant by the odorous Gum which distilleth from thence) for her former transgressions. This tree growes only in Arabia the Happy, of which Sabæa is a part; being high and thorny, prospering the better by boring the root, and launcing the vine: and then when the windes most bluster, sheds her precious iuice in the greater plenty; which preserves the bodies of the dead from corruption. So a Mind upright and constant to it selfe, remaines unviolated by the turbulent tempests of Envy: but rather so exercised, produceth the fruit of vertue with the greater alacrity; and becomes thereby more perspicuous.

*Iustum & tenacem propositi virum,
Non civium arbor prava lobextium,
Non vulne infantis tyranni
Mento quatit fibula: non Ausper
Dux impioi turbida Adria,
Nec fulminantis magna Iovis utilitas.
Si fractus illibatur orbi,
Impavidum seriem ruinae.
Hor. carm. l. 3. Od. 3.*

Nor wicked sway of popular hear,
No nor the haughty Tyrants threat,
Can shake the iust and solid Minde
To virtue true: nor high South-winde
Which Adriatoyling wanes commands;
Nor thundring Iovs almighty hands.
Who, should the heanens dissolve, would beare
Their fearefull ruine without feare.

The tree, according to the time of women, is delivred of Adonis; which signifies sweetnesse, and may be taken for that fragrant gumme; as the story of Myrrha's of-fetting her father for the sun, the father of all vegetables, this plant delighting, & fructifying awely with immoderate fervor, which chops the vine, and opens a passage for that delicate liquor.

Adonis now grows a boy, and of mortals the most beautifull, is beloved by Venus (so fained perhaps in that Myrrhe is so great a provocative to lust) who preferreth earth, and the fruition of a mortall, before heaven (a vice not rare in a lover) and now turnes Huntresse to comply with her beloved: for love begets a similitude in

VENUS AND
ADONIS.

in disposition, and facilitates all labour, even in the naturally lazie. Out of a loners feare she perswades him to avoid such beasts as are naturally cruell: and by her expressed hatred to the Lyon, relates the story of Hippomones and Atalanta. She, deterred from marriage by the Oracle, indents with her suiters, that hee onely should have her (the lover rewarded with death) who had the power to out-run her: which Hippomones performs by the deceit of three golden apples, which were given him by Venus. This fable is said to signifie the contention betweene Art and Nature. Art expressed by Atalanta; which in her owne virtue, if not interrupted, is swifter by far then Nature, or Hippomones; and sooner arrivies at the proposed end, as almost is evident in all things. Fruits are long in growing from kernells, but quickly produced by grafting: clay long ere it generate a floue, yet suddenly changed into brick by the fire. So in morality, continuance of time procures an oblivion of sorrow, and comforts as it were by the benefit of Nature: but Philosophy, which may be called the Art of lining, expects not time but prevents it. Yet these Golden Apples give impediment to this prerogative and vigor of Art, to the infinite detriment of humane affaires. Neither is there any of the Arts and sciences which constantly proceed in a true and legitimate course to the end prefixed; but interrupt their undertakings, and desert the Palme, like Atalanta diverted by inticing lucre. And therefore no marvell though Art overcome not Nature, and destroy not the vanquished, according to the compact of their contention: when contrarily it falls out, that Art is under her command, and obeyes her as a wife doth her husband. This fable decipheres also the unconstant minde of a woman; diverted by gold, or pleasure, from her intended course, and obedience to the heavenly Oracle, to her fore-knownne and assured destruction. Now apples were consecrated to Venus, by which the fruits of love were expressed: and therefore shee was stamped on diuers coffins with her left hand holding by a tree, & proffering an apple with the right, with one of these inscriptions, VENVS S. C. or VENVS FELIX.

Hippomones ingratefull to the Goddesse for her timely assistance, by her instigation pollutes a sacred Grotte with his unseasonable lust: when both he and his wife were converted by Cybel into Lyons, and forced to draw in her chariot. Ingratitude to man is a hatefull vice, but to God a flagitious. It is seconded, saith Xenophon, by Impudence, and Impudency is the conducter to all uncleanesse. Wherefore ingratefull Hippomones becomming impudent and unchast, defiles even holy places with his unbridled concupiscence: and in regard of the seluage fury of lust, is fained with Atalanta to have beene changed into furious Lyons. The Images of the Gods are here said to turne their faces aside from so beastly a spectacle: nor greatly to be wondered at, if possessed by hypocriticall Divels, according to the opinion of Trismegistus. Our fathers, saith he, exceedingly erring in incredulity concerning the Deity, and never penetrating into the depth of Divine religion, invented the art of making of Gods: wherevnto they ioyned a virtue out of some part of the nature of the world, alike to the other, and coniointing these two, because they could create no Soules, framed certaine Images, into which they invoked either Angells or Divells; and so by these mysteries, gaue those Idols power both to hurt and helpe them. To this add we that of Lactantius. These subtil and vagrant Spirits perturb the quiet of all things, mingle falsehoods with truths, and sow the seeds of errors in the mindes of mortals. And surely both the sweating, motion, weeping, & speaking of Images, was formerly frequent: wherewith at this day the common people in sundry countries are not rarely illudged. But Hippomones and Atalanta were not punished by Venus, to whom they owed ungratefull; because it becomes not them, who bestow a benefit to punish in-

gratitude, least thereby they loose the glory of their munificence; wherefore Venus, as if thercof vn sensible, leanes them to bee confounded by the wrath of Cybel: who is fained to be crowned with towres, in that taken for the Earth which supporteth so many: said to be the mother of the Gods; or rather the general mother of all things: from whom we haue both our substance and sustenance; who when we are cast from the aboades of the living, receaues vs againe into her peacefull bosome. Shee is said to be drawne by Lyons, in regard of their heat and rapacity, representing the Heavens wherein the Ayre, which carrieth the Earth, or Cybel, is contained. Marcus Antonius, after the battaile of Pharfalia, had his charriot drawne by two Lyons: as after Heliogabalus, which by him were named Cybelenses.

ADONIS.

Venus, having admonished Adonis, is drawne through the aire by her silver Swans: a fowle dedicated vnto her in regard of his beauty and cleane lineess. But the courage and youth of Adonis, vncapable of advice, thrust him on to encounter with a Bore; by whom he was slaine: whose dying groanes reuoke the affrighted Venus; who bewailes his death, and converts him into a flower now called Anemomy. Men of excellent beauties haue likely beene subiect to miserable destinies.

Roris forma viris (secula pro-
spice)
ympanita fuit. Sen. in Hip.

Beauty in men (search former times)
Hath still beene punished, as crimes.

Of which Muretus and Cantarus produce a number of examples. Now beauty consists not only (as some imagine) in the fauour of the face and delicacy of the complexion; but in the dignitie of the stature, the apt composition of the limbs, and harmonious symmetry of the lineaments: whose smallest discord is forthwith apprehended by the eye, and as soone distasted. The face is to be thrice the length of the nose: the halfe circles of the eares being ioyned together, are to equall the widenesse of the mouth when extended; so are the vnited eye-browes. The length of each lip, of the nose, and of either eare holding one proportion, being measured as before. The circles of both the eyes and the mouth alike. Eight times the length of the face should be the length of the body, of equall breadth when the armes are displayed. Vnto these are to be added a bright sparkling of the eie, well mixed colours and a concinnity of the lineaments. This being annexed to the beauty of the body, which Athenæus, Euripides and Isocrates held to be most exquisite. Hippocrates obserues that those who are tall of stature are most comely in their youth, but in their age most deformed: yet surely that is the best which neither procureth contempt nor wonder.

The feasts of Adonis were yearly celebrated by the Phœnicians (of which country they report him to be) beating their breasts and tearing their garments, with vniuersall sorrow: offering sacrifices to his Manes; yet affirming the day following that he liu'd, and was ascended into heauen. The women that would not cut their haire, were enioyned to prostrate themselves vnto strangers, and to offer the hire of their bodies vnto Venus. This lamentation for the death of Adonis is mentioned by the Prophet Ezzechiel: for so Thamuz is interpreted in the vulgar translation, although Tremelius take it for Osyris: howsoeuer, both are the same in the allegorie. Salomon is said in the first of the Chronicles to haue followed Astarten; which some interpret to be the Venus, the goddess of the Sidonians. Shee had her statue in mount Libanus in a mournefull posture; her head covered with a waile; leaning her cheek on her left hand, and sustaining her mantle with the other, into which her teares appeared to descend. Now Adonis was no other then the Sun, adored under that name by the Phœnicians; as Venus by the name of Astarten: for the Naturalists call the upper Hemisphere of the Earth, in which we inhabit, Venus;

nus; as the lower Proserpina : Therefore they made the Goddesse to weepe, when the Sun retired from her to the sixe winter signes of the Zodiacke; shortning the daies, and depriving the earth of her delight and beauty : which againe he restores by his approach into Aries. Adonis is said to be slaine by a Bore, because that beast is the Image of the Winter; salvage, horrid, delighting in mire, and feeding on ackornes, a fruit which is proper to that season. So the Winter wounds, as it were, the Sunne to death, by deminishing his heate and lustre : whose losse is lamented by Venus, or the widowed Earth, then covered with a vailt of clouds; Springs gushing frō thence, the teares of her eies, in greater abundance; the fields presenting a sad aspect, as being deprived of their ornaments. But when the Sun returnes to the Equator, Venus recovers her alacrity; the trees invested with leaves, and the earth with her flowrie mantle : wherefore the ancient did dedicate the month of Aprill, unto Venus. And not onely the Phœnicians, but the house of Iudah did worship the Sun under the name of Tamuz, the same with Adonis : for Adon in Hebrew signifies Lord, and he the Lord and Prince of the Planets : they calling his entrance into the signe of Cancer, the revolution of Tamuz.

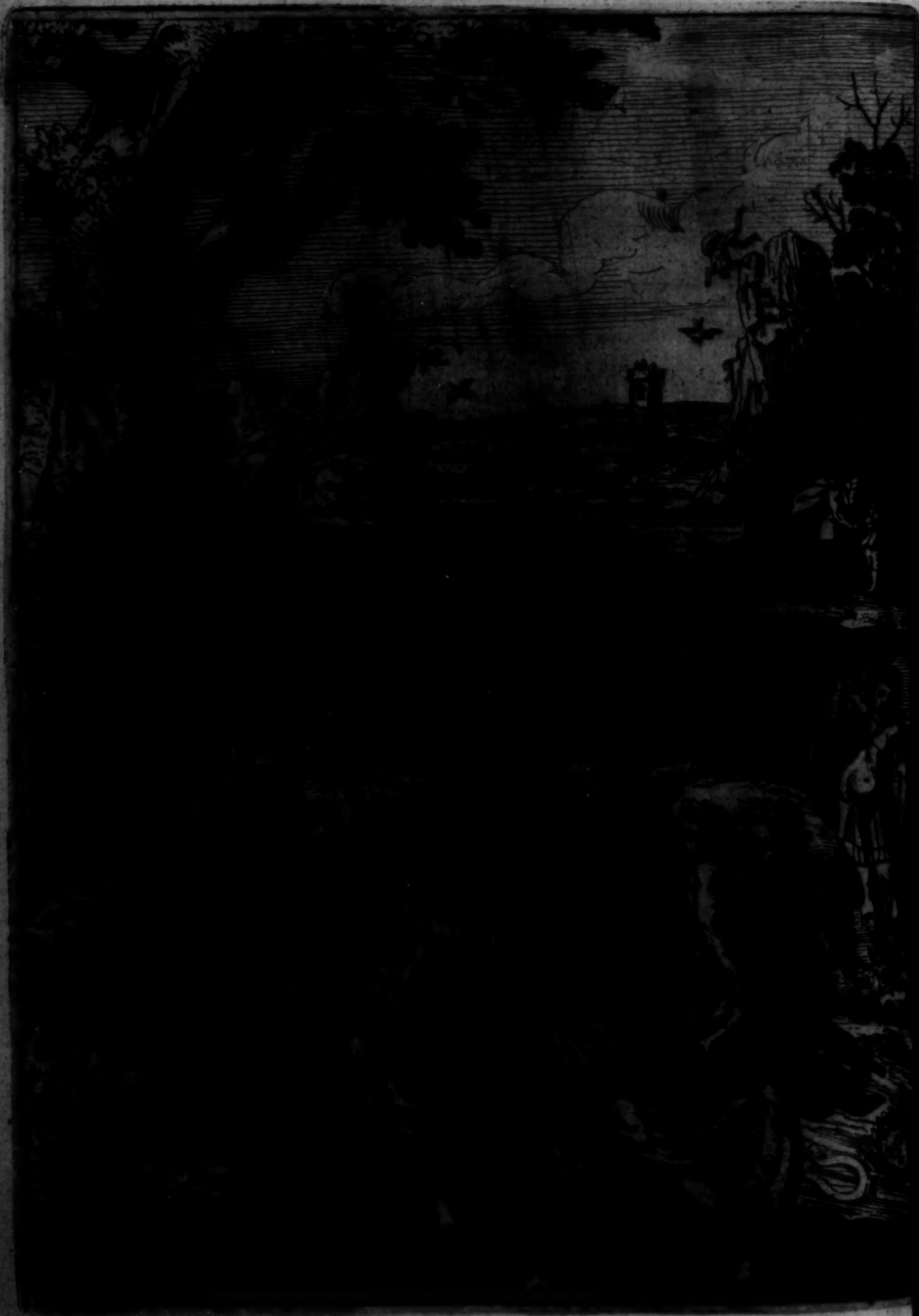
The lovely Adonis is fained to haue beene changed into Anemōny; a beautifull, but no permanent flower : to expresse the fraile condition and short continuance of Beautie.

Beauty, a doubtfull good; the grace
And bounty of a little space,
How more then swiftly dost thou run !
Not so the fervor of the Sun
Deflowers the meddows of their pride
When in his Solstice, at noone tide;
And Night on hasty charriot flies.
The Lilly languishes and dies;
Nor Roses long thy garland grace :
So the sweet splendor of the face
Fades in a moment : and no day
But beares from thence some spoile away.
O fleeting shaddow ! who is wise,
That on so fraile a good relies !

Auceps forma bonum mortalibus,
Exigui diuini breue temporis,
Vt velox celeri pede laberis?
Non sic prata novo vere decetia
Æstatis calida dissipat vapor
Seruit sustinuit cum medium diem,
Et nullum breuibus præcipiat rotis,
Languescunt folia ut lilia pallida;
Et gratæ capiti deficiunt rose:
Vt fulgur tueri qui radiat genis,
Momento rapitur, nullaq; non dies
Formosi spoliū corporis abstulit.
Res est formæ fugax: quis sapiens bene
Confidat fragili?

Sen. Hipp.

Thus ends the tenth booke; together with the song of Orpheus.



OVIDS

METAMORPHOSIS.

The Eleventh Booke.

THE ARGUMENT.

A Serpent chang'd to Stone. Rough barks in fold
The cruel Bacchantis. To starving Gold
All turnes at Midas touch. He's body laies
In cleare Pactolus, whose enriched waves
Wash off his gold and gills: an offerd heere
His folly shames: should his wild Steer beares
Like sounding. Raids. Apollo, and the Graces
Of sacred Jove: in hisman shapes veyde.
For's Thetis vnder formes: Dedalion
T'a Falconer d. A Wolfe conuall d to Stone.
Morpheus thunders. Phobos to Drakes,
And Phamassus to paper in hisman fures.
Transform'd Halycone and Ceyx flye.
So Ellicus, who vnnately prints to dye.

THus while the Thracian Poet with his songs
Beasts, Trees, and fowles, made in following throngs
Behold, hee thus, in his famous fables
Clad with the spotted skin of falconer beastes
The sacred Siger from a hill descend
As he his dittie to his harp vntend
Of these, One cry'd, and thus her flaine name
Lo he who hates our first than drew her name
At his melodious mouth, which thus hee saide
Kiss his affected lips with care, and thus hee saide
An Other hildebrand, who thus hee saide
His voice and harp, hee thus hee saide
Which selfe accus'd for such a wile and thus hee saide
Before his feet, as in submission lay
Rash violence, the meane while hee saide
And mad, Erichon thus hee saide
His songs had all the world, and thus hee saide
Of a Serpent, who thus hee saide
Drummes, howling, and thus hee saide
Had not his all, and thus hee saide
The stones then thus hee saide
But first on rauid beasts, and thus hee saide
On Fowle, and Serpents, they thus hee saide
And raze the glory of his Theater.

The Ovid
Metamorphosis
Book 11

THE THRACIAN
BACCHIDES.
Of the Children's people of
Thrace.

THE LACONIAN
SERPENT.
Of the Children's people of
Lacedaemon.

THE LACONIAN
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And bounty of a little space,
How more then swiftly dost thou run!
Not so the fervor of the Sun
Deflowers the meddows of their pride
When in his Solstice, at noone tide;
And Night on hasty charriot flies.
The Lilly languishes and dies;
Nor Roses long thy garland grace :
So the sweet splendor of the face
Fades in a moment : and no day
But beares from thence some spoile away.
O fleeting shaddow ! who is wise,
That on so fraile a good relies !

*Anceps forma bonum mortalibus,
Exigui domum breve temporis,
Vt velox celeri pede laberis?
Non sic prata novo vere decentia
Æstatis calide dispoliat vapor
Sævit sollicitum cum medius dies,
Et noctem brevibus præcipitat rotis,
Languescunt folio ut lilia pallido;
Et grata capiti deficiunt rose:
Vt fulgor teneris qui vadiat genis,
Memento rapitur, nullaq; non dies
Formosi spoliū corporis abstulit.
Res est forma fugax: quis sapiens bono
Confidat fragili?*

Sen. Hipp.

Thus ends the tenth booke, together with the song of Orpheus.





OVID'S METAMORPHOSIS.

The Eleuenth Booke.

THE ARGUMENT.

A *Serpent chang'd to Stone. Rough barks infold
The cruell Bacchanals. To starving Gold
All turnes at Midas touch: He's bodie laues
In cleare Pactolus, whose enriched waues
Wash off his gold and gilt: an Asses eares
His folly shame: the whisperd Secret beares
Like sounding-Reeds. Apollo, and the Guide
Of sacred Seas, in humane shapes reside.
Forc't Thetis varies formes. Dædalion
T'a Falcon turn'd. A Wolfe congeal'd to Stone.
Morpheus to mortals, Phobetor to Brutes,
And Phantafus to shapes inanimate sutes.
Transform'd Halcyone and Ceyx flye.
So Ælacus, who vainely strives to dye.*

Thus while the ^aThracian Poet with his songs
Beasts, Trees, and Stones, attracts in following throngs:
Behold, ^bCiconian dames (their furious breasts
Clad with the spotted skinnes of saluage beasts)
The sacred Singer from a hill espy'd,
As he his dittie to his harp apply'd.
Of these, One cry'd, and tost her flaring haire;
Lo he who hates our sex! then threw her speare
At his melodious mouth; ^cwhich iuie-bound,
Kist his affected lips without a wound.
An Other hurles a stone; this, as it flew,
His voice and harps according tunes subdue:
Which selfe-accus'd for such a rude assay,
Before his feet, as in submission lay:
Rash violence, the meane exil'd, increast:
And mad ^dErinyes raign'd in euery brest.
His songs had all their weapons charm'd; if noyse
Of ^eBercynthian shalmes, clapt hands, loud cryes,
Drummes, howling Bacchanals, with frantick sound
Had not his all-appeasing musique drown'd:
The stones then blush with silent Orpheus blood.
But first on rauisht beasts that listning stood,
On Fowl, and Serpents, they their spight inferre;
^fAnd raze the glory of his Theater.

^a Orpheus.

THE THRACIAN
BACCHIDES.

^b Of the Cicones, a people of
Thrace.

^c Thyrsus.

^d A Furie, signifying the dis-
traction of the mind.
^e Instruments used in the
feasts of Cybele, called Ber-
cynthia, of Berecynthus, a city
and mountaine of Phrygia,
dedicated vnto her.

^f By dispersing those who
stood about him in that
forme.

Then

^a The Owle.

^b Exhibited among other sports, in their Amphitheatres.

^c Alluding to that custome of cutting the haire at funerals.

^d Nymphs of Waters and Woods.

^e A River of Ionia.

^f Of Methymna, the principal city of that Island.

THE LEBEIAN
SERPENT.

^g Orpheus: whose Hymnes in honour of the Gods are yet extant.

^h Whereof in the first fable of the tenth booke.
ⁱ See the Comment.

^k For hee not onely made Hymnes in his praise, but added much to his Orges: wherevpon they were called Orpheas.

Then all with cruell hands about him fly:

And flock like birds, when they by day espy;

^a The bird of Night. And as a Stag at bay,

^b In th' Amphitheater now made a prey

To eager hounds; so they together flung

Their leauy speares, not fram'd for such a wrong;

Some clods, some armes of trees, some stones let fly,

And least wilde Rage should weapons want, hard by

By chance slow Oxen drew the furrowing plowghes;

And swaines, prouiding food with sweating browes,

Dig'd with their brawny armes: who feare-inclind,

Before them fled, and left their tooles behind.

Their mattocks, rakes, and spades disperfed lay

About the empty fields: these snatcht away,

(The ploughs from threatening Oxen torne) their hate

Hurries them back vnto the Poets fate.

Him, holding vp his hands, who then in vaine

First spent his breath, nor pittie could obtaine,

That Rout of sacrilegious Furies slew!

Euen through that mouth (*ô Jupiter!*) which drew

From stones attention, which affection bred

In saluage beasts, his forced spirits fled!

Sad birds, wilde Heardes, hard flints, and woods, of late

Led by thy verse, then wept: at thy sad fate

^c Trees shed their leaues; streames with their teares increast:

The ^d Naiades and ^d Dryades inuest

Themselves in sullen fable, and display

Their scattered haire. Thy limbs disperfed lay.

His head and harp they into ^e *Hebrus* flung,

The harp sounds something, sadly, the dead tongue

Sighs out sad ditties: the bankes sympathize

(That bound the riuer) in their sad replies.

Now them to Sea their natiue current bore;

Both cast vpon ^f *Methymnian Lesbos* shore.

A Dragon on the forraine sand prepares

To seaze his head, and lick his dropping haire.

When gaping to deuoure the ^g Hymnists face,

Phæbus descends; and in that very space

Into a stone converts him by his powre,

With iawes extended ready to deuoure.

His Ghost retires to vnder shades: ^h once more

He sees, and knowes, what he had seene before.

Then through the ⁱ *Elysian* fields among the blest

Seekes his *Eurydice*. Now repoflest

With strict imbraces, guided by one minde,

They walke together: oft he comes behinde,

Oft goes before: now *Orpheus* safely may

His following *Eurydice* suruay.

Yet *Bacchus* renders vengeance for their hate:

Who vexed at his ^k Prophets cruell fate,

Fixt

Fixt all th' ^a *Edonian* Dames that then were by
 With spreading roots; and who more eagerly
 Pursu'd his death, their toes he deeper drew
 Within the solid earth, which downe-ward grew
 And euen as fowle whose feet intangled are
 Within the subtile foulers secret snare
 Become by fearefull fluttering faster bound:
 So, each of these, now cleauing to the ground;
 With terror struggle to escape in vaine;
 For faster-binding roots their flight restraine.
 One, looking for her nailes, her toes, her feet:
 Behold, her twinning legs in timber meet:
 In passion, thinking to haue struck her thighs,
 She strikes hard oke; hard oke her breasts supplies;
 Her shoulders such: her armes appeare to grow
 In naturall branches; and indeed did so.
 Nor thus content, their fields ^b *Lyæus* leaues:
 Whom ^c *Tmolus*, with a better troope receiues,
 And swift ^d *Pactolus*, who did then infold
 No precious sands, nor graines of enui'd gold.
Satyres and *Bacchanals* to him repaire,
 His vsuall traine: ^e *Silenus* then not there.
 Him erst the *Phrygian* Rurals reeling found
 With age and wine; and now, with iuie crown'd,
 To *Midas* bring: whom *Orpheus* ^f *Orgies* taught,
 And sage ^g *Eumolpus* from ^h *Cecropia* brought.
 When knowne to be his partner in those Rites;
 Full twice fīue daies, with their succeeding nights,
 He entertain'd him with a sumptuous feast.
 Eleuen times ⁱ *Lucifer* the starres supprest:
 When, with wild mirth, he treads the *Lydian* fields;
 And to the God his Foster-father yeelds.
 He in his safe returne doth much reioyce:
 Whose bountie *Midas* frustrates by his choice.
 For, wil'd to wish; Let all, said he, I touch
 Conuert to gold. His ignorance was such.
 Forth-with to him his wish ^k *Lyæus* giues:
 And at his folly not a little grieues.
 But in his curse the ^l *Berecynthian* ioyes:
 And home-ward bound, the truth by touching tries:
 Scarce trusting his owne sense, a tree bereaues
 Of slender boughs; they shone with golden leaues.
 Takes vp a stone; that stone pale gold became:
 Takes vp a clod; the clod presents the same:
 Crops stalkes of corne; these yeeld a sheafe of gold:
 An apple pulls; therein you might behold
^m Th' *Hesperian* purchase: toucht by him alone,
 The marble pillars with rich mettall shone.
 And when he washt; that water, showr'd in raine,
 Might simple ⁿ *Danaë* haue deceiu'd againe.

X x 2

^a The same with *Ciconian*; of
 the *Edonians*; a people of *Thrace*.

MIDAS.

^b *Bacchus*.

^c A mountaine of *Lydia*.

^d A riuer of *Lydia*.

^e An old *Satyre*, Foster Fa-
 ther to *Bacchus*.

^f The Rites of *Bacchus*.

^g The son of *Mæneus*; a Pro-
 phet, and Priest of *Bacchus*.

^h *Athens*; of *Cecrops*, the first
 King of that city.

ⁱ The morning Starre.

^k *Bacchus*.

^l *Midas*: of *Berecynthus* a city
 of *Phrygia*.

^m The golden Apples of the
Hesperides.

ⁿ As formerly by *Iupiter*.

His

His brest scarce holds his hopes; whose fancie wrought
 On golden wonders : when his seruants brought
 Meat to the table. Sooner had not he
 Toucht ^a *Ceres* bounty, but that prou'd to be
 A shining masse: the carued viands straight
 Betweene his greedy teeth conuert to plate.
^b Wine mingled with water. About to drinke mixt wine; you might behold
 His thirstie jawes o're-flow with liquid gold.
 Struck with so strange a plague; (both rich and poore;) ^c
 He hates and shuns the wealth he wisht before.
 His plentie feeds him not; he burnes with thirst:
 By loathed gold deseruedly accurst.
 Then, lifting vp his shining armes, thus praid:
 Father ^e *Lenaus*, ô, afford thy aid!
 I haue offended; pittie thou: and me
 From this so glorious a mischiefe free.
 The gentle powre the penitent restor'd:
 And for ^d his faith, affords what he implor'd.
 Least ill-wisht gold about him still abide;
 Goe, said he, to those ^e *Cristall* streames that glide
 By potent ^f *Sardis*: keepe the bankes that lead
 Along th'incounting Current to his head.
 There, where the gushing fountaine fomes, diue in:
 And, with thy bodie, wash away thy sinne.
 The King obayes: who in the fountaine leaues
 That golden vertue, which the Spring receaues.
 And still those ancient seeds these waters hold:
 Who gild their shores with glittering graines of gold.
 He, hating wealth, in woods and fields bestowes
^g The God of Shepheards. His time with ^g *Pan*; whom mountaine Cates inclose.
 Yet his grosse wit remaines: his shallow braine
 And sottish senses punish him againe.
 High *Tmolus* with a steepe ascent displayes
 His rigid browes, and vnder-seas furuaies:
 Whose stretcht-out bates here to *Sardis* ioine;
 There to ^h *Hypapis*, girt in small confine.
 Where boasting *Pan*, while he his verse doth praise
 To tender Nymphs, ⁱ and pipes to rurall layes;
 Before *Apollo*'s durst his songs preferre.
ⁱ They meet (ill-matcht) great *Tmolus* arbiter.
 Th'old Iudge on his owne Mountaine sits; and cleares
 His eares from trees: alone a garland weares
 Of Oke, with akornes dangling on his brow.
 Who thus bespake the God of Shepheards: Now
 Your iudge attends. He blowes his wax-bound reeds:
 And *Midas* fancie with rude numbers feeds.
 Then sacred *Tmolus* to diuine *Apollo*
 Conuerts his lookes: his woods his motion follow.
^l He, his long yellow haire with laurell bound,
 Clad in a *Tyrian* robe that swept the ground,

^a Bread : *Ceres* being the
 Goddesse of Corne.

^b Wine mingled with water.

^c *Bacchus* : so called of the
 wine- presse.

^d In the deliuey of his Fo-
 ster father *Silenus*, taken by
 the *Phrygian* shepheards
^e *Pactolus*.

^f A famous Citty of *Lydia*.

^g The God of Shepheards.

MIDAS HIS AS-
 SES EARES.

^h A little towne of *Lydia*.

ⁱ *Apollo* and *Pan*: *Tmolus*, that
 is, the Deity of that Moun-
 taine, their Iudge.

^k *Pan*.

^l *Apollo*.

A Violl holds, with sparkling gemmes in chace^e
 And ^a *Indian* teeth, the bow his right hand grac^e^t.
 A perfect Artist shew'd, Then sweetly plaid
 When *Tmolus*, raviſht with his muſick, ſaid,
Tan to the Violl yeeld thy ruder reed.
 All like of what the Mounraine had decreed,
 But *Midas* onely; whoſe exclames traduce
 The Censure. *Phabus* for this groſſe abuſe
 Transformes his cares, his folly to declare:
 Stretched out in length, and couer'd with gray haire:
 Inſtable, and now apt to moue. The reſt
 The former figure of a man poſſeſt.
 Punisht in that offending part: who beares
 Vpon his ſkull a ſlow-pac^t Affes cares.

He ſtrives to couer ſuch a foule defame:
 And with a red ^b *Tiara* hides his ſhame.
 But this his ſervant ſaw that cut his haire:
 Who bigge with ſecrets, neither durſt declare
 His Soueraignes ſcene deformity, nor yet
 Could hold his peace. Who digs a ſhallow pit,
 And therein ſoftly whiſpers his diſgrace:
 Then turning in the earth, forſooke the place:
 A tuft of whiſpering Reeds from thence there growes;
 Which comming to maturitie, diſcloſe
 The husbandman: and by ſoft South-winds blowne
 Repeat his words, and his Lords cares make knowne.

Reueng'd *Apollo*, leauing *Tmolus*, flies
 Through liquid ayre; and on^e the land which lies
 On that ſide ^d *Helles* ſtraightned ſurges ſtands:
 Where far-obayd *Laomedon* commands.
 Betweene ^e *Rhæum* and ^e *Sygaum* ſtood
 An ancient Altar, high aboue the flood,
 Vowd to the ^f *Tanomphean* Thunderer:
 From whence he ſaw the King begin to reare
 New *Troy's* ſcarce founded walls; with what adoe,
 And with how great a charge they ſlowly grew.
 Who, with ^g the Father of the ſwellling Main,
 Indues a mortall ſhape: both entertaine
 Themſelues for vnregarded gold to build
 The ^h *Phrygian* Tyrants walls. That worke fulfil'd;
 The King their promiſed reward denies:
 And falſehood by forſwearing multiplies.
 Reuengefull *Neptune* his wild waues vnbound;
 Which all the ſhores of greedy *Ilium* drown'd;
 And made the Land a Lake: the country Swaine
 His labour loſt beneath that liquid Plaine.
 Beſides the ⁱ daughter of the King demaunds:
 Who chained to a Rock expoſed ſtands
 To feed a Monster of the Sea; ſet free,
 By ſtrenuous *Hercules*. Yet could not He

^a *Ivory*: *India* abounding
 with Elephants.

SPEAKING REEDS
^b An ornament for the
 head, worne of old by the Ea-
 ſterne Princes, much like a
 Turkiſh Turban.

APOLLO AND NEPTVNE.

^c *Phrygia*.
^d *Helleſpont*, where *Helle*, the
 ſiſter of *Phryxus*, was drow-
 ned.
^e Two Promontories of *Troas*
 ſhonoured by the voice of
 all men.

^g *Neptune*.

^h *Laomedons*: all Kings being
 anciently called Tyrants.

ⁱ *Heſione*.

^aThe son of *Æacus*, and brother to *Peleus*.

PELEUS AND

THETIS.

^b*Thetis*.

^c*Jupiter*, the father of his father *Æacus*.

^d*Nereus*, a Sea-god, the son of *Oceanus* and *Tethys*.

^e*Peleus* the son of *Æacus*.

^f*Tessaly*.

^g*Proteus*; who frequented those Seas.

^h*Peleus* the son of *Æacus*.

ⁱThe Sunne.

The horses of *Laomedon* enjoy;
His valours hire: who sacks twice periur'd *Troy*;
And giues his fellow Souldier ^a*Telamon*
Hesione: for *Peleus* now had won
^bA Deity; nor in his ^cGrandfather
Tooke greater pride, then in ^dhis Sire by her.
For *Iupiter* had nephewes more then one:
But he a Goddesse had espous'd alone.
For aged *Proteus* thus fore-told the truth
To waue-wet *Thetis*: Thou shalt beare a Youth,
Greater then him from whom he tooke his birth.
In armes and fame. Least any thing on earth
Should be more great then *Ioue*, *Ioue* shunnes the bed
Of Sea-thron'd *Thetis*, though her beauty led
His strong desires: who bids ^e*Æacides*
Succeed his loue, and wed the Queene of Seas.

A Bay with in ^f*Æmonia* lies, that bends
Much like an arch, and far stretcht armes extends:
Which were, if deepe, a harbour lockt by land;
Where shallow seas o're-spread the yellow sand.
The sollid shore (whereon no sea-weed growes)
Nor clogs the way, nor print of footing shoves.
Hard by, a mirtle-groue affords a shade:
In this, a caue; rather though doubtfull, made
By art then nature: hither *Thetis* swimmes
On Delphins back, here layd her naked limbs.
In this the sleeping Goddesse *Peleus* caught:
Who, when she could not by his words be wrought,
Attempts to force, and claspt her in his armes.
And had she not assum'd her vsuall charmes
In varying shapes, he had his will obtain'd.
Now, turnes t a fowle, yet he her flight restrain'd:
Now seemes a massie tree adorn'd with leaues;
Close to the bole th'inamor'd *Peleus* cleaues.
A spotted Tygresse she presents at last:
When he, with terror struck, his armes vnclaspt.
Who powring wine on seas, those Gods implores;
And with perfumes and sacrifice adores:
Till the ^g*Carpathian* Prophet rais'd his head,
And said; ^h*Æacides*, inioy her bed.
Doethou but bind her in her next surprize,
When in her cold moist caue she sleeping lyes:
And though she take a thousand shapes, let none
Dismay; but hold, till she resume her owne.
This *Proteus* said, and diu'd to the Profound:
His latter word in his owne waters drown'd.
Now hasty ⁱ*Titan* to *Hesperian* seas
Descends; when beautilous *Thetis*, bent to ease
Forsooke the flood, and to her Caue repair'd.
No sooner she by *Peleus* was insnar'd,

But

But forth-with varies formes; vntill she found
 Her virgin limbs within his fetters bound.
 Then, spreading forth her armes, She fighting said;
 Thou hast subdu'd by some immortall aid:
 Appeares her selfe; nor his embrace repeld;
 Whose pregnant wombe with great *Achilles* swel'd.

Happy was *Pelexus* in his sonne and wife:
 And had not ^a *Phocus* murder soil'd his life,
 All-fortunate. With brothers blood defil'd,
 Thee ^b *Trachis* harbours, from thy home exil'd.
 Where courteous *Ceyx*, free from rigor, raig'n'd;
 The sonne of ^c *Lucifer*, whose looks retain'd!
 His fathers luster: then disconsolate,
 Nor like himselfe, for his lost ^d brothers fate.
 Hither, with trauell tyr'd, and clog'd with cares,
 The banisht with a slender traine repaires:
 His Flocks and Heard, with men for their defence;
 Left in a shadie vale not farre from thence.
 Conducted to his royall presence, Hee
 With ^e Oliue brancht, downe bending to his knee;
 His name and birth declares: the murder masks
 With forged cause of flight: a dwelling askes.
 In field, or city. *Ceyx* thus replies:

Our hospitable bounty open lies
 To men of vulgar ranke: what owes it then
 To your high spirit, so renoun'd by men?
 Of monumentall praise? Whose blood extracts
 His soure from *Ioue*, improued by your Acts?
 To sue, is times abuse: your worth assures
 Your full desires; of all, the choice is yours:
 I wish it better. And then wept. The cause

^f *Ioues* Nephew askes: when, after a short pause;
 Perhaps you thinke this Bird which liues by rape

To all a terror, euer had that shape.
 He was a man; as constant in his minde
 As fierce in warre, to great attempts inclin'd.
Dadalion nam'd; sprung from that Star which wakes
 The deawie Morne; the last that heauen forfakes.

Affected peace I fosterd, with the rites
 Of nuptiall ioyes: He ioy'd in bloody fights.
 His valour Kingdomes with their Kings subdu'd;
 By whom the ^h *Thibbian* doves are now pursu'd.
 His daughter *Chione*, whose beaurie drew
 A thousand sutors, ripe for marriage grew.
 By fortune *Phæbus*, and the ⁱ sonne of *Maia*,
 From *Delphos*, and *Cyllene*, came this way:
 Here meeting, looke, and like. The God of Light
 Deferres his ioy-imbracing hopes till night.

Hermes ill-brookes delay: who on her laid
^k His drowlie rod, and forc't the sleepe Maid.

^a Slaine out of envy by *Pelexus* & *Telamon*, in that more
 beloued by their father *Æacus*
 for his vertues.

^b A city at the foot of the
 Mountaine *Oeta*.

^c The Morning starre.

^d *Dadalion*.

^e The signe of Peace; and
 when wound about with
 wollen of a suppliant.

^f *Pelexus*, the son of *Æacus* the
 son of *Iupiter*.

DADALION.

^g *Lucifer*.

^h Of *Thibis*, a city of *Bœotia*,
 abounding with Pigeons.

ⁱ *Mercury* the sonne of *Maia*,
 one of the *Pleiades*.

^k His *Caduceus*.

Night

Night spans the skie with starres. An old wiues shape
Apollo tooke, and seconds *Hermes* rape.

Now when the fullnesse of her time drew nye,
Autolichus was borne to *Mercury*.

Nor from the Sire the Sonne degenerates,
 Cunning in theft, and wily in all sleights:
 Who could with subtiltie deceaue the fight;
 Converting white to black, and black to white.
 To *Phæbus* (for she bare two sonnes) belongs
Philammon, famous for his harpe and songs.

^a *Apollo* and *Mercury*.

^b *Dedalion*.

^c The father of *Apollo* and
Mercury, by whom shee had
 her two sonnes.

What is'tt' haue had ^a two sonnes? two Godst' inflame?

^b A valiant father? ^c *Iupiter* the same?

Is glory fatall? sure t' was so to Her:

Who to *Dianas* durst her face confer,
 And blame her beaurie. With a cruell looke,
 She said; Our deeds shall right vs. Forthwith took
 Her bow, and bent it; which she strongly drew;
 And through her guilty tongue the arrow flew.
 It bleeds; of speech and sound at once bereft:
 And life, with blood, her falling body left.

What grieve (ô *Pietie*!) opprest my heart!

What said I not, t' assuage my brothers smart?

Who heares me so as rocks the roaring waues
 That beat their browes; and for his Daughter raues:

^d As of old they accustomed
 to burne their dead.

But when he saw^d her burne, foure times assail'd

To sack the flamie Pile: as often fail'd.

Then turnes his heeles to flight (much like a Bull
 By Hornets stung) whom scratching brambles pull:

Yet seem'd to run far faster then a man,

As if his feet had wings; and all out-ran.

Who swift in chace of wished death, ascends

Parnassus top. As he his bodie bends

To jump from downe-right cliffes, compassionate

Apollo, with light wings, preuents his fate:

With beake and tallons arm'd; with strength repleat

About his size: his courage still as great.

This Falcion, friend to none, all fowle pursu'th:

And grieuing, is the cause of common ruth.

As *Ceyx* thus his brothers change relates:

^e Of *Phocæ*, a Regiō of Greece ^f *Phocæan Anetor* rusheth through the gates;

(Who kept the Heard) and cry'd (halfe out of breath)

Peleus, I bring thee newes of losse and death.

Report, said *Peleus*, we are bent to beare

The worst offortunes. While the King with feare

Hangs on his tongue. He panting, still afraid:

PSAMASÆS WOLFEB

To winding shores we draue the wearie Heard,

When *Phæbus* from the heighth of all the sky

The East and West beheld with equall eye.

A part on yellow sands their limbs display,

And from their Rest the waue fields suruay:

While

While other slowly wander here and there:
 Some swim in seas, and lofty fore-heads rear.
 A Fane, vndeckt with gold, or ^a *Parcan* stone,
 Of blocks adioynes; within a groue o're-growne.
 This the ^b *Nereides* and *Nereus* hold:
 By sea-men, who there dry'd their nets, so told.
 Neere it, a Marish, thick with fallowes, stood;
 Made plashie by the interchanging flood.
 A Wolfe, a monstrous beast, with hideous noyse
 That frights the confines, from those thickets flies.
 His lightning jawes with blood and foame besmeared:
 In whose red eyes two darting flames appear'd.
 Though fell with rage and famine, yet his rage
 More greedie far: nor hunger seekes reassuage
 With blood of beeuies, and so surcease; but all
 He meets with, wounds; insulting in their fall.
 Nor few of vs, while we his force withstood,
 Fell by his cruell phangs. The shore with blood,
 With blood the sea-brimme blusht, and bellowing lakes.
 Delay is losse; who doubts, himselfe forsakes.
 Arme, arme, while something yet is left to lose:
 And joyning force, this mortall plague oppose.

^c The Herdsman ends. Nor did this losse incense
Æacides; remembring his offence:
 Borne, as the iustice of sad ^d *Psamathe*,
 To celebrate her *Phocus* Obsequie.
 The King commands his men to arme: prouides
 To goe in person. Busie rumor guides
 This to *Alcyone*: her passion bare
 Her swiftly thither; running with her haire
 Halfe vncompos'd: and, that disordering, clung
 About his neck: then weepes; and with a tongue
 That scarce could speake, intreats, that they alone
 Might goe; nor hazard both their liues in one.
 To whom ^e *Æacides*; Faire Queene forbear
 (Too much your bounty flowes) your vertuous feare.
 No force avails in such extreames as these:
 'Tis prayer that must the ^f sea-thron'd Powre appease.
 A loftie towre within a fortresse stood;
^g A friend to wandering ships that plough the flood.
 They this ascend; and sighing, see the shore
 With cattell strew'd; the Spoyler drencht in gore.
 Here *Peleus* fixt on seas, with knees that bend,
 Blew *Psamathe* implores at length to end
 The iustice of her wrath. Shee from his speech
 Diuerts her eares: till ^h *Thetis* did beseech,
 And got her husbands pardon: nor yet could
 The saluage Wolfe from thirst of blood with-hold;
 Till she the beast, as he a heifer slew,
 Transform'd to marble; differing but in hew:

Y y

^a Marble of *Paros*, excelling
 in whitenesse.
^b Sea nymphs, the daughters
 of *Nereus*.

^c *Peleus*, the son of *Æacus*.

^d The daughter of *Nereus*, &
 mother to his brother *Pho-*
cus, whom he had murdered.

^e *Peleus* the son of *Æacus*.

^f *Psamathe*, a Sea-goddesse.

^g A Sea-mark.

^h Sister to *Psamathe*, & wife
 vnto *Peleus*.

All

^a Being of white marble.

^b *Pelem* the son of *Æacus*.

^c A city of *Thessaly* where *Acastus* reigned See the comment.

**CEYX AND
ALCYONE.**

^d *Chione* and *Desalio*.

^e A city of *Lycia*, famous for the Oracle of *Apollo*.

^f To his Oracle at *Delphos*: far neerer to *Trachis*.

^g Presentative Sepulchers, in honour of such as were drowned.

^h *Æolus*: of *Hippotes*, the father of his mother *Acasta*.

ⁱ *Ceyx* the son of *Lucifer*, or the morning starre.

All else intire. ^a The colour of the stone
Shewes him no Wolfe: now terrible to none.

Yet Fate would not permit ^b *Æacides*
To harbour here; nor found in exile ease;

Till at ^c *Magnesia*, in a happy time
Acastus purg'd him from his bloody crime.

Meane-while perplext with former prodigies

Both of ^d his neece and brother; to aduize

With sacred Oracles, the joyes of men,

Ceyx prepares for ^e *Claros*. *Phorbas* then,

With his *Phlegyan* hoast, alike prophane,

The passage stopt to ^f *Delphian Phæbus* Fane.

Yet first to thee his secret purpose told,

Faith-crown'd *Alcyone*. An inward cold

Shot through her bones: her changing face appears

As pale as box, bedewed with her teares.

Thrice stroue to speak, thrice weeps through deare constraint:

Sobs interrupting her diuine complaint.

What fault of mine, my Life, hath chang'd thy minde?

Where is that loue that late so clearly shin'd?

Canst thou thy selfe enioy, from me remou'd?

Doe long waies please? is now my absence lou'd?

Yet didst thou goe by land, I should alone

Griue without feare: now both combine in one.

Seas fright me with their tragicall aspect.

Of late I saw them on the shore eieft

Their scattered wracks: and often haue I read

Sad names on ^g sepulchers that want their dead.

Nor let false hopes thy confidencie please;

In that my father, great *Hippotades*,

The struggling windes in rockie cauernes keeps.

And at his pleasure calmes the raging Deepes.

They once broke loose submit to no command;

But rage through all the Sea, on all the land;

Perplex the clouds, with sterne encounters rore,

And strike forth flames: I feare, by knowledge, more.

These knew I, and oft saw their rude comport;

While yet a Girle, within my fathers Court.

But if my prayers no fauour can procure;

And that, alas, thy going be too sure;

Take me along: let both one fortune beare;

Then shall I onely what I suffer feare.

Together saile we on the toyling Maine:

And equally what'euer hap sustaine.

Thus spake *Alcyone*: whose sorrowes melt

Her ^h star-like spouse; nor he lesse passion felt.

Yet neither would his first intent forsake

Nor her a Partner in his danger make.

Much said he to assuage her troubled breft:

As much in vaine. This adds vnto the rest,

(Which

(Which answer only could her passion tame)
 All stay is irkesome ; by ^a my fathers Flame,
 I sweare, if Fate permit, returne I will
 E'retwice the Moone her shining Crescents fill.
 Reui'd with promise of so short a stay;
 He bids them lanch the ship without delay,
 And fit her tacklings. This renewes her feares;
 Prefaging ill successe: abortiue teares
 Flow from their springs ; then kist: a sad farewell,
 Long first, at length she takes; and swowning, fell.
 The Sea-men call aboard : in double ranks
 Reduce their oares, vp-rising from their Banks
 With equall strokes. She reares her humid eyes,
 And first her husband on the Poope espies
 Shaking his hand: that, answers. Now from shore
 The vessell driues, and thence her object bore.
 Her following eyes the flying ship pursue:
 That lost, the sailes her eager gazes drew.
 When all had left her, to her chamber goes;
 And on the emptie bed her body throwes:
 The bed and place, with teares, to minde recall
 That absent part, which gaue esteeme to all.
 Now farre from Port ; the windes began to blow
 On quiuering Shrowds ; their oares the Sailers stow:
 Then hoise their Yards a trip, and all their sailes
 At once let fall to catch th' approaching gales.
 The ship scarce halfe her course, or sure no more,
 By this had runne; farre off from either shore:
 When, deepe in night, fierce ^b *Eurus* stifly blew,
 And high-wrought Seas with chafing foame grew:
 Strike, strike the Top-saile, let the Maine-shear fly,
 And furl your sailes, the Master cri'd; his cry
 The blustering winds and roling seas suppress.
 Yet of their owne accord in this distresse
 They plie their tasks: some feeling yards bestride
 And take-in sailes; some stop on either side
 The yawning leakes; some seas on seas eject,
 While thus Disorder toyles to small effect,
 The bitter Storme augments; the wild Windes wage
 Warre from all parts, and ioyne with *Neptunes* rage.
 The Master, lost in terror, neither knew
 The state of things, what to command, or doe;
 Confessing ignorance; so huge a masse
 Ofills oppresse ! which slighted Art surpass.
 Lowd cryes of men resound; with ratling shrowds,
 Floods iustling floods, and thunder-crashing clouds.
 Now tossing Seas appeare to touch the sky,
 And wrap their curls in clouds, frotht with their spry:
 The sand now from the bottom laue, and take
 Their swarter dye; now black, ^c as *Stygian* lake;

^a *Lucifers.*^b The East wind.Some- ^c A lake of Hell.

^a Of *Trachis*, whereof *Ceyx* was King.

^b Hell; of *Acheron* an infernall Riuer.

^c A great engine of timber, shod with brasle, fashioned like the head of a Ram, vsed anciently at seiges, to break downe the walls of citties & fortresses.

^d Obserued heretofore for the greatest: wherevpon the tenth in all things is taken.

Sometimes deprest, with hissing foame all white.
 The ^a *Trachin* ship such horrid changes fright.
 Which now, as from a mountaine rockt with flawes,
 Viewes vnder-vales, and ^b *Acherons* darke jawes:
 Now head-long with the tumbling billowes fell;
 And heauen suruayes from that low depth of Hell.
 Her wauc-beat sides a hideous noyse report:
 As when a battering ^c Ram beats downe a Fort.
 As chafed Lyons, whom no terrors fright,
 Rush on extended steele with horrid might:
 So Seas inuade with storme-imbatled powre
 The ships defence; and o're her hatches towre.
 Her yeelding planks now spring: sterne *Neptune* raues,
 Charging her breaches with his deadly waues.
 The prodigall clouds in showres their substance spend:
 Ambitious seas to gloomie heauen ascend;
 All heauen descending to the lofste Maine:
 At least so seeme. Sailes suck the falling raine;
 Showres ioyne with floods. No friendly star now shone:
 Blind Night in darknesse, tempests, and her owne
 Dread terrors lost: these horrid lightning turnes
 To light more fear'd; the Sea with lightning burnes.
 Now vaulting floods her vpper deck opprest.
 And as a Souldier, brauer then the rest,
 Tempting to scale the walls with lost assaies,
 At length inioyes his hopes; and spurd with praise,
 Among a thousand only stands the shock:
 So while assailing waues the vessell rock,
 The ^d tenth bold Billow rusheth in, nor shrinks
 Vntill the ship beneath his furie sinks.
 Those seas, without, the labouring Bark assaile:
 These sack her Hold. All tremble, and looke pale;
 As at a siege, when foes inforce a wall;
 While some within to execution fall.
 Art failes, hearts sinck: on euery rising waue
 Death sits in triumph, and presents a graue.
 He weepes; He stands amaz'd; He calls them blest
 Whom funerals grace: He vows to heauen addrest;
 Looking at what he sees not, and besought
 The Gods in vaine: He on his parents thought,
 His children, house, and what he left behinde.
Alcyone possesse all *Ceyx* minde;
 Her onely names: now in her absence ioy'd
 Whose presence was his heauen: and had imploy'd
 His eyes last duty to descrie the way
 To her abode; but knew not where it lay.
 The giddie seas so whirle, such pitchie clouds
 Obscure the skie: Night, two-fold darknesse shrouds.
 Lowd howling whirle-winds ouer-boord now bore
 The shiuered mast; and now the rudder tore.

A Billow with these spoyle incurag'd, raues;
 Who Victor-like contemnes the vnder waues:
 Nor lighter falls, then if some God had torne
^a *Pindus* and *Athos* from their roots, vp-borne
 As high as heauen, and tumbled on the Main.
 Nor could the ship such force and waight sustaine;
 But to the bottome sinks. Most of her men
 The seas infold; who neuer seene againe
 Accomplished their fates: while other swim
 On scattered planks; a plank vpholding Him
 Who late a scepter held. ^b His father in law,
 And ^c father, now inuokes: but could not draw
 (Alas!) from either succour. Still his wife
 Runnes in his thoughts in that short span of life.
 He wisht the waues would cast him on the sands
 Of *Trachis*, to be buried by her hands.

Who swimming, sighs *Alcyone*; her name
 His last-of speech: in seas conceales the fame:
 Behold; an arch of waters, black as hell,
 Asunder breakes: the breaking surges quell
 Their sinking Burthen. *Lucifer* that night
 Became obscure; nor could you see his light.
 And since he might not render vp his place,
 With pitchie clouds immur'd his darkned face:

Meane-while *Alcyone*, (his fate vnknowne)
 Computes the tedious nights; by day wrought on
 A garment for her Lord; another makes
 To weare her selfe: whose flattering hope mistakes
 In his returne. Who holy fumes presents
 To all the Gods; but most of all frequents
 The Fane of *Iuno*: at her altars prayd
 For him that was not. Grant successe! (she said)
 A quick returne! Giue he our right to none!
 Of all her prayers the last succeeds alone.
 The melting Goddesse could no longer brooke
 Her death-croft prayers; but from her altar shooke

^d Her tainted hand; and thus to ^e *Irus* spake:
 Hasten faithfull Messenger, thy journey take
 To drowse *Sleepes* dimme pallace: bid him send
 A dreame that may present the wofull end
 Of *Ceyx* to *Alcyone*. This said;
 She, in a thousand-coloured robe arraid,
 Her ample Bow from heauen to earth extends:
 And in a cloud to his abode descends.

Neere the ^f *Cimmerians* lurks a Caue, in steepe
 And hollow hills; the Mansion of dull *Sleepe*:
 Not seene by *Phæbus* when he mounts the skies,
 At height, nor stooping; gloomie mists arise
 From humid earth, which still a twi-light make.
 No crested fowles shrill crowings here awake

^a Two high mountaines; the
 one of *Thessaly*, and the other
 of *Macedon*.

^b *Peleus* the father of his wife
Alcyone.
^c *Lucifer*.

^d For such as had any dead
 in their family were held to
 be polluted; nor allowed to
 sacrifice vntill they were pu-
 rified.
^e The Raine-bow.

^f A people who dwell between
 the *Euxian* sea and the Lake
 of *Meotis*.

^g A Cock.

The

^a Which signifies forgetfulness. For what more inviteth sleep then an oblivion of cares?

^b A somniferous flower, whereof they make *Opium*.

^c That wood representing Darkness the nurse of sleep.

^d Built by *Hercules*.

^e *Iuno* the daughter of *Saturn*

^f Signifying forme.

^g Similitude.

^h Terror.

ⁱ Phantasie.

The chearefull Morne: no barking Sentinell
 Here guards; nor geese, who wakefull dogs excell.
 Beasts tame, nor saluage; no wind-shaken boughs,
 Nor strife of iarring tongues, with noyses rouse
 Secured Ease. Yet from the rock a spring,
 With streames of ^a *Lethe* softly murmuring,
 Purles on the pebbles, and invites Repose.
 Before the Entry pregnant ^b *Poppie* growes,
 With numerous Simples; from whose iuicie birth
 Night gathers sleepe, and sheds it on the Earth.
 No doores here on their creeking hinges iarr'd:
 Through-out this court there was no doore, nor guard.
 Amid the ^c *Heben* caue a downie bed
 High mounted stands, with sable coverings spred.
 Here lay the lazie God, dissolu'd in rest.
 Fantastick Dreames, who various formes exprest,
 About him lay: then Autumn's eares far more;
 Or leaues of trees, or sands on *Neptunes* shore.
 The Virgin entring, parts the obuious Dreames:
 And fills the sacred Concaue with the beames
 Of her bright robe. The God with strife disioynes
 His seeled lids; againe his head declines,
 And knocks his chin against his brest. Anon
 Sleepe casts off Sleepe; and softly leaning on
 His elbow, asketh (for he knewe her) why
 Shee thither came? when *Iris* made reply:
 Thou Rest of things, most meeke of all the Gods;
 O Sleepe, the Peace of mindes, from whose abodes
 Care euer flies; restoring the decay
 Of toile-tir'd limbs to labour-burnding Day:
 Send thou a Dreame, resembling truth, in post
 T' ^d *Herculean Trachis*; that like *Ceyx* Ghost,
 May to *Alcyone* his wrack vnfold.
^e *Saturnia* this commands. Her message told,
Iris with-drew; who could the power of Sleepe
 Resist no longer. When she found it creepe
 Vpon her yeelding senses, thence she flies:
 And by her painted Bow remounts the skies.
 The Sire among a thousand sonnes, excites
 Shape-faining ^f *Morpheus*: of those brother Sprites
 None (bid t assume) with subtler cunning can
 Vsurp the gesture, visage, voice of man,
 His habit, and knowne phrased. He onely takes
 A humane forme: an Other shewes a snakes,
 A birds, a beasts. This ^g *Icelos* they call,
 Whom heauen imbowre; though ^h *Phobeter* by all
 Of mortall birth. Next ⁱ *Phantasus*; but he,
 Of different faculty, indues a tree,
 Earth, water, stone, the severall shapes of things
 That life enioy not. These appeare to Kings

And

And Princes in deepe night: the rest among
 The vulgar stray. Of all the airy throng
 Their aged father onely *Morpheus* chose
 To act *Thaumantia's* charge. His eyes then close
 Their drowfie lids, and hanging downe his head,
 Opprest with slumber, shrinks into his bed.
 His noiselesse wings by night fly *Morpheus* straines;
 And with the swiftnesse of a thought attaines
 Th^b *Aemonian* towres: then laid them by, and tooke
 The forme of *Ceyx*. With a pallid looke
 He naked stood, like one depriu'd of life,
 Before the bed of his vnhappy wife:
 His beard all wet, the haire vpon his head
 With water dropt; who, leaning on her bed,
 Thus spake; while teares from seeming passion flow.

a Iris, the daughter of Thaumantus, or wonder.

b Trachis, a city of Thessaly, called formerly Aemonia.

Dost thou, O wretched Wife, thy *Ceyx* know?
 Or am I chang'd in death? looke on the Lost:
 And for thy husband thou shalt see his Ghost.
 Thy pious prayers no fauour could obtaine:
 Lo, I am drown'd, no longer hope in vaine.

c The Aegean Sea.

Cloud-crushing South-winds in^c *Aegeum* caught
 Our rauisht ship, and wrackt her with her fraught.
 My voice the floods opprest, while on thy name
 I vainely call'd. This, neither wandring Fame,
 Nor doubtfull author tells: this I relate;
 I, that there perisht by vntimely fate.

Arise, weep, put on black: nor vndeplor'd
 For pittie send me to the^d *Stygian* Ford.

d The Riuer ouer which they were to passe to the internal kingdome.

To this he addes a voice, such as she knew
 Exprest her Lords; with teares appearing true,
 And gesture of his hand. She sigh't and wept;
 Stretcht out her armes t' imbrace him as she slept,
 But clapt the empty ayre. Then cry'd; O stay!
 Ah, whether wilt thou! Let vs goe one way.
 Wak't with her voice, and husbands ghost; with feare
 Shee looks about for that which was not there.
 For now the maids, rais'd with her shreekes, had brought
 A taper in. Not finding what she sought,
 She strikes her cheekes, her nightly linnen tare,
 Invades her brest; nor stayes t' vnbind her haire,
 But tugs it off. Her Nurse the cause demands
 Of such a violence. She wrings her hands,
 And in the passion of her grieve repli'd:

There's no *Acyone*; none, none! she dy'd:
 Together with her *Ceyx*. Silent be
 All sounds of comfort. These, these eyes did see
 My shipwrackt Lord. I knew him; and my hands
 Thrust forth t' haue held him: but no mortall hands
 Could force his stay. A Ghost: yet manifest:
 My husbands Ghost: which O but ill exprest

His

His forme and beautie, late diuinely rare!
 Now pale, and naked, with yet-dropping haire.
 Here stood the miserable; in this place:
 Here, here (and fought his ayrie steps to trace.)
 O this my sad mis-giuing soule diuin'd;
 When thou forsook'st me to pursue the winde.
 But since imbarqu'd for death, would I with thee
 Had put to sea: a happie fate for me!
 Then both together all the time assign'd
 For life had liu'd; nor in our death disioyn'd.
 Now here, I perisht there: on that^a Profound
 Poore I was wrackt; yet thou without me drown'd.
 O I, then floods more cruell; should I stieue
 To lengthen life, and such a grieve suruiue!
 Nor will I, nor forsake thee, nor defer.

^a The *Ægean* Sea.

^b A pot or chest of stone,
 wherein they inclosed the
 ashes of the dead.

Though one^b Urne hold not both, one sepulcher
 Shall ioyne our titles: though thy bones from mine
 The seas disseuer, yet our names shall ioyne.
 Griefe choak't the rest. Sobs euery accent part:
 And sighes ascend from her astonisht heart.
 Day springs: She to the shore adrest her haste,
 Euen to that place from whence she saw him last.
 And while she sadly vtters, Here he staid;
 Here parting, kist me; from thence anchor waid;
 While she such sighes recalls; her steady eyes
 Fixt on a Sea, far off she something spies;
 But knowes not what: yet like a cor's. First she
 Doth doubt: driuen neerer (though not neere) might see
 A body plainely. Though vnknowne, yet much
 The Omen mou'd her, since his fate was such.
 Poore wretch, who'ere thou art: and such (she said)
 Thy wife (if wed) by thee a widdow made!
 By floods driuen neerer; the more neere, the more
 Her spirits faint: now nigh th' adioyning shore.
 She sees now what she knowes; her husbands Cor's.
 Woe's me! 'tis He, she cries! at once doth force
 Her face, haire, habit: trembling hands extends
 To soule-lesse *Ceyx*, and then said: Here ends
 My last of hopes: thus, ô then life more deare;
 O Husband, thus return'st thou! Art a Peere
 Had stretcht into the surges; which with-stood,
 And brake the first incursion of the flood.
 Thither forth-with (ô wonderfull!) she springs;
 Beating the passiue ayre with new-growne wings.
 Who, now a bird, the waters summit rakes:
 About she flies, and full of sorrow, makes
 A mournfull noyse; lamenting her divorce:
 Anon she toucht his dumb and bloodlesse Cor's;
 With stretched wings imbrac't her perisht blisse;
 And gaue his colder lips a heatlesse kisse.

Whether

Whether hee felt it, or the floods his looke
 Vprais'd, the vulgar doubt: yet sure he tooke
 Scale from her touch. The Gods commiserate:
 And change them both, obnoxious to like fate:
 As late, they loue: their nuptiall faiths they shew,
 Now little birds; ingender, parents grow:
 Seauen winter daies with peacefull calmes possesse,
Alcyon sits vpon her floating nest.
 Then safely faile: then ^a *Aeolus* incaves
 For ^b his, the winds; and smoothes the stooping waues.

^a God of the Windes.

^b For those birds, the offspring of his daughter *Alcyon*.

Some Old man seeing these their pinions moue
 O'r broad-spread Seas, extolls their endlesse loue.
 By theirs, a Neighbour, or Himselfe, reuiues
 An others fate. Yon' fable fowle that diues;
 (And therewith shewes the wide-mouth'd Cormorant)
 Of royall parentage may also vant.
 Whose ancestors from *Tros* their branches spred:

ÆSACVS.

Ilus, *Assaracus*, ^c *Ioues* *Ganymed*,
Laomedon, and *Priamus* the last
 That raig'n'd in *Troy*: to *Hector* (who surpast
 In fortitude) a brother. If by powre
 Of Fate vnchanged in his youths first flowre,
 He might perhaps as great a name haue wonne:
 Though *Hector* were great ^d *Dymas* daughters sonne.

^c Rauisht by *Iupiter*.

For *Alixot hoe*, a country Maid,
 Bare *Æsacus* by stealth in *Idas* shade.
 He, hating Cities, and the discontents
 Of glittering Courts; the louely woods frequents,
 And vnambitious fields; but made repaire
 To *Ilium* rarely: yet, he debonaire,

^d *Hecuba* the daughter of *Dymas*.

Nor vnexpugnable to loue. Who spyde
Eperia, oft desir'd, by ^e *Cebren's* side
 (Her fathers riuer) drying in the Sun
 Her flowing haire. Away the Nymph did run,
 Swift as a frighted Hinde the Wolfe at hand;
 Or like a fearefull fowle thrust ouer-land
 Beneath a falcon. He persues the chace:
 Feare wings her feete, and loue inforc't his pace.
 Behold; a lurking Viper in this strife,
 Ceaz'd on her heele; suppressing flight with life.
 Frantick, his trembling armes the dead include:
 Who cry'd, Alasse that euer I pursude!

^e A river of *Troas*.

I fear'd not this; nor was the victory
 Worth such a losse. Ay me! two, one destroy.
 Thy wound the Serpent, I the occasion gaue:
 I, o more wicked! yet thy death shall haue
 My life for satisfaction. There-with flung
 His body from a cliffe which ouer-hung
 The vndermining Seas. His falling limmes
 Vpheld by *Tethys* pitty; as he swimmes

Z z

With

With feathers cloth'd; nor power of dying giues.
 To be compel'd to liue the Louer grieues:
 Disdaining that his soule, so well appaid
 To leaue her wretched seat, should thus be staid.
 And mounting on new wings, againe on Seas
 His body throwes: the fall his feathers ease.
 With that, inrag'd, into the deepe he diues:
 And still to drowne himselfe as vainely striues.
 Loue makes him leane. A long neck doth sustaine
 His fable head; long-ioynted legs remaine.
 Nor euer the affected Seas forsakes:
 And now a fured ^a name from diuining takes.

^a Called in latin *Mergus*,
 which signifies a Diver.

VPON

VPON THE ELEVENTH BOOKE OF OVIDS METAMORPHOSIS.

THE Thracian Bacchides, by drowning with their out-cries the musick of Orpheus, made his dissipated auditory fly back to their former retreats & condition: & then frantickly invade the life of their Prophet for the contempt of their sex; avoided as a hinderance to the study of philosophy, & administration of ciuill affairs: he esteeming the propagation of wisdom & virtuous endeauours, more noble and immortal then that of posterity. As Epaminondas answered his friends, bewailing his death and want of issue, That he left two faire daughters behind him, the Battails of Leuctra and Mantinea, in whom his memory should flourish. Therefore well may these drunken Bacchides be taken for the heady rage of mutiny and Sedition, which silence the authority of the law, and infringe that concord (the musicke of Orpheus) which had reduced wild people to ciuility; returning now to their former pravity and naturall fiercenesse: himselfe, the life of philosophy, torne in peeces by their fury. Moreover; nothing more endangers the harmony of gouernment then the distemperature of Bacchus, which by inflaming the spirits, make them deafe to perswasion, and intractable to Authority: those Nations which are the greatest drinkers, either not receiuing, or soone casting off, the yoke of obedience. Orpheus his head and Harp being throwne into Hebius; are borne away by the murmuring current. So the scattered reliques of learning, expulsed from one country, are transported to another, as here vnto Lesbos: Pittacus, Arion, Sappho, & Alcæus, being all of that Island, who succeeded Orpheus in the fame of Lyricall Poesy. A Serpent attempts to deuoure his head; presenting Detraction and serpentine Envy: whom Apollo, the eternity of diuine composures, conuerts into a stone, or confounds and stupifies. His Harp was feigned to haue beene translated into that celestiall constellation which consisteth of nine starres, in reference to the nine Muses; and one more bright then the rest, expressing Apollo. But indeed hung up it was in Apollo's Temple at Lesbos: when Neanthes, the sonne of the tyrant Pittacus; emulating the glory of Orpheus, by corrupting of the Priest, conueyed it from thence: who supposing that the taming of wild beasts had beene inherent to the instrument (as Mahomet attributed the wonderfull exploits of Scanderbeg to the admirable temper of his sword) retired by night into the suburbs, & playing thereon, was torne in peeces by the dogs that gathered about him: imitating herein not his skill, but his destiny. But the Soule of Orpheus descends into Elizium; and now without feare of loosing reuioues his Euridice. The ancient, ignorant of the true beatitude, conceived that the reward after death (as now the Mahometans doe) consisted in the fruition of sensuall delights: and therefore, the better to incite the minde vnto vertue, invented this fiction of those happy fields (perhaps deriued from the terrestriall Paradise) thus described by Virgil.

THE LESBIAN
SERPENT.

Elizium.

This to the Goddesse giu'n: they enter straight
Those ioyfull Fields, and Groues, call'd Fortunate:
The pleasant habitation of the blest.
Which larger skies with purple light inuest:
Where their peculiar sun and starres are seene
Some exercise vpon the flow'ry greene,
Contend in sport, and wrattle with fine flight:

Zz 2

Hu. dorum exaltis, perfecto munere Diva,
Devenere locos letos, & amana vireta
Fortunatorum nemorum, sedesq; beatas.
Largior hic campos æther, et lumine vestit
Purpureo, solemq; (num sua sidera norunt,
Pars in gramineis exerceant membra pala-
stra,
Contendunt ludo, & salua luctantur are-
na.

Others

Pars pedibus plaudunt choreas, & carmina dicunt.

*Nec non Threicius longa cum veste sacerdos
Obloquitur numeris septem discrimina vocū.
Jamq; eadem digitis, iam pectine pulsas E-
burno.*

*Hic genus antiquū Tenori pulcherrimas proles,
Magnanimi Heroes, nati melioribus annis.*

Virg. Æn. l. 6.

Others soft dances lead, and verse recite.

The *Thracian Priest*, clad in long garments, sings

In numbers to the tune of his seu'n strings:

And strikes as earst his Ivory instrument.

Here th' ancient lineage, *Teucres* faire descent;

Great *Heroes* borne in better times:

But first they were to be purged from the stains of their vices by temporary torments.

*Quin & superno cum lumine vita reliquit,
Non tamen omne malum mihi vis, nec fundi-
tus omnes*

*Corporeæ excedit pestes, primumq; necesse est
Multa diu concreta moris inolescere miris.*

Ergo exercentur penis, veterumq; malorum

Supplicia expendunt, alie penduntur inanes

Suspense ad ventos: alius sub gurgite vasto

Infectum eluitur scelus, aut excutitur igni.

*Quisq; suos patimur manes: exinde per am-
plum*

*Mittimur Elisum, & pauci leta anathema-
tis,*

Dum longa dies perfectæ temporis orbe,

Concretum exemit labem, purumq; reliquit

Æthereum sensum, atq; aurai simplicis ignem.

Virg. Æn. l. 6.

Nor with their liues doe wretched mortalls end
Their miseries; since their foule crimes transcend

That mortall bound. The long contracted stains

Drawne from the body, the sick foule retaines.

And therefore punisht; the affliction finde

Of their old guilt. Some hang in th' empty wind;

Some rince in vast deepes; some purg'd by fire;

All tortures feele. From whence a few retire

To *Elizium*, and possesse that happy place;

Till length of time, and the prefixed space

Cleanse all their spots; with puritie repaire

Th' ætheriall sense, and fire of simple ayre.

The salvage and truculent Bacchides (such usually feigned, to have beene produced by Oakes, and againe converted into the same, by the Poets) are now changed into those trees by Bacchus in revenge of his Prophet. For Orpheus was the first that instituted his Orgies in honour of the House of Cadmus; by whom hee had beene highly advanced; now deservedly falling by those frantick Rites, which himselfe had introduced: being taught, and professing, as before declared, a more diuine religion. These, abolished in all ciuill Common-wealths, whereby the author of euill transported to the salvages of Peru, and New Spaine: Where they solemnize (saith Acoſta) their principall times of devotion with drunkenness (procured instead of wine, by certaine intoxicating roots and berries) accompanied with all kinde of impudency, as a seruice acceptable to their Idols. Bacchus abhorring the stage of this tragedy, remoues to Tmolus, a mountaine of Lydia, bearing better & more generous wines then Rhodope: the ground of his feigned transmigration.

MIDAS.

Midas King of Phrygia entertaines his foster father Silenus, and feasts him for tenne daies: by whom demanded what was best for man, or what hee should chiefly desire? It is said, that after a long silence; and much importunity, hee rendred this answer: O generation of a small continuance, wretched and miserable! the seed of laborious Destiny, and issue of Fortune! why would you know your owne deplorable condition, whereof it is better to be ignorant? The best is not to be borne at all; & the next to dye quickly. A truth discovered to others by the light of Nature, and to vs by the wisest of Men. But this made no impression in the stupidity of Midas; to whom Bacchus granted his wish for restoring vnto him his foster father Silenus; which he conuerts into a punishment, in desiring that all might be gold which he touched. How much wiser and happier had he beene, had he followed this instruction.

Shall

Shall men wish nothing : be advis'd, referre
That choice vnto the Gods, who cannot erre;
For better then our selues our wants they knowe,
And will true ioyes, for false delights, bestowe :
Their loue to vs their owne transcends. By blind
Affections spurr'd, and fury of the minde,
We wife and sonnes desire; the Gods above
Knowe what this wife; and how those sonnes would proue.
Yet to aske something; when in temples thou
With sacrifice present'st thy holy vow,
A sound minde, pray for, in a body sound;
A courage which death's terrors cannot wound;
Esteeming thy last houre among the chiefe
Of natures gifts; not subiect vnto griefe
Desire, or rage : whose iudgement, *Hercules*
Disasters, and hard labours, better please;
Then *Sardanapalus* lust, high food, and ease.
All this is in thy pow'r: one way alone
Leads to a happy life, by virtue showne.
Where wisdom, there the God: a Deity.
We thee, O *Fortune* make and place on high.

*Nihil ergo optabunt homines? consilium vis,
Per mures ipsi expendere muniaibus quid
Contineat nobis, rebusq; sit utile nostris?
Nam pro iucundis optissima quæq; dabunt
dy.
Charior est illis homo, quam sibi nunc animorum
Impulsi, et cæca magnæ cupidine ducti,
Coniugium petimus, pariumq; uxoris: at
illis
Notum qui pueri, qualisq; futura sit uxor.
Vt tamen et poetas aliquid, vocemq; sacellis
Extra, et candiduli diuina tonacula porci,
Quandam est, ut sit mihi sanæ in corpore sa-
no.
Fortem posse animum et montis terrore ca-
rentem,
Qui spaciū viti extremum inter munera
ponat
Naturæ, qui ferre queat quocūq; dolores,
Nesciat læsci, cupiat nihil, et pot oves
Herculis æmulus credat, quoq; labores
Et perire, et cæcis, et plumis Sardina-
pali.
Monstro quod ipse tibi possis dare Semita
certe
Tranquilla per virtutis patet unica vias:
Nullum humen absistit si prudential sed te
Nasce mur fortuna deam, ex quo loc. mous.
luven. Sat. 10.*

So Solomon being promised whatsoever he would desire, elected wisdom: recea-
ving also both honour and wealth as the shadowes of that substance. Midas is the
image of a covetous man; who while he seeks to augment his riches, denies to him-
selfe the use of his owne, and starues in abundance. Covetousnesse is Idolatry; and of
this divine verity the barbarous Indians had a naturall notion; who imagined that
gold was the God of the Spaniards, in that they hunted after it so greedily. There
is a story in Plutarch, not unlike, nor unworthy the recitall, of one Pythius, an a-
varitious Prince, in the dayes of Zerxes; who exhausted his subiects in the digging
and refining of gold. When his wife, commiserating the cries of the people, caused
certaine admirable workemen, in the absence of her husband, to make a golden table
with variety of viands, all of the same mettall; which at his returne shee caused to
be set before him. Who long feasting his eyes with so rare and beloued a spectacle,
at length called for meat to satisfie his hunger; when the like artificiall food was
set before him: who in rage crying out that he was like to famish; his wife replied:
We haue nothing Sir to entertaine you with but this: for while you imploy
the labours of the Cittizens, and their art in the getting of golde, a number dy-
ing in the Mines, and all for that which is least vifull, the fields lie vncultiva-
ted, the vineyards vndrest, and the Hortyards vnplanted: so that you must eat
your gold, or prevent the cause of this scarcity. By which device shee reformed
his avarice: as now our Midas vpon a suruey of his miserable condition, inlargeth
his minde, and desires to be rid of that, which he formerly coueted: effected by wa-
shing himselfe in *Pactolus*, which beareth gold euer since in his Channell. The fa-
ble alluding to the precious productions of that Riuer; from whence *Cressus* and
his ancestors had their treasure. And almost all the gold, that is gathered at this
day, descends in small graines downe little drills from the mountaines (as here from
Imolus, where *Pactolus* hath his fountaines) into the hollowes of rocks, made by
nature or of purpose; there retained by the heauinesse thereof; from whence it is
taken. They also fish for it in rivers with hollow Canes. But the finding of that
which

which is vnder the earth; as of all other Mines of mettall, is almost miraculous. They cut vp a ground hazell of a twelue-months growth, which diuides aboue into a forke; holding the one branch in the right hand, and the other in the left, nor graft too slightly nor too strictly. When passing ouer a Mine, or any other place where gold and silver is hidden, it will discover the same, by bowing downe violently. A common experiment in Germany; nor proceeding from any incantation, but a naturall sympathy, as Iron is attracted by the loadstone. Now Midas is also fained to haue washed off, and leaft his golden vertue to Pactolus, because he deriued that riuer into a number of branches: making the Country extraordinary fruitfull, by the expence of that, which he had gotten by his avarice. Midas signifies a foole: and such are they who make their riches their masters, which were created for seruants.

MIDAS HIS
ASSES EARES.

His conuersation with Pan, denotes the brutish and ignorant life, which he led: cleansed from conetousnesse but retaining his folly. For Pan contending with Apollo in musick, the mountaine Tmolus being their Iudge, gaue the palme to Apollo: but sottish Midas protests against the sentence; for which Apollo produceth his eares to the length and instability of an Asses. Pan presents illiterate rusticity; Apollo a mind imbued with the diuine endowments of art and nature. Midas an ignorant Prince, vnable to distinguish betweene that which is vile and excellent; and therefore prefers the one before the other; for which he is iustly branded by the learned with the ensignes of folly. But to fore more high: the contention betweene these musitians, and the euent thereof, exhibits a healthfull doctrine, which may restrain our vaine glory and iudgements with sobriety. For there is a twofold harmony or musick; the one of diuine providence, and the other of humane reason. To humane iudgement (which is as it were to mortall eares) the administration of the World, of the creature, and more secret decrees of the highest, sound harsh and disconsonant; which ignorance, though it be deservedly markt with the eares of an asse, yet is it not apparant, or noted for a deformity by the vulgar. These long eares are also attributed to Midas, as being a suspitious Prince; who heard whatsoeuer was done a farre off by his spies and intelligencers: who (by their false informations) becoming suspitious of his best deseruing seruants, and confident of his worst, might well be said to heare with such eares; ignorant of the true estate of his affaires; irresolute, and wauiing through seuerall suggestions. But then most dangerous when (as here) vnexamined and concealed, the accuser neuer brought before the accused, but all taken vpon trust: so that not seldome the most noble are subuerted by the seruile instruments of his vices; to whose safety neither innocency nor discretion are available. Calisthenes makes mention of two hills in Phrygia, which were called the Asses eares, whose tops were crowned with two strong fortresses possessed by Theiues. These assailed and taken by Midas it became prouerbiall, that Midas had got the eares of an asse.

SPEAKING REEDS.

These he hides with a Tiara; an ornament for the head appropriate to Princes. The deformities and follies of great ones, being couered or qualified at the least, by the awe and repute of their dignity; yet knowne to their neere attendants; as this of Midas to the seruant that trimmed him, who dares not reueale, nor yet could conceale it, therefore whispers and buries the secret in a pit, which after by the reeds, which grew from the same was discovered. The vices and defects of Princes are likely palliated or obscured in their life time: but dead, these vocall Reedes arise, the pens of historians to diuulge them to posterity. This Midas, in the end much troubled in his mind with dreames and apparitions, fell into so deepe a melancholy, that he made him selfe away by the drinking of Bulls blood.

Apollo

Apollo flies from hence into Phrygia: who induing a mortall shape, together with Neptune, assists Laomedon, for a proposed reward, in the immuring of Troy. The fable derived according to Herodotus from Laomedons imploying the treasure, which had beene offered to Apollo and Neptune, in the building of the walls of his City. So Nero robbed the temples at Rome (as those of Greece, not only of their gifts, but of the golden Idolls to whom they were consecrated) to rebuild the City, set on fire by his appointment. But the treasure not restored by Laomedon, it was faigned that Neptune surrounded his Country; and commanded the exposure of his daughter Hefione, to be devoured by a whale. Palephatus would haue this a King of that name; who powerfull by sea, made many incursions upon the Coasts of Phrygia, and tooke away, with their wealth, their daughters, among whom Hefione, deliuered soone after by Hercules. Incensed in that Laomedon denied him the promised horses, he sackt his City, and gaue his daughter to Telamon, by whom he had Ajax and Teucer. From hence we may produce this allegory; that no commonwealth or City can be raised but by the diuine assistance; or continue without religion, iustice and performance of promise; which violated, is the cause if not of utter ruine, of infinite calamities. Plutarch obserues that Troy was thrice ruinated by horses: First by these withheld from Hercules through the periury of Laomedon; next by the Epean horse and treachery of Sinon; and lastly by a horse which stood in the Port (the same periury pursuing them) insomuch as they could not shut their gates soone enough, against the sudden surprize of Charidemus.

APOLLO AND
NEPTUNE.

Telamon had married Hefione; but his brother Peleus a Goddesse, by the appointment of Iupiter, who durst not himsele, though desirous, approach her; in that Proteus had prophesied, how Thetis should beare a sonne, who should become more great then his father. Proteus was a man of great wisdom; & accounted a Prophet, in that he could foretell what would happen by the disposition of the starres; aiming also at the future, by the times foregoing. By his Counsell Peleus obtained Thetis, who by changing of her formes had deluded him long. Thetis is takē for the water, whom Iupiter espoused to Peleus, which signifies clay: for of earth and water they held that man was ingendred. Wherefore Ioue would not ly with Thetis, for feare he should beget a greater then himsele, who might deprive him of his kingdome: for Iupiter, which is fire, is extinguished, if it ioynes, by the humidity of water. And therefore the Persians accustomed to carry their Idoliz'd fire to the riuer; threatening to extinguish it, if it would not graunt them their petitions. But there is no discord betweene Peleus and Thetis, for of the concord of these two elements man is begotten: of Peleus the flesh, and of Thetis the humors, both quickned by the soule, or the fire of Iupiter.

PELEUS AND
THETIS.

Thetis is said to haue changed her selfe into sundry shapes e're Peleus could possesse her; which is the various transmigration of water, before it produce that moisture, which is serviceable to the body. Iupiter is faigned to haue invited all the Gods to this marriage; because they held that euery part of a man belonged to a particular deity: Iupiter gouerning the head, Minerua the eyes, Iuno the armes, Neptune the breast, Mars the loynes, Venus the reynes, and Mercury the feet. Betweene Peleus and Thetis, Achilles, an absolute man, is begotten: whom his mother dips in the riuer of Styx; that is, hardens his body to labour, and fortifies his mind against dangers. But historically taken, this borrowed name of Thetis should bee some Lady of an excellent beauty (perhaps Philomela the daughter of Actor the Mennidon) said to be a Goddesse of the Sea, in that a Queene of some maritime Cittie or Iland: who long reiecting the sute of Peleus, then king of Thes-

faly

faly (feigned to vary her shape for the variety of her minde and sundry disguises) at length was fixed in her proper forme, and obtained by his importunity. And it may be she was called Thetis, in that such an abundance of water fell at her wedding: as observed by Staphilus: wherein they feigned for her greater honour, that the Gods descended to celebrate her nuptials, this also hapning in a great drougt when raine was most welcome. Neither is it vnusuall in the Ethnick diuinity, to call the Gods by the names of the second causes; or to supposethem in person to accompany their operations; as in that of Virgil.

Iupiter & Ielo descendit pluvius.
1794 1791 1792.

And cheerefull Ioue descendes in plenteous showres.

Chione:

The felicities of Peleus were eclipsed by the murder of his brother Phocas; whom he slew, as it were by chance, in Throwing the Stone, at the games of the Five Exercises; either to gratifie his mother; for Phocas was the sonne of Æacus by another; or envying him, in that, more respected by his father for his virtues. Expulsed for this he fled unto Trachis, a cittie at the foot of the mountaine OEtus, where peaceable Ceyx, the sonne of Lucifer then raigned; by whom hee was bountifully receaued, though pensive at that time for the slaughter of Chione his Neece, and the wonderfull fate of his warlike brother Dedalion. This Chione, so called for her beauty, was got with child by Mercury; and againe the night following by Apollo; which seemes to dissent from the old philosophy, and opinion of the ancients: yet is, by the distant births of diuers, not rarely confirmed. A Dutch-woman in South-warke, some twenty yeares since, hauing invited diuers of her neighbours to her up-sitting, found her selfe not well on a sudden; and rising from the table, was forthwith brought a bed of another. This falling on a time into our discourse, one then present reported, that the like befell a sister of his; who three months after the birth of her first sonne was deliuered of a second. But can we belieue that Diuells, for these Gods were no better, can carnally lust and ingender with mortals? Yet Vives reports that there is a nation at this day, which glories in such an originall. That such there were, was almost the generall opinion of the ancient; not only of the Pagans; but of some of the Fathers: among whom Lactantius; The Angells whom God had appointed to guard mankind, being commanded to beware of loosing their cœlestiall dignity by earthly pollution, notwithstanding were allured by their daily conuersation with women, to knowe them carnally: For which they were kept out of heauen and throwne downe to earth; whom the Diuell entertained for his agents. But those whom they begot, being neither absolute Angels nor men, but mixed of either, were not cast into Hell, as their parents, nor yet assumed into heauen. Thus became their two sorts of Diuells, the one cœlestiall and the other terrestriall. And thus was this father deceaued, by taking the sonnes of God (meant by the sonnes of Seth) which lay with the daughters of men, for Angells. That fable related by Orpheus and Hesiod, how the Gyants were the sonnes of heauen and earth, is supposed to haue beene drawne from this parcell of Scripture: by heauen intending the sonnes of God, and by earth the daughters of men, which misvnderstood, begot that opinion of the Incubi, and that the Gods had a reall copulation with women, from whence proceeded that multitude of Gods and Semi-Gods, which the Ethnicks adored. But the Gods, saith Plato, cannot ingender with mortals; and Seneca.

Mortale celo non potest iungi ge-
nius. Seneca.

Nor can the seed diuine
 With that of mortalls ioyne.

Which

Which cleane overthrowes the gentalogies of the Heroes, who are said of one side to spring from caelestiall parentage. Plutarch affirmes that the loue of the Gods to mankinde, hath reference to their piety and virtue; and that neither Gods; nor the Genij (that is Angells) are delighted or couet to mix with corporall beauties. The contrary opinion is confuted by S. Chrysostome, and exploded by Scaliger. Yet by a French Gentleman I was told a strange accident, which befell a brother of his: who saw on S. Germans bridge by the Louure a Gentlewoman of no meane beauty, sitting on the stones (there laid to finish that worke) and leaning on her elbow with a pensive aspect. According to the French freedome he began to court her; whom shee intreated for that time to forbear; yet told him if hee would bestow a visit on her at her lodging about eleuen of the clock, he should finde entertainment agreeable to his quality. He came, she receaued him and to bed they went; who found her touch too cold for her youth; when the morning discovered vnto him a Coarse by his side, forsaken by the soule the euening before: who halfe distracted ran out at the doore and carried with him a cure for his incontinency. Although this story haue no place in my beleife; yet is it not incredible that the Diuell can enter and actuate the dead by his spirits; as sufficiently appeares by that kinde of witchcraft, which giues answers by dead bodies, reported by diuers historians.

By Chione Mercury had Autolicus; a notable Impostor: feigned to be his son, as borne vnder his Plannet, or participating those conditions: who by his thefts & cousonage attained to great riches. He had a daughter called Anticlea; after wife vnto Laertes, and mother to Vlisses, who nothing degenerated in subtilty from his grandfather. Vpon the same reason Philammon was said to be the son of Apollo; infusing virtue, and a naturall inclination to knowledge. A man admired for his excellency in Musick and Poetry: the father of Tamyris the celebrated musitian; who lost his eyes for contending with the Muses. An ambition deriued from his Grandmother Chione; who elated with her beauty, the loue of two Gods & hight of prosperity, durst preferre her selfe before despised Diana: For which shee was slaine by her arrowes. A fate deservedly inflicted on those, who dote on their owne gifts, and value them more then the giuer: Diana's arrow not vnusually taken for the pestilence.

Dædalion, distracted for the death of his daughter, throwes himselfe from the top of Parnassus: but is by commiserating Apollo converted into a Faulkon. Sorrow is the greatest of all the mindes perturbations, which dethrones the reason, and headlong driues to desperation. Dedalion, a fierce and truculent souldier, is aptly changed into a creature, which delights in blood, & liues by the slaughter of others. The transformation effected by Apollo; because the Egyptians expressed the Sun by a Faulkon, in regard of her vivacity, fruitfulness, and celerity; towring aloft; and seeing all beneath her; who can gaze on his beames with vndazzled eyes, and oppose them, without hurt to the lightning. And as the Sun is the soule of the world; so the soule of man was presented by this Fowle, which mounts from earth vnto heauen with the wings of diuine speculation. Sacred therefore she was to Apollo; and is called by Homer his messenger, in that a bird of presage; as hee the God of Divination;

DÆDALION.

This said the Faulkon, with good augury,
Apollo's speedy messenger, flew by.

Sic igitur ei locuto volauit de-
tra avis
Accipiter, Apollo nis velox nun-
cius. Hom, Odyll. 1. 15.

While Ceyx relates these disasters, afflicted Anector acquainteth Peleus with Psamathes
slaughter of his men and cattell by a rauinous Wolfe; & craves his instant assistance. WOLFE.

A a a

But

But he beares it patiently, as a punishment inflicted by the diuine iustice for the murder of his brother Phocas: nor will take armes but flies to his prayers; the only way to diuert what no force can incounter. When Psamanthe, appeased by Theris entreaty; the beast was by the Goddesse converted into marble. This was a kinsman to Psamanthe the mother of Phocas, sent by her to revenge the deash of her sonne; who persecuting Peleus and his followers with fire and sword, was for his cruelty and rapine called a Wolfe: for into such beasts, the soules of such men were supposed to enter. But the mother pacified by his repentance, and her sisters entreaty, surceased to afflict him: and therefore the Wolfe, restrained from farther mischief, was feigned to haue beene so transformed. The banished Peleus departs to Magnetia, where Acastus purgeth him of his murther. For hee who had slaine a man in those times was so avoided, that none would entertaine him untill his offence was expiated by certaine Charmes and ceremonies; washing him all ouer with the water of the Sea, whereunto they attributed a purifying vertue. But Plato saith that temperance purgeth the minde, the only cure of an infected conscience: and that no lotions nor enchantments can cleanse the soule from corruption.

CEYX AND
ALCIONE.

Ceyx is feigned to be the sonne of Lucifer, or the Morning Starre, in regard of his excellent beauty, and early hopefullnesse: happy in his faire and affectionat wife, in his peaceable gouernment, and other felicities of fortune: which swelled him, as others haue written, so farre about the sense of his mortality, that hee caused himselfe to be called Iupiter, and his wife Alcyone Iuno; for which by the diuine vengeance, he was shipwrackt and drowned in his voyage to Claros. Our Poet hath excelled himselfe in the description of this tempest: wherein is to be obserued the tumor of the Sea before the windes arise, a certaine presage of a following storme; proceeding either from a naturall instinct, or the impulsion of the water from the waues a farre off. The windes incounter one another: yet Aristotle writes that they cannot blow at once in an opposite diameter, though the contrary was manifested in that inundation, raised by the North and South windes which surounded Buris and Helice: and Virgil.

Vaa Eurufq, Notus, q, tuunt cre-
berq, procellis
Apricus. Virg. En l. 1.

Eurus, black Notus, Africus, from Caues
Rush out at once.

(a little after)

and Boreas frothes the Waues.

I haue seene two winde-mills goe together with contrary windes: neither is it to be doubted, but they were concurrent, which blew downe the foure corners of the house, where the children of Iob were a feasting. The Sea sometimes appears tronbled on either side, and smooth in the middle, an argument that the windes, comming from contrary parts, breake the force of one another at their meeting; succeeded by a generall calme. We see the Rack carried one way, and the winde blowing right against it: the high cloudes to be carried, and passe by the lower, as it were by contrary currents. Certainly therefore they may blowe together, though long last they cannot; because the one of necessity must quickly yeeld to the onermastering strength of the other. This darke and dismall night is onely enlightened with lightning: if not also with those Meteors which often hang in tempests about the Masts & yards of ships; by the ancient named Castor and Pollux, of those celebrated Twins the sonnes of Iupiter and Leda: who were said to be propitious to Sailers, because they cleared the seas from Pirats. Diodorus writes that in the voyage of the Argonauts, when the windes began to rage, and Orpheus had made his vowes, these two well boading lights sat on the heads of those brothers: whereupon the tempest miraculously

culously ceased: called ever after by their names: as now by the Italians S. Nicholas and S. Hermes, and by the Spaniard Corpus Santos: whereof if two appeare, they prognosticate safety; if one, extreame danger; if these resigne to a third, unavoidable shipwracke. But here the tenth billow accomplisheth the destiny of Ceyx, which is observed to exceed the fore-going in greatnesse: whereupon the word Decumanus is ordinarily taken for great and mighty.

Yet Alcyone implores all the Gods for the safe returne of her husband, but especially Iuno, the Goddess of coniuall affections, who pittying her preuented prayers, shakes her polluted hand from the Altar, (for they were held uncleane for a season who had any dead in their family, nor could enter the temples of the Gods before they were purified, borrowed belike from the Leviticall Law) and by her Messenger Iris commandeth Sleepe to send a Dreame that might present to Alcyone the fate of Ceyx. The Pallace of Sleepe is aptly placed among the Cymmerians, a miserable people inhabiting about the Scythian Bosphorus, lining incased in the rocks, the ayre euer dull and obscure by reason of the distant Sun and high-hanging mountaines, whence sprung the prouerb of Cymmerian darknesse. And there be Vallies in Wales, wherein the sun shines not for six months together, if wee may credit their owners. No Cock here crowed to disturbe his repose and awaken the morning. A creature, saith Pliny, ordained by Nature to sentinell the night and rouse vp mortalls to their labours; by which in their Hieroglyphicks they presented vigilancy. It is feigned that Alestrion (which signifies a Cock) was a youth beloued by Mars, and conscious to his adultery with Venus; who accustomed to watch at the doore, and giue notice if any approached: but falling on a time asleepe, they were discovered by the Sun, and caught in a net by Vulcan: for which angry Mars conuered him into a Fowle with a Crest on his Crowne, representing his Helmet, who mindfull of his former neglect, continually crows before the Sunnes vp-rise, least he should take any one tardy. But the Cock was sacred vnto Mars in that so courageous a Bird; and the Swisse, a martiall people, as heretofore, so now when they goe to the warres haue them alwaies in their pavilions. It is generally beliened, that the Cock crows thrice, and those at set times, in the night: which Scaliger condemnes by his experience for fictitious. But to omit other reasons of his nightly-crowing, as that of his burning desire vnto Venus, all creatures haue in their kinde a peculiar instinct proceeding from their quality and temperature: so that a Cock, being extraordinary hot, and of a quicke digesture, awakens alwaies about mid-night with hunger; at which time he crows & claps his wings out of the instinct of his phantasie. No Dog solicitous for his Masters safety (& therefore the symbol of fidelity) was here heard to barke: or more wakefull goose to gaggle; by whose clamour roused, the Romans repulsed the Gaules, who then had ascended the walls of the Capitoll: in memory whereof they euer after fed geese in that place at the publique charges, by whose image they represented Safe-custody. A creature naturally fearefull, and therefore subtile to finde any apparance of danger, and easily awaked. These, nor any other noyses, were here to disturbe him, onely a streame of Lethe, which invited sleepe by purling on the pebbles. To worke the like effect Augustus Caesar had water poured long and constantly by his beds-head into a Cesterne. Foure Rivers there be which were named Lethe: one supposed Infernall and most friendly to the miserable: for their Ghosts hauing drank thereof, forget forthwith whatsoever in this life had befall'n them. So feigned, because death procures a generall obliuion; the name of Lethe importing as much: and therefore well placed by the mansion of Sleepe, who scldome girts their browes with Poppy; that are perplexed with too restlesse a remembrance. For such soporiferous weeds grow here

Sleepe.

in his garden; repealing sleepe by cooling and moistning of the braine, before exiled by intemperate heat and drinckesse. The Sycionians painted Sleepe subduing of Lyons: in that no sorrow was so outrageous, which sleepe could not vanquish.

.....Tuq; o domitor
Somne malorum, requies animi
Pars humane melior vite,
Volucer, matris genus Astræ,
Frater dura languide mortis,
Pater o verum, portus vite,
Lucis requies, noctisq; comes
Qui par regi, famuloq; venis;
Placidus fessum lenisq; foues;
Pavidum lethi, genus humanum
Cogis longam discere mortem;
Sen. Her. fu.

O Sleepe

Thou charme to all our cares, that art
Of humane life the better part:
Wing'd issue of a peacefull mother,
Of rigid death the elder brother,
Father of things, of life the Port
The daies repose, and nights consort;
To Kings and vassalls equall free,
The labor-tir'd refresh't by thee:
Who man (whom death doth terrify)
Inu'r't continually to dy.

Now dreams are those Images which are formed in our sleepes by the various discursion of the spirits in the braine (the spirits being the Chariot of the soule) which follow concoction; when the blood is least troubled, & the phantasy uninterrupted by ascending vapors. These our Poet diuides into three kinds; the one imitating the Rationall, the other the Animall, & the third the inanimate: the first called Morpheus, which signifies Forme; the second Icelos by the Gods, which is similitude; but Phobator or Feare, by mortalls; in regard of the terrors apprehended by beasts & Monsters: & the last Phantasius, of the Imagination. And as the cogitations of Princes farre differ from those of the vulgar; so their dreams are vnvnlgar & different. But Sleepe among a thousand of his sons (for sleepe is the parent of dreames) makes choice of Morpheus to performe the command of Iuno; who so lively presents her drowned husband to Alcione, that shee weepes in her sleepe, and is wakened by her owne screeches; proceeding from an appetite of expelling that which suddenly striketh our spirits. We dreame of those things for the most part, which wee most thinke of waking. And as sleepe was created to recreate the body, and free the minde from care for a season: so, dreames are oft sent to terrify the guilty, to confirme the good; and were not seldome propheticall. Yet such diuine reuelations were often imitated by spirits of darkenesse, to beget a superstition; which in the end so increased, that Aristides compiled an Ephemerides of his owne dreames; and Mithridates of those of his concubines. But the Romans finding the inconueniences thereof (because all dreames without distinction of causes were drawne to diuination) forbade the same by a publique decree. Wee read that Alexander was taught a cure in his dreame for Ptolemies wound, being made by a poysoned weapon: and Antonius a remedy for two grievous diseases. Saint Augustine reports how a Millanoise, being demanded a debt already paid, was told by his dead father in a dreame where the acquittance lay. And here our Alcyone is in her sleepe presented with the fate of her husband; whose floating Corps she beholds the day following.

Parca pius temerare Deos miseranda querelis:
Nam tibi iam fiet copia certa viri.
Terra dedit: yppuū pelagus tenet aera, cali
Pars pater est: horum pars es, eras, & eris.
Scaliger.

Force not the Gods with thy diuine complaint;
Thou from thy husband shalt haue no restraint.
Earth gaue, Seas tooke, th'aire holds him; partly hee
Heauen-borne: of these thou wert, art, and shalt bee.

For the Gods compassionating her sorrow, convert them both into birds of her
name

name, which we call Kings-fishers; who still retain their coningall affections. For they keepe in paires, and neuer part but when the hen sits; the one feeding and supporting the other when old and feeble; lamentably deploring the death of her fellow; and not long surviving. These as if mindfull of their former shipwrack, build their floating nests of thornes and the fins of fishes: in forme of a quard, with such admirable art that they can neither sinke nor be subverted by the water. They breed in the winter, being vnapt to propagate in the summer by reason of the drynesse of their bodies, which become more moist, when their pores are close by the cold. Seauen daies before the Solstice she is laying of her eggs; and hatcheth them seauen daies after: in which season the sea is for the most part calme, especiall about the shores of Sicilia. And therefore Alcione is fained to be the daughter of Æolus: who is said to imprison the winds in her favour: in so much as by the Alcyan daies they desfigure peace and tranquillity. Nor is this vnremarkable, and perhaps conducing to the same, that the Kings-fisher being dead and hung up by the Neck, turnes alwaies her belly to the wind.

Neither might the Cormorant vaunt of lesse noble parentage: Once Æsacus the sonne of Priamus by the Nymph Alixothoe. Who hating the glorious miseries of the Court; enioyes his freedome in the open fields and Forrests of Ida.

O happy swaines, too happy if you knew
Your blest estate! iust earth prepares for you.
Vn-purchas'd foode; farre from warres dire debates.
Though no proud pallaces, with lofty gates,
Steame with the breath of clients eu'ry Morne;
Nor Ivory the carved poasts adorne;
No brasse of Corinth, rich imbroadery,
No wooll infected with Assyriandy;
Nor oyle with Cassia mixt: you gentle peace
Enioy, pure innocence, the rich increafe
Of various guifts: what pleasure the broad fields,
Caues, liuing waters, and coole Tempe yeilds;
Lowing of beasts, sweet sleepes by shades obscur'd,
Woods, salvage chace; the hardy youth inu'd
To liue with little, whom no labour tires
Coelestiall Gods ador'd, and sacred Sires.
Iustice here left her last impression, when
She fled from the defil'd abodes of men

O fortunatos nimium, sua si bona norint,
Agricolae, quibus ipsa, precor discordibus
eremis,
Fundit humo facilem victum iussissima tel-
lus.
Si non ingentem foribus domus alta superbis
Hanc salutatant totis vomit adibus un-
dam:
Nec varios inhiant pulchra testudine pestes,
Illusaq; auro vestes, Ephyreiq; ara,
Alba nec Assyrio fucatur lana veneno,
Nec coesa liquidi corrumpitur usus oliui.
At securi quies, et nescia fallere vita,
Diues opum varietatum: at latiss ocia fundis,
Spelunca, viviq; lacus: at frigida Tempe
Mugitusq; Boum, mollesq; sub arbore som-
ni,
Non absunt illic saltus ac lustra ferarum
Et patiens operum, parvumq; assueti iuven-
tus:
Sacræ Deum, sanctiq; patres, extrema per
illos
Iustitia excedens terris vestigia fecit;
Virg. Geor. l. 2.

But Loue, who is winged with excessse and ease, finds Æsacus out amidst his home-ly fare, and laborious exercises. When pursuing the Nymph Eperia; by the biting of a serpent her flight and life were at once suppressed. He, distracted with sorrow, threw himselfe from a rock, into the sea; and by the pittie of Tethis was turned into a Cormorant; who disdainig to be forced to liue, still attempts to drowne himselfe. Wherein the nature of that fowle is expressed, which is called Mergus of his often diuing: and by his leanenesse presents the macilency of louers: whereof Virgill.

How leane my bull lookes in a fruitfull pasture?
Loue macerates the bull, and the bulls master.

Eheu quam pingui macer est mihi taurus in
aruo?
Idem amor exitium est decori, pecorisq; magi-
stro.
Virg. Eg. 3.

Proceeding from bad digestion, and too great an emission of spirits, through their restless thoughts and consuming Melancholy. From hence we may gather how

men not seldome loose what they most affect by too eagerly pursuing: when too late repenting, and too timely despairing, they endeavour to ruinate what they should defend; but are often prevented by Tethis, or the diuine protection. This fable is thought to haue beene deriued from a Merchant; who by diuing into the Sea to recover a part of his shipwrackt goods, was alluded to a Cormorant. And the like haue I seene by certaine sailers of Simo, continuing so long vnder water as if it had beene their habitable Element. But the fishing with the Cormorant is a sport no lesse rare then delightfull; who pursues the fishes vnder water with incredible celerity; and hauing taken, brings them to land, and layes them at the feete of his master, a ring about his neck impeaching his swallowing; who taking it off, rewards him with a part of his booty. This fowle by flying from the Sea foreshewes a succeeding Tempest.

OVIDS





OVID'S METAMORPHOSIS.

The Twelfth Booke.

THE ARGUMENT.

A Snake, a snake-like Stone. Cycnus, a Swan :
Cænis the maid, now Cæneus and a man,
Becomes a Fowle. Neleius varies shapes :
At last an Eagle; nor Alcides escapes.

OLD Priam mournes for *Æsacus*; nor knew
That he suruiu'd, and with light feathers flew.
While *Hector* and his brethren dues, with teares,
Pay to ^a the tombe which his inscription beares.
But *Paris*, absent from that obsequy,
Straight with his ^b Rape, brought ten yeares warre to *Troy*.
A thousand ships, in one confederate,
Pursue his stealth, with all ^c the *Achaian* State.
Nor vow'd revenge so long had beene delaid;
If wrathfull seas had not their passage staid;
At fishie *Aulis*, in *Bæotia*,
Their wind-bound Nauie in expectance lay.
Here (as of old) to *Ioue* they sacrifice.
While from the antique altar flames arise;
A blew-scal'd Dragon, in the Armies view,
Ascends a tree, which neere the altar grew.
A nest there was vpon an vpper bough,
With twice foure birds: these, and their dam (which now
Flutter'd about her young) the greedy snake
At length deuour'd. This all with wonder strake.
When *Chalchas* cry'd (who could the truth diuine)
Reioyce, ^d *Pelagians*, 'tis a happy signe!
Proud *Troy* shall fall; though with long toyle and care:
These thrice three birds, thrice three yeares warre declare.
She wound about a bough, gorg'd with her rape;
Became a Stone, that held the serpents shape.
Still ^e *Nereus* in ^f *Aonian* surges rages:
Nor warre transferres. Some thinke ^g the God of Waues
Would *Troy* preferue; and saue the walles he made.
^h *Thestorides* dissent; who knew, and said,
ⁱ A Virgins blood must *Dian*' reconcile.
Now did the publike cause the priuate foyle;
A King a father: ^k *Iphigenia* stood
Before the altar to resigne her blood.

^a See the Comment.

^b *Helena*, the wife of *Menelaus*.

^c The *Grecian* Princes vnder
the command of *Agamemnon*.

THE SERPENT AT AVLIS.

^d *Grecians*.

^e A Sea-God.

^f That part of the *Ægean* sea
which borders on *Bæotia*.

^g *Neptune*, who with *Apollo*
built the walls of *Troy*.

^h *Chalchas* the son of *Thestor*.

ⁱ See the comment.

IPHIGENIA.

^k The daughter of *Agamemnon*.

The

FAME.

The Priest then wept; so pittie did subdue
 The Goddesse, who a cloud about her threw;
 And while they prosecute her Rites, and praid;
 Produc't a Hinde to represent the Maid.
 When fitter sacrifice had dull'd her rage;
 Her furie, and the Seas, at once asswage.
 A fore-winde then their thousand Vessels bore:
 Who, suffering much, attaine the *Phrygian* shore.
 Amid the world, betweene Aire, Earth, and Seas,
 A place there is; the confines to all these.
 Where all that's done, though far remou'd, appeare:
 And euery whisper penetrates the eare.
 The House of *Fame*: who in the highest towre
 Her lodging takes. To this capacious bowre
 Innumerable waies conduct; no way
 Barr'd vp; the doores stand open night and day.
 All built of ringing brasse; through-out rebounds:
 Things heard, reports; and euery word rebounds,
 No rest within, no silence: yet the noyse
 Not loud, but like the murmuring of a voice.
 Such as from farre by rowling billowes sent;
 Or as *Iones* fainting Thunder almost spent.
 Hither the idle Vulgar come and goe:
 Millions of Rumors wander too and fro;
 Lyes mixt with truths, in words that vary still.
 Of these, with newes vnknowing eares Some fill;
 Some carry tales: all in the telling growes;
 And euery Author addes to what he knowes.
 Here dwels rash Error, light Credulity,
 Dejected Feare, and vainly grounded Ioy;
 New rais'd Sedition, secret Whisperings
 Of vnknowne Authors, and of doubtfull things.
 All done in Heauen, Earth, Ocean, Fame suruiewes:
 And through the ample world inquires of newes.
 She notice gaue, how with a dreadfull hoast
 The *Grecian* Nauie steered for their coast.
 Nor vnexpected came: the *Troians* bend
 Their powers t'incounter, and their shores defend.
 First thou thy life, *Protesilaus*, lost
 By *Hectors* farall lance; the battle cost
 The *Greekes* much noble blood: so clearly shone
 Their fortitudes; great *Hector* yet vnknowne.
 Nor no small streames of blood their valours drew
 From *Phrygian* wounds, who felt what *Greece* could doe.
 And now their mingled gores ^b *Sigæum* staine:
 Now ^c *Neptunes Cycnus* had a thousand slaine.
 Now on the Foe the fierce *Achilles* flew;
 And with his lance whole Squadrons ouerthrew:
 Seeking for *Cycnus*, or for *Hector*, round
 About the field; at length braue *Cycnus* found:

^a See the Commentary.^b The sea adioyning to that Promontory, where the *Grecians* landed.^c *Cycnus* the son of *Neptune*.

CYCNUS.

(For

(^a For *Ioue* nine yeares great *Hectors* life sustaines.)
 Cheering his horses with the flaxen maines,
 His thundring charriot drives against his foe,
 And shakes his trembling lance: about to throw;
 O youth, he said, what e'r thou art, reioyce:
Achilles honours thee with death. His voice
 His speare pursues: the Steele no wound imprest
 Though strongly throwne. When, bounding from his brest
 He said; Thou ^b Goddesse-borne, Fame brutes thee such;
 Why wondrest thou? (*Achilles* wondred much)
 This helme with ^c horse-haire deckt, this shield I beare,
 Defend not me: for fashion these I weare.
^d So *Mars* his person armes. Should I display
 My naked brest, thy force could finde no way:
 The grace to be ^e *Nereis* sonne is small:
 If his, who *Nereus*, who his Nymphs, who all
 The Ocean guides: Then at *Achilles* threw
 His lance, that pierc't his plated shield, and through
 Nine Oxe-hides rush't: the tenth did it restraine.
 The Heroe caught it, and retorts againe
 The finging Steele; againe it gaue no wound.
 The third assay no better entrance found,
 Though *Cycnus* bar'd his bosome to the blow.
 He rages like a Bull in ^g *Circian* shew;
 Whose dreadfull hornes the ^h skarlet, which prouokes
 His furie, tosse with still deluded strokes.
 Then searches if the head were off: that on;
 What, is my hand, said he, so feeble growne?
 On one is all my vigour spent? my powre
 Was more, when first I raz'd ⁱ *Lyrnessus* towre:
 When ^k *Tenedos*, ^l *Eetian* *Thebes*, were fild
 With blood of theirs, by my encounters spild.
 The red ^m *Caycus* slaughtred natiues dyde:
 Twice ⁿ *Telephus* my jaulin powrefull tryde.
 Behold these heapes of bodies! these I slew:
 Much could my hand haue done; as much can doe.
 This said, his former deeds almost suspects,
 And at *Menetes* brest his aime directs,
 (A *Lycian* of meane ranke) the thrilling dart
 Quite through his faithlesse curasse pierc't his heart:
 Whose dying body struck the groning ground.
 Snatching the weapon from his reeking wound;
 This hand, he said, this now victorious lance
 Shall vrge thy fate: assist me equall chance!
 With that, th'vnerring dart at *Cycnus* flung.
 Th'vneuirated on his shoulder rung;
 Which like a rock the lance repeld againe:
 Yet where it hit it left a purple staine;
 By vainely glad ^o *Aeacides* descry'd:
 He woundlesse: this *Menetes* blood had dy'd.

Bbb

a Slaine in the tenth yeare
 of that siege.

b *Achilles*, the sonne of *Thetis*.

c The ancient Heroes wore
 horse taires (as wee wear
 plumes of feathers) in their
 helmets.

d For ornament; & not (be-
 ing a God) for defence.

e *Thetis*, of her father *Nereus*.
 f *Nipione*.

g Baiting of wild beasts, and
 other sports, exhibited to the
 people in the *Circus* at *Rome*,
 built round with seats like an
 Amphitheater.

h A Colour which they na-
 turally hate.

i A City of *Phrygia* from
 whence he tooke away *Brisis*.
 k An Island at the mouth of
 the *Hellefpont*, wasted by *A-*
chilles.

l A City of *Lydia* where *Ee-*
tion, the father of *Andromache*
 reigned, whom hee slew in
 the taking thereof.

m A Riuer of *Mysia*, the coun-
 tries about it wasted by *Achil-*
les, least they should succour
 the *Troians*.

n The sonne of *Hercules*, and
 King of *Mysia*, wounded in
 the thigh by *Achilles*, as he in-
 terrupted the passage of the
Grecians, & cured by the rust
 of his speare. See the Com-
 ment.

o *Achilles*, of his Grandfather
Aeacus.

Then

Then roring, from his charriot leaps; and made
 A horrid on-set with his flaming blade:
 Who breaches in his helme and shield beheld;
 Yet he secure: his skin the steele repeld.
 Now all impatient, with the hilt his Foe's
 Hard front inuades with thick redoubled blowes:
 Prest on as he gaue back, pursues, infists;
 Nor lets the astonisht breath. He faints; blew mists
 Swim ouer his dim eyes: whose backward steps
 A stone with-stood. On whom *Achilles* leapes
 With all his strength, and *Cycnus* vp-ward cast
 On founding earth: there held the Heroe fast.
 Then sets his shield and knees vpon his brest;
 And, drawing hard his helmet strings, opprest
 His gasping jawes: the breathing-path and way
 Of life shuts vp. About t'vnrme his prey,
 The body mist. To a Fowle as white as snow

^a *Cycnus*: a Swan.

By *Neptune* chang'd; whom by that ^a name we knowe.

This toyle, this fight gaue many daies of rest:
 And either part from deeds of armes surceast.
 While on their walls the watchfull *Phrygians* ward,
 And while the watchfull *Greekes* their trenches guard;

^b *Achilles*.

A feast was kept: wherein ^b *Æacides*
 For *Cycnus* death with heifers blood did please
 Propitious *Pallas*. When the entralls laid
 On burning altars, to the Gods conuaid
 An acceptable smell: a part addrest
 To sacred vse; the boord receau'd the rest.
 Downe lay the Heroes, fed on roasted flesh,
 And generous wines their cares and thirst refresh.
 Nor musick now, nor songs their eares delight;
 But in discourse consume the shortned night.
 The subiect, Valour: of the valour showne
 By their courageous foes, and of their owne.
 Promiscuously of passed dangers tell,
 And former enterprizes. What so well
 Could great *Achilles* speake of? or what were
 A fitter theame for great *Achilles* eare?
 Then spake he of his conquest, in the fall
 Of noble *Cycnus*: wondred at by all,
 That weapons had no powre to penetrate
 His woundlesse body, which could steele rebate.

^c *Grecians*, of the *Pelagii*, an
 ancient people of that coun-
 try.

^d *Achilles*.

^e Of the *Perrhabii*, a people of
Theffaly, his country.

^f A mountaine of *Theffaly*.

This the ^c *Pelasgians*, this ^d *Æacides*
 Himselfe admires. When *Nestor* said to these:
Cycnus is he, who in your age alone
 Contemned steele, and could be hurt by none.

I saw ^e *Perrhabian Canens* once indure
 A thousand strokes; yet he from wounds secure.
Perrhabian Canens, excellent in deeds,
 On ^f *Otobrys* dwelt: and what beleefe exceeds,

A woman borne. This prodigie begets
 Their greater wonder. Euery one intreats;
Achilles thus: Diuinely eloquent;
 O thou the wifdome of our age; consent
 To our desires; for all desire the same:
 Of *Canis* tell; how he a man became;
 In what contention, or what battle knowne;
 By whom, if so by any, ouerthrowne.
 Then He: Though age impaire my memory,
 And much beheld in youth my knowledge fly;
 I much remember: yet, of all that are
 Among so many acts of peace and warre,
 None deeper is imprinted in my braine.
 And if the length of time, not spent in vaine,
 Can many accidents to knowledge giue;
 Two ^a Ages finisht, in the third I liue.

Not all the Virgins that *Thessalia* bare
 With ^b *Elateian Canis* could compare
 For beauty. From the citties bordering,
 And those, ^c *Æacides*, which call thee King
 (For she her birth to your ^d *Æmonia* ought)
 A world of louers her affection sought.
 And *Peleus* too perhaps had woo'd her bed;
 But that already to ^e thy mother wed,
 Or else assured. *Canis* still forbore
 All nuptiall ties. As on the secret shore
 She walkt alone, the ^f Sea-god her dissent
 Inforc't to Rape: for so the rumor went.
 Rapt with the ioy of loues first tasted fruit;
 All shall, said *Neptune*, to thy wishes sure;
 Wish what thou wilt. So Fame the story told:
 My wrong, said *Canis*, makes my wishes bold:
 That neuer like inforcement may befall,
 Be I no woman; and thou giu'st me all.
 Her latter words a deeper voice expresse,
 Much like a mans: for now it prou'd no lesse.
 The Sea-god had assented to her will:
 And further addes, that steale should neither kill
 Nor wound his person. Yong ^g *Atracides*
 Departs; reioycing in such gifts as these:
 Who great in euery manly vertue growes;
 And haunts the fields through which ^h *Peneus* flowes.

The ⁱ sonne of bold *Ixion* now had wed
Hippodame: the saluage Centaures, ^k bred
 Of clasped Clouds, his inuitation grac't;
 In shady bowres at sundry tables plac't.
 There were th' *Æmonian* Princes; there was I:
 The pallace rung with our confused ioy.
 They ^l *Hymen* sing; the altars fume with flames:
 Forth cameth' admi red Bride with troopes of dames.

^a An Age was accounted an hundred years.

CANIS.

^b The daughter of *Elateus* the *Lapathian*.

^c *Achilles*.

^d *Thessaly*; the country of *Achilles*.

^e To *Thetis*.

^f *Neptune*.

^g *Cæneus*; of *Atrax*, a city of *Thessaly*.

^h A riuer of *Thessaly* which runnes betwene *Ossa* and *Olympus*.

ⁱ *Perilbous*.

^k See the Comment.

^l Marriage songs in honour of *Hymen*.

Orions mother *Mycalē*, with feare
 Could pale the Moone, and hale her from her spheare.
^a *Exadius* cry'd, Nor shalt thou so depart
 Had I a weapon. Of ^b a voted Hart
 The Antlers from a pine he puls; they fixe
 Their forkes in *Gryneus* darkned eyes: one sticks
 Vpon the horne, the other in thick gore
 Hung on his beard. A fire-brand ^c *Rhatius* bore,
 Snatcht from the altar; and *Charaxus* head
 Crackt through the skull, with yellow tresses spred.
 The rapid flame his blazing curls surround,
 Like corne on fire, blood broyling in his wound
 Horribly hisses: as red Steele that gloes
 With feruent blasts, which pliant tongs dispose
 To quenching coole-troughs, sputters, striues, consumes;
 And hissing vnder heated water, fumes.
 The Wounded from his singed tresses shakes
 The greedy flame; and on his shoulders takes
 A stone-torne from the threshold, which alone
 Would load a waine, at distant *Rhatius* throwne.
 This, falling short, *Cometes* life inuades:
 And sent his friend to euerlasting shades.
 When *Rhatius*, laughing; May you all abound
 In strength so try'd; and aggrauates his wound
 By blowes redoubled with his burning brand.
 Crusht bones now sinke in braines. Then turnes his hand;
 On ^d *Coritus*, ^d *Euagrus*, ^d *Dryas* flew:
 Who *Coritus*, a youth, too timely flew.
 What glory can the slaughter of a boy
 Afford, *Euagrus* said? nor more could say:
 For *Rhatius*, e'r his jawes together came,
 Hid in his throte and brest the choking flame.
 Then whisks the brand about his browes; assailes
 The valiant *Dryas*; but no more preuailes:
 For through his shoulder, who had triumpht long
 In daily slaughter, *Dryas* fixt his prong.
 Who groning, tugs it out with all his might:
 And soild with blood, now saues himselfe by flight.
^e So *Lycidas*, *Arneus*, *Medon* (red
 With his owne blood) *Pisenor*, ^e *Caumas*, fled:
 Wound-tardie *Mermerus*, late swift of pace;
^e *Meneleus*, *Pholus*, *Abas*, vs'd to chace
 The Bore; and *Astylos*, who fates fore-knew:
 Who vainely bad his friends that war eschue;
 And said to frighted *Nessus*, ^f Fly not so;
 Thou art reseru'd for great *Alcides* bow.
 But yet *Eurynomus*, nor *Lycidas*,
Arcus, nor *Imbreus*, vnslaughtred passe:
 All slaine by *Dryas* hand. Thee *Canens* too,
^g Though turn'd about to fly, a fore-wound flue:

^a A Lapislite.

^b The head thereof consecrated to *Diana*, and nailed on a Pine-tree.

^c A Centaure.

^d Lapidites.

^e All Centaures

^f Whereof in the 9 Booke.
^g In this particular the Poet
 glances at one *Pomponius*,
 who would often boast how
 hee had receaued a wound
 like this in fighting for *Cesar*:
 who bad him take heed
 that hee lookt no more be-
 hind him when he ranne a-
 way.

For looking back; the point betweene his sights,
 There where the nose ioynes with the fore-head, lights.
 Vnawakened with the tumult of this fray,
 Dissolu'd in death-like sleepe, ^a *Aphidas* lay
 Vpon a Beares rough hide on *Ossa* kild:
 Whose lazie hand a ^b mixed goblet held.
^c *Phorbas* farre off the vainely hurtlesse spy'd:
 And to the thong his fingers fitting, cry'd,
 Thy wine hence-forth with *Stygian* water brew.
 This said, at slumber-bound *Aphidas* threw
 His trembling dart: the steeled asse made way
 Through's naked neck, as he supinely lay.
 Death was vnfelt: his full throte voids a flood:
 The hide and goblet, drown'd and fild with blood.
 I saw *Petræus* tearing from the ground
 A well growne Oke: while he imbrac't it round
 With his strong armes, now, this, now that way hal'd;
Perithous to the bole his bosome nail'd.
 Stout ^d *Lycus* by *Perithous* valour fell:
Perithous valour ^d *Chromis* funke to hell.
 These lesse the glory of his acts elate
^d Then *Helops* death, and ^d *Dictys* stranger fate.
 His eager jaulin *Helops* temples cleft:
 Which at the right eare rushed through the left.
 But *Dictys* from a broken mountaine slides,
 As he ^e *Ixions* furious sonne auoids,
 And head-long fell: his waight asunder brake
 A mighty *Ash*; the stumps his entrailles stake.
 In rusht reuengefull ^f *Phereus* with a stone
 Torne from a rock: his mighty elbow-bone
 (About to hurle) in shiuers *Theseus* crackt:
 Nor leasure had, or further care, t'exact
 His vselesse life. Then nimbly vaults vpon
^g *Byanor's* back, before bestir'd by none,
 His knees claps to his sides; his shaggie haire
 His left hand hales: his eyes, that grimly stare
 And threaten, crushes with his knotty Oke.
^h Dart-fam'd *Lyceßes*, and *Medimnus* stroke
 To humble earth: so *Hippasus*; whose beard
 Reacht to his brest; and *Ripheus*, who appear'd
 More tall then trees; with *Thereus*, who caught
 Wild beares on *Othris* heretofore, and brought
 Th'inraged purchase to his home aliue.
Demoleon frets to see ⁱ *Aegides* thriue
 With such successe; and from the center striues
 To reare a Pine: which when he could not, riuies
 The yeelding bole, and darts it at his foe.
Theseus farre off espi'd the deadly throw;
 Who by *Minerua's* counsell (for so he
 Would haue vs thinke) with-drew: and yet the tree

Not

Not idly fell; but *Crantors* shoulder, brest,
 And throte divides; which tortur'd life releast.
 He was (^a *Æacides*) thy ^b fathers Squire;
 Giuen by subdude *Amyntor* to thy fire
 (^c *Amyntor* the well-train'd *Dolopians* Guide)
 In hostage for their peace, and faith affide.
 When *Peleus* saw that spectacle of ruth;
 Receiue, ô *Crantor*, ô beloued youth,
 This sacrifice, he said: and sent a dart
 With all the rigor of his hand and heart
 At proud *Demoleon*; which the bones that ioyned
 His ribs transfixt; and quauer'd in the chine.
 His hands from thence the headlesse Iaulin pluck
 And hardly that: the head behind it stuck.
 Anguish it selfe the heat of wrath improues:
 He reares afore, and pawes him with his hooues.
 Who with his shield and burganet defends
 The sounding strokes: yet still his sword extends,
 And twixt his shoulders at one thrust doth gore
 His double brests. Yet had he slaine before
^e *Phlegreus*, *Hyles*, with his lances flight;
Hiphinous and *Danis*, in close fight.
 Addes *Dorylas* to these; who wore a skull
 Of Wolfe-skin tan'd; the sharpe hornes of a Bull,
 Insteed of other weapon, fixt before,
 And dyde in crimson with *Lapithian* gore.
 To whom, with courage fir'd, & I said in scorne;
 Behold how much our Steele excels thy horne.
 And threw my lance: not to be shund, he now
 Claps his right hand vpon his threatned brow;
 Which both together naild. ^b They rore: and while
 Th'ingaged with his bitter wound doth toyle;
 Thy father, who was neereft, neerer prest:
 And thrust his sword deepe in, below his brest.
 He bounds aloft, on th'earth his bowels trailes;
 The trailed kicks, the kickt in peeces hailes;
 Which winding, fetter both his legges and thighes:
 So falls; and with a gutlesse bellie dies.
 Nor thee thy beauty, *Cyllarus*, could saue:
 If such a two-form'd figure beautie haue.
 His chin began to bud with downe of gold;
 And golden cyrles his inuoy back infold:
 His lookes a pleasing vigor grac't; his brest,
 Hands, shoulders, neck, and all that man exprest,
 Surpassing arts admired images.
 Nor were his bestiall parts a shame to these:
 Adde but a horses head and crest, he were
 For ^k *Castors* vse; his back so strong to beare,
 So largely chested; blacker than the crow:
 His taile and feet-locks, white as falling snow.

^a *Achilles*, of his Grandfather
Æacus.

^b *Peleus*,
 King of the *Dolopians*, a peo-
 ple of *Thessaly*, and father to
Phœnix; to whom *Peleus* gaue
 the command of that Nation
 in the *Troian* expedition.

^d Of Man and Horse.

^e *Centaures*.

^f Vpon his head.

^g *Nestor*, who tels the story.

^h The *Centaures*.

ⁱ *Peleus*: *Nestor* directing his
 speech to *Achilles*.

^k Brother to *Pollux*, begot by
Jupiter on *Leda*: celebrated
 for his excellent horse-man-
 ship.

A

^a A mountaine of *Thessaly*

^b Hills about *Pagasa*, a citie
of *Thessaly*, fruitfull in foun-
taines.

^c Of *Perithous*

^d A Centaure, halfe man
halfe horle.

^e The son of *Phonolenus* the
Lapithes.

^f *Peleus*: *Nestor* speaking to
Achilles.

^g Vnborne.

A number of that nation sought his loue;
Whom none but faire *Hylonome* could moue:
None for attracting fauour so excell,
Of all the halfe-mares that on ^a *Othrys* dwell.
Shee, by sweet words, by louing, by confest
Affection, onely *Cyllarus* posselt.
With combs she smoothes her haire; her person trimmes
With all that could be gracefull to such limnes.
Of roses, rosemarie, and violets,
And oft of lillies curious dressings pleats.
Twice daily washt her face in springs that fall
From ^b *Pagasaan* hils; twice daily all
Her body bathes in cleansing streames: and ware
The skinnes of beasts, such as were choice and rare,
Which flowing from her shoulder crosse her brest,
Vaile her left side. Both equall loue posselt:
Together on the shadie mountaines stray,
In woods and hollow caues together lay:
Then to ^c the pallace of the *Lapithes*
Together came; and now together fight.
A iauelin from the left hand flung, thy brest
O *Cyllarus*, beneath thy neck imprest.
His heart though slightly hurt (the dart out-hal'd)
Grew forth-with cold; and all his body pal'd.
Hylonome his dying limmes receiues;
Foments his wound: close to his lips she cleaues,
To stay his flying soule. But when she found
Lifes fire extinct, with words in clamour drown'd,
Euen on that steele, which through his botome past,
Shethrew her owne: and him in death imbrac't.
Me thinkes I see grim *Phaocomes* yet:
Who with two Lyons skinnes, together knit,
Protect's ^d his double forme. A log he tooke,
Which scarce two teeme could draw; this darted, strooke
The crowne of ^e *Phonolenides*; his braines
It through his battered skull deepe crannies straines;
Which from his mouth, eyes, eares, and nostrils gusht,
Like curds through wickar squeas'd; or iuyces crusht
Through draining colendars. As he the dead
Prepares t'vname, my sword his bowels shred.
^f Your father saw his downefall. *Chthonius* too,
And stout *Teleboas* our fawchion slew.
The first a forked branch, the other bore
A lance; the lance this wound had giuen before;
Whereof you see the ancient scarre. Then I,
Then should I haue beene sent t'haue ruin'd *Troy*.
Then might I haue restrain'd, if not o'r-throwne
Great *Hector*. But, ^g he either then was none,
Or else a child. Now spent with age, I waine.
What speake I of two-shapt *Pyretus*, flaine

By

By *Periphas* ? Thy dart, without a head,
 Braue^a *Ampycus*, foure-hoou'd *Oicles* sped.
Macareus, borne by^b *Pelethronian* rocks,
 Huge^c *Erigdupus* with a leauer knocks
 To ecchoing earth, His dart^d *Cymelus* sheath'd
 Deepe in^e *Nessus* groyne, and life bereau'd.
 Nor would you thinke^f *Ampycides* alone
 Could fate fore-tell; a lance by *Mopsus* throwne
Odites flew: this, as the Centaure rail'd,
 His tongue t'his chin, his chin t'his bosome nail'd.
 Finer *Canews* slew; *Bromus*, *Antimachus*,
 Axe-arm'd *Pyracmus*, *Helius*, *Stiphelus*.
 Although forgetfull by what wounds they fell;
 Their names, and number, I remember well.
 Giant-like^h *Latreus* lightneth to these broyles;
 Arm'd withⁱ *Emathian Alesus* spoyles:
 His yeares, twixt youth and age; nor age impaires
 The strength of youth, though sprinkled with gray haire.
^k A *Macedonian* speare, a sword, and shield,
 Confirme his pride: o'r-viewes the well-fought field,
 Clashes his armes; and trotting in a round,
 Inforc'd the ayre with this disdainfull sound.
 Shall I indure thee^l *Canis* ? still to me
 Thou art a woman, and shalt *Canis* be.
 Thou hast forgot thy births originall,
 And^m for what fact rewarded; by what fall
 Aduanc't to this man-counterfeiting shape.
 Thinke of thy birth; thinke of thy easie rape.
 Goe, take a spindle and a distasse; twine
 The carded wooll; and armes to men resigne.
 While thus he scoffes; and circularly ran;
Canews his sides gores with his lance, where man
 And horse vnite. He, mad with anguish, flings
 His speare at theⁿ *Phyllian* youth, which rings
 On his vnwounded face; and back recoyles,
 As pebbles dropt on drummes, or haile on tyles.
 Then rushing on, with thrusts assayes to wound
 His hardned sides; the sword no entrance found.
 Nor shalt thou scape; the edge shall lanch thy throate,
 Although the point be dull. This said, and smote
 At once. The blow, as if on marble, sounds:
 And from his neck the broken blade rebounds.
 When he his charmed limmes had open laid
 Enough to wounds and wonder, *Canews* said:
 Now will we try, if thou our sword canst feele.
 Then 'twixt his shoulders thrusts the fitall Steele
 Vp to the hilts; which too and fro he waues
 Deepe in his guts, and wounds on wounds ingraues.
 Thefrighted Centaures with a horrid cry,
 On him alone, with all their weapons, fly.

C c c

Their

^a A Lapithre.^b A craggy mountaine of Thessaly.^c A Centaure.^d A Lapithite.^e A Centaure.^f *Mopsus* the son of *Ampycus*, a Prophet.

CANEVS.

^g The Lapithite that was vnvulnerable.^h A Centaure.ⁱ Of *Emathia* a part of *Macedon*.^k Taken from *Alesus*, whom he had slaine.^l The name of *Canews* when he was a woman.^m Devirginated by *Neptune*.ⁿ *Canews*, of *Phyllus* a city of Thessaly.

Their darts rebated fall, but draw no blood:
 For *Caneus* still in-vulnerable stood.
 This more amaz'd. Ah, *Monychus* exclaymes,
 One foyles vs all, to all our endlesse shames!
 He scarce a man! nay he the man, and we
 Are^a what he was: so poore our actions be.
 What bootes our mighty limbs? our double force?
 The strongest of all creatures, man and horse,
 In vs by nature ioyn'd: sure we are not
^b A Goddesse birth; nor by *Ixion* got,
 Who durst the Queene of Deities embrace:
 This^c Halfe-man conquers his degenerate race.
 Stones, massie logs, whole mountaines on him roule;
 And with a pyle of trees crush out his soule.
 Let woods oppress his jawes: ore-whelme with waight,
 Instead of idle wounds. Thus he: and straight
 An Oke, vp-rooted by the furious blasts
 Of franticke winds, on valiant *Caneus* casts.
^d Th'example quickly ^d *Othrys* disaraide
 Of all his trees; and ^d *Pelion* wanted shade.
 Preft with so huge a burthen, *Caneus* sweats:
 And to th'o'r-whelming Okes his shoulders sets.
 But now the load about his stature climes,
 And choakes the passage of his breath. Sometimes
 He faints; then struggles to aduance his crowne
 About the Pile, and throw the timber downe:
 Sometimes the burthen with his motion quakes;
^e As when an earth-quake^e high-brow'd *Ida* shakes.
^f His end was doubtfull: some there be, who tell
 How with that weight his body sunk to hell.
^f *Mopsus* dissents; who saw a fowle arise
 From thence with yellow wings, and mount the skies;
 (The first I euer saw) which flying round
 About our tents, sent forth a mournfull sound.
 This he pursuing with his soule and sight,
 Cry'd, Haile thou glory of the *Lapithae*!
 O *Caneus*, late a man at armes; but now
 An vnmatcht fowle! His witnesse all allow.
 Griefe whets our furie; brooking ill, that one
 By such a multitude should be ore-thrown:
 And sorrow so long executes the fight,
 Till halfe were slaine: halfe sau'd by speed, and night.
^g *Tlepolemus* could not his tongue debarre:
 Since in the repetition of that warre,
 Of *Hercules* he had no mention made.
 Old man, how can you so forget (he said)
^h *Alcides* praise: my father oft would tell,
 How by his hand theⁱ Cloud-borne Centaures fell.
 To this sad *Nestor* answer'd: Why should you
 Compell me to remember, and renew

^a Women.^b Iunos.^c In that once a woman.^d Mountaines of *Thessaly* adjoining.^e A mountaine about *Troy* in sight of the *Grecian* Navy.^f The Prophet.^g The son of *Hercules*.^h *Hercules*.ⁱ See the Comment.
PERICLYMENES.

My

My sorrow lost in time ? or iterate
 Your fathers guilt; together with my hate ?
 His acts transcend beleefe; his high repute
 Fills all the world: which would I could refute,
 But not ^a *Polydamas*, ^a *Deiphobus*,
 Nor valiant *Hector*, are extold by vs.
 For who commends his foe ? ^b *Messene's* walls
 He raz'd: faire ^b *Elis*, ^b *Pylus*, in their falls
 Detest his fury; Citties which his hate
 Had not deseru'd: with them, did ruinate
 Our House with sword and fire. Not now to tell
 Of others, who by his sterne out-rage fell;
 Twice six faire-fam'd ^c *Neleida* werewee;
 Twice six ^d *Alcides* slew, excepting me.
 Others haue beene subdew'd: but more then strange
 Was *Periclymen's* slaughter ! who could change
 And rechange to all figures. Such a grace
 Great *Neptune* gaue; ^e the root of *Neleus* race.
 He, forc't to varie formes, at length appears
 Like ^f *Ioues* lou'd Fowle, who in her tallons beares
 Impetuous thunder; and in his descent
 His face with his strong beake and pounces rent.
 At him his bow, too sure, ^g *Alcides* drew,
 As towring in the lofty clouds he flew,
 And struck his side-ioyn'd wing. The wound was slight;
 But sunder'd nerues could not sustaine his flight.
 When tumbling downe, his weight the arrow smote
 In at his side, and thrust it through his throate.
 Now braue ^h *Commander* of the *Rhodian* Fleet:
 Thinkst thou *Alcides* praise a subiect-meet
 For my discourse ? Alone with silence wee
 Reuenge our slaughtred brothers; and loue thee.
 When *Nestor* with mellifluous eloquence
 Had thus much vter'd; they with speech dispense,
 And liberall ⁱ *Bacchus* quaffe: then all arose;
 And giue the rest of night to soft repose.
^k The God, whose Trident calmes the Ocean;
 For strangled *Cycnus*, turn'd into a Swan,
 Griues with paternall grieffe. *Achilles* fate
 He prosecutes with more then ciuill hate.
 Ten yeares now well-nigh laps'd in horrid fights,
 Thus vnshorne ^l *Smintheus* his sterne-rage excites.
 Of all ^m our brothers sonnes to vs most deare;
 Whose hands, with ours, *Troys* walls in vaine did reare:
 O figh't thou not to see the *Asian* towres
 So neere their fall: their owne, and aiding powres
 By millions slaine: the last of all their ioy
 Dead *Hector* drag'd about his fathers *Troy* ?
 Yet dire *Achilles*, who our labour giues
 To vtter spoyle, then Warre more cruell, liues.

C c c 2

Came

^a Trojan Commanders.^b Citties of *Peloponnesus*
whereof *Pylus* was the seat of
Neleus, *Nestors* father.^c Sonnes of *Neleus*,
^d *Hercules*.^e *Neleus* the father of *Nestor*
was the son of *Neptune*.^f The Eagle,^g *Hercules*.^h *Tlepolemus*, who comman-
ded the *Rhodians* at the siege
of *Troy*.ⁱ Here taken for wine.
^k *Neptune*.

ACHILLES.

^l *Apollo*, so called of *Mice* (the
cause too long to insert) or
of the seruent rayes of the
Sonne.
^m *Iupiter*.

^a The sea being bounded.

^b Apollo, of the Island Delos
where he was borne.

^c Neptune.

^d Achilles, the son of Peleus.

^e Penelopea, who aided the
Troians.

^f Achilles, of Aacus his
Grandfather.

^g Vulcan, who made an armor
for Achilles at the tute of his
mother Thetis. The God of
fire, here taken for the fune-
rall fire which burnt his bo-
dy.

^h A vessell of stone wherein
they preserved the ashes of
the dead.

ⁱ Achilles the son of Peleus.

^k Menelaus, the younger son
of Atreus.

^l Agamemnon, the elder son
of Atreus.

^m Ulysses.

ⁿ Ajax Telemachus.

^o The generall Agamemnon,
son to Atreus, the son of Pe-
lops, the son of Tantalus.

Came he within my reach, he then should try,
The vengeance of my Trident : ^a but since I
Cannot approach t' encounter with my foe;
Let him thy close and mortall arrowes knowe,
^b Delius assents: ^c his vnkle wrath intends;
With it, his owne; and in a cloud descends
To th' *Ilian* hoast: amid the battle seekes
For *Paris*, shooting at vn-noted *Greekes*.
Then shew'd a God, and said: Why dost thou loose
Thy shafts so basely? nobler obiects choose;
If thou of thine at least hast any care:
Thy brethrens deaths reuenge on ^d *Peleus* heire.
Then shew'd him sterne *Achilles*, as he slew
The *Troian* troopes: and, while his bow he drew,
Directs the deadly shaft. This onely might
Old *Priam*, after *Hectors* death, delight.
Him, who with conquest cloyd the jawes of death,
A faint adulterer depriues of breath.
If by th' effeminate to be o'r-throwne,
Then should the Pollax of the ^e *Amazon*
Haue forc't thy fate. The *Phrygian* feare; the fame,
And strong protection of the *Gracian* Name,
Inuincible ^f *Acides* now burnes:
^g The God, who arm'd, his bones to ashes turnes.
And of that great *Achilles* scarce remains
So much as now a little ^h *Vrne* containes.
Yet still he liues; his glory lightens forth,
And fils the world: this answers his full worth.
This, ⁱ *divine Pelides*, soares as high
As thy great spirit; and shall neuer dye.
And euen his armes, to instance whole they were;
Procure a warre, Armes for his armes they beare.
Ajax Oileus, *Diomedes*, nor
The ^k lesse *Atrides*; not in age and war
The ^l Greater: no nor any; but the Son
Of old ^m *Laertes*, and bold ⁿ *Telamon*,
Durst hope for such a prize. ^o *Tantalides*,
To shun the burden, and the hate of these,
The Princes bids to sit before his tent:
And puts the strife on their arbitrement.

VPON

VPON THE TWELFTH BOOKE OF OVIDS METAMORPHOSIS.

Æ Sacus, supposed dead, is lamented by Priamus, and his brethren: who performe his funeralls and erect him a sepulcher. For such was the custome of the ancient, euen then when the body was not to be found: supposing that the Ghosts of those who wanted these rites, wandred up and downe on the bankes of the infernall Riuer; and could not passe ouer to the aboads of rest, untill their exequies were accomplished: powring milke, hony, blood, and wine, on their tombs, and inuoking the soules of the departed. But Paris was absent at these ceremonies: then on his fatall voyage to Sparta; who brought back the revenge of his guilt, and subversion of his Country: reuealed to Hecuba in a dreame, while yet hee lay in her belly.

Paris his Rape of
Helena.

She dreamt her wombe brought forth a mighty flame:
Affrighted, wakes, to Priam told the same:
He to his Prophets, they this sense returne,
How Paris fires should lofty Ilium burne.

*Illa sibi ingentem visa est sub imagine somni
Flammiferam pleno reddere ventris: sacrum
Terviti consurgit: metuendiq; notis opaca
Visa feni Priamo, vatibus ille refert.
Asurum Paridis vates canit flori igni.
Paris, Hel. ng.*

Wherefore Paris as soone as borne was exposed by his father. So Astiages dreamt that his daughter Mandane made water in so great quantity, that it surunded all Asia, Whereof the Astrologians gaue this iudgement; that the child in her belly (which was Cyrus) should subiect all that part of the world to his dominion: whereupon his Grandfather exposed him to the mercy of wild beasts; the infant-fortune of sundry great Princes. But Paris through the care of his mother was taken up and secretly nourished by the shepheards on Ida with the milke of Goats, whereupon he was called Paris: so Alexander (as himselfe testifies in his Epistle to Helena) for the recovery of the Kings Heard that was stolne, and slaughter of the Pirats. By obtaining the victory in certaine publique exercises, performed with great strength and actiuitie; he was knowne to the King, and receaued into fauour. Priamus had sent Antenor into Greece to negotiate the surrender of his sister Hesiode, taken from Troy by Hercules, and giuen to Telamon. But his embassy was ill accepted, and himselfe no better entreated. This iniury added to the other, the King intends a warre, and for that cause assembles his Princes. Their opinions differ according to their seuerall conceptions and courages: when Paris intreats that a Fleet may be prepared and committed to his conduct; not doubting but to recover his Aunt, and revenge the death of his Grandfather Laomedon. For he had dreamt in Ida, how Iuno, Venus, and Minerua, were presented unto him by Mercury, that their contention concerning their beauties might be decided by his iudgement: Venus promising him the fairest Dame among all the Greekes in reward of his giuing her the preheminency, and therefore he knewe, that shee would be propitious to his enterprise. No man was able then, though the successe were tragicall, when Pleasure was preferred before Glory and Virtue. For such was Venus: whose Cestus or Zone is thus described by Homer.

Then from her brest her Zone diuinely wrought
Vnties, with all inciting pleasures fraught.
In it, Loue, Longings, courtly conference,
Faile language, which inchants the wisest sense.

Ccc 3

*A pectoribus soluit acn pectus cingulum,
Varium: in eo autem ei illicebat omnes fa-
Ba sunt:
Isti est quidem amor, inest autem desolari-
um, inest colloquium,
Et in eloquentia que decipit mentem valde
etiam prudentium. Il. l. 4.
And*

And therefore the image of Venus, as Plutarch obserueth, was anciently placed by the image of Mercury. But Suidas approaching neerer the truth; deriues this fable of the iudgement of Paris, from an eloquent oration which he made (being learned in the knowledge of the Grecians) in the praise of Venus, preferring her before either Iuno, or Minerua: who also composed a Hymne in her honour. A while after he was sent by his father into Greece, not to offer violence, but to sacrifice to the Gods of that country: although he had the rape of Helena in his intention. Hee puts to sea, for all the propheticall dehortations of Helenus and Cassandra; and arrives at the Iland Cythera, at such time as Menelaus was on his voiage for Pylos, and Castor and Pollux the brothers of Helena, were gone to Argos: with whom pretending occasions, he thereby pacifies the feare of the Ilanders. Helena had an eager desire to see him, and vnder a show of devotion repaired to a maritim city of her name, where stood the temple of Apollo and Diana. This knowne to Paris, hee there acosts her, confident in his owne perfections. For he was of a comely stature, and delicate composition: his skin white, his eyes shining, his aspect full of fauour and sweetnesse, his haire yellow and soft, of speech alluring; and in ambition unlimited. They are taken with the beauties of each other; and by their eyes contract a fatall affection. For the Platonists hold (agreeable with this their assertion, how sight proceeds from the emission of beames to the Obiect, and not by receauing the species of the obiect into the eye, as maintained by Aristotle) that the spirits of the lower passe through the eye into the spirits of the beloved; which procures a desire of returning into that body from whence they were emitted, whereupon insues that appetite of coniunction betweene louers. The night following this interview, Paris surpriseth Helena, and together with many Prisoners and much treasure, carries her aboard; then hoysing sailes, shapes his course for Phrygia. Menelaus at his returne from Pylos, incensed with the wrong, conuents the Grecian Princes; who take it as a publique iniury, and ioyne in the revenge; electing Agamemnon for their Generall; who now imbarqued in one thousand fourescore and six ships, lies winde-bound at Aulis, a Hauen of Boeotia, which tooke that name from their long detention. As the Grecians sacrificed to Iupiter, a Serpent in sight of the army, creeping vpon a tree, deuoured eight young sparrows, together with the old one. Thus the Augur Calchas thus interprets, that Troy after nine yeares siege should be taken. For by the Sparrow the Egyptians deciphered the yeare, as time by the Serpent, which deuoureth all things (and therefore the Serpent is the Hieroglyphick of Saturne) Here turn'd into a stone, to expresse the irrenocable decree of destiny. Not unlike was that which befell vnto Marius when he hid himselfe in the Marishes of Minturnæ; who hauing found an Eagles nest with seuen young ones, reassumed his courage vpon this interpretation; That hee should suruiue to be seuen times Consul; which fell out accordingly.

THE SÉRPENT
AT AVLIS.

IPHIGENIA.

The windes continue still contrary through the wrath of Diana; in that Agamemnon, as Cicero writes, had not paid his Vow; who vowed vnto her the fairest of that yeares birth: falling out to be his daughter Iphigenia; which Calchas vrgeth him to accomplish for the publique utility. Superstition is more preualent then the truth in the blindly deuoted. But vnadvised vows are punished in the performance; not required by God, but perswaded by the author of impiety. This bloody sceane thus described and censured by Lucretius.

*Ut huc in his rebus vereor, ne forte rearis
Inoptia te rationis inire elementa, vnamq;
Endogredis scelus, quod contra sepius olim*

I feare you thinke that wicked reasons I
Inforce; which lead vnto impiety.
As how religion it selfe oft-times

Hath

Hath perpetrated foule and bloody crimes.
As when the *Grecian* Chiefes of prime repute
Vnwed *Diana's* altar did pollute
With *Iphigenia's* blood, by *Aulis* found.
The sacred fillet which her temples bound
In labells hang: who seeing her sad Sire
By th' Altar stand in funerall attire;
And how the Priest the sword concealed kept,
While all the people round about her wept:
Strucke mute with feare, she lowly kneeles on earth:
Nor then poore wretch auail'd her princely birth,
Her fathers regall stile. The trembling maid
Now to the Altar by the armes conuei'd,
(Not so, as when in Hymeneall rites
The bride is led to nuptiall delights)
Where the pure marriageable sacrifice,
By her sad fires consent impurely dies;
That prosp'rous gales their flagging failles might fill.
Religion could perswade so great an ill.

Religio peperit scelerosas atq; impia factas:
Aulide quo pallas Timarcoridis aram
Iphigeniam turparunt sanguine foeda
Duceres Danaum delectis prima uis oram.
Quo simul infata uirginatos circumdata
comptus
Ex utroq; priu malarum parte profusa est:
Et mistum simul ante aras adflare paren-
tem
Sensit: hunc propter ferrum calare mini-
stros:
Auspiciisq; suo lachrymas effundere cecit:
Muta mi tu terrâ genibus summissa petebas:
Nec mi'ra prodesse in tali tempore quibat.
Quod patrio princeps donarat nomine regis.
Nunc sublata uirum manibus, et cœlestibus
ad aras
Deducta est non ut solenni more sacrorum
Perflecta, posset clauo cœnitari Hymenoe:
Sed casta incestu nubendi tempore i iussu
Hostia consideret mactamur maesta parentis:
Exitus ut classi felix, suusq; daretur.
Tantum religio potuit suadere malum.
Lucr. l. 1.

And indeed the Diuell was so greedy of humane blood, that few great enterprises there were which found not some interruption, vntill they either offered their own, or the Childrens vnto him. And to this purpose were the solempne answers of their Wizards, and Oracles. So in the warres of Thebes Menæcius the sonne of Creon (as the last of the race of Cadmus) must vow himselfe vnto Mars; Codrus King of Athens disguis'd his person to be slaine; Curtius leapt into the yawning gulph; the Decii deuoue themselues to the Infernall Gods: and so far the Diuell had pre-uailed, that those wicked sacrifices, performed before but vpon extraordinary occasions, were brought into ordinary practise; and the most effectuell & acceptable oblations. When the light of the true religion (saith Tertullian) had abolished these inhumane superstitions, he revenged his losse on the innocent Christians: if Tiber ouer-flow, or Nilus overflow not; if there happen either Drought or Earthquake, Famine or Pestilence; the Christians as a remedy must be throwne to the Lyons. Timantes the painter presenting this sacrifice of Iphigenia; drewe Chalcas, Vlisses, and Menelaus, with sad and afflicted countenances: but made a vaile ouer the face of Agamemnon; in that no pensill could expresse so franticke a sorrow. Or perhaps hauing spent the height of his fantasie in drawing the other: as hapned to Euphranor, who about to portraitt the twelue Gods at Athens, and beginning with Neptune, represented him with such exquisite Art, that despairing to finish the rest with the like felicity (especially Iupiters) hee forbore to proceed any farther. If this be fabulous it alludes; if historicall, it parallels that act of Ieptha; who to performe a rash vow inhumanely sacrificed his only daughter. So Marius in his warres against the Cymbrians sacrificed his daughter Calphurnia; promised in his dreame, that in so doing he should obtaine the victory. Yet our Poet makes Iphigenia not to suffer, but to bee conueyed from thence by Diana; a hind in the roome supplying the sacrifice. Which might (saith S. Augustine) be done by the subtlety and power of some wicked Angell. The Mythologists will haue this (as many haue their originalls from the sacred Scriptures) to bee feigned from the history of the immolation of Isaack, and the Hinde put in for the Goat: Whereof the vnwarrantable imitation (saith a moderne Author) produced that Sonne-sacrificing

Achilles encounters Cygnus, the son of Neptune, but can with no weapon penetrate his skin; which causeth him to misdoubt his former exploits, whereof hee makes a recitall. Among the rest of Telephus King of Mysia, wounded and cured by his speare. Which Naturallists impute to the brasen point (for the ancient Heroes had all their weapons forged of brasfe) which hath in it selfe a sanative virtue. Others report, that his wound being ill healed and inwardly impostumated; was lanced in a second fight by the same hand & speare, which gaue an issue to the corruption. As that valiant, and after cowardly souldier, vnder Antigonus, was cured of an inneterate grieffe by a wound receaued in battaile. The like is reported of Iason Phereus, who being giuen ouer by the Phisitians, and desperately rushing on to seeke his death, found an v unexpected cure from the sword of the enemy. But why could the cure be only effected by that weapon which hurt him?

CYGNVS.

Who hurt me (as Achilles speare alone
Could cure the wound it gaue) must heale or none.

Nam hea vel nemo, vel qui mihi vulnera
fecit
Solutus Achilleo tollere more potest.
Or, Trist. etc. i.

It may therefore be coniectured, that Telephus was cured by the Magneticall ointment, applied to the speare that wounded him; which many at this day (and some in my hearing) affirme that they haue vsed with seldome failing successe. The receipt is at large set downe in Grollius his Dispensatory, extracted out of Paracellus. But this is by a neerer way, and lesse troublesome effected: without any Astronomical observations, or ingredients hard to be had, (which perhaps are inserted to amaze the reader, and make difficult the performance) as I haue receiued from those whom I cannot but credit. For a handkerchiefe (as they say) dipped in the blood of the wounded, or any part of his garment whereon it hath fallen, being put into a wide mouth'd glasse or gally pot containing a quart of faire water, wherein an ounce of a certaine Minerall, every where to be had, is dissolued, and closely couered, will performe as much without farther trouble. If the blood of a part thereof be easily washed out with the aforesaid water, it is a certaine signe of recovery: if not, of death: so the powder of the Minerall being sprinkled vpon the cloath, before the blood be dry, if it incorporate therewith it assures the cure; but if otherwise the contrary. If you take the handkerchiefe out of the vessell and expose it to the ayre, it will put the patient to much paine; but if held to the fire to intollerable: which againe will cease when closed in the water. And this may be done when the party is farre distant.

But returne we to Achilles, who could giue no wound vnto Cygnus, though hee exposed his brest to the blow. Intimating that he was an expert souldier, and so skilfull in his weapon as hardly to be touched by his aduersary; confirmed by the finding of his body vnwounded (for hee was throwne backward and strangled by Achilles) whereupon divulged vnvulnerable. As Iulius Cæsar, who receaued not one wound (although vpon all occasions exposing himselfe vnto danger) in two and fifty set battailes. Yet why not preserved from wounds by Enchantments? as many are said to be at this day in the Low Countries and Germany; some sticke-free, others shot-free. The Diuell deludes his servants with imaginary safety. For although a bullet of lead, as they report, will not enter, one of Siluer will: Not vknowne, as they say, to those Peasants, who are oppressed by these Charmed Freebooters. Now Cygnus is feigned to haue beene converted into a Swan: partly in regard of his name and partly of his white haire.

Or Neptunes youthfull sonne o'rethrowne:
Whose head with snowy tresses shone.
D d d

aut Neptunium
Cana nite uent percutit iuuenem comas:
Sen. Tra.
Said

Said to be the sonne of Neptune; because that Fowle affecteth the water; or rather in that esteemed a Heroe for his heroicall actions; and such were held to descend on one side from celestiall parentage.

CÆNIS.

THE BATTLE
BETWEENE THE
CENTAVRES AND
THE LAPITHITES.

*At nequius modici transiliat munera liberi;
Centauræa monet cum Lapithis rixa super
Mero,
Debellata. Hor, Od. 18. l. 1.*

Be they admonisht by the wine-rai'd fight
Betweene the Centaure and the Lapethite,
Who too much in their liberall cups delight.

Ixion is said to haue begotten them on a Clowd, formed like, & mistaken for Iuno: representing the vaine pursute of imaginary glory, attempted by vnlawful meanes; and the prodigious conceptions of Ambition: for from the nauell downward they carried the shapes of horses. But this was meerely fictitious.

*Sed neq; Centauri fuerunt, neq; repone in villo
Esse queat duplici natura, & corpore bino
Ex alienigenis membris compacta potestas,
Hinc illinc par vis ut non sic esse possit.
Id licet hinc quamuis hebeti cogere corde,
Principio circum tribus actis impiger annis
Floret equus: puer haud quaquam quin sepe
etiamnum
Vbera mammarū in somnis latentia querit.
Post ubi equum valide vires etate senecta,
Membrisq; deficiunt fugienti languida vitæ:
Tum demum pueri auro florente iuuentus
Incipit, & molli vestit lanugine malas:
Ne forte ex homine, & veterino semine equo-
rum
Conferi credas Centauros posse neq; esse.
Luci. l. 5.*

For neuer was, noreuer could there be
Such two-fold shapes; nor can in one agree
So disproportion'd limbs; nor sympathy
In strength or time: what man will this deny?
A horse at three yeares growth is in his prime;
An Infant hardly weaned in that time:
And when the horse growes old, and worne with yeares,
The other in his pride of youth appears:
Nor their desires the same. Bee't then decreed,
No Centaure can from man and horse proceed.

But the fable hath an allusion to this history. Ixion king of Theffaly, hauing a part of his country infested with wild Bulls, proclaimed a reward to such as should destroy them; which the inhabitants of Mount Pelion undertooke (who dwelt in the City of Nephete, which signifies a Clowd; and therefore faigned to haue had from the Clowds their originall) the first that euer backt horses; who by the addition of their speed ouertooke the Bulls, and goared them with their Ianclins; whereupon they were called Centaures. These being seene by the borderers, as they watred their horses at the riuer Peneus, amazed at so vnconth a sight, they supposed both to be but one creature. So did the Mexicans, whē Ferdinando Cortez, the Spaniard, first inuaded that Empire. Now the Centaures and the Lapithites were all one people, inhabiting one country; and no otherwise distinguished then the Romans and the Latines. Seruius writes that this fable was inuented to declare the swift passage of the life of man. But rather that they were a cruell and libidinous people inuurious,

injurious to strangers; and therefore the Poets invested their beastly mindes with such monstrous bodies; which is not obscurely expressed in their names. For Aphidas (as obserued by Delreus) signifies contentious, Antimachus an enemy, Bromus a railer, Bianor violent, Craneus obdure, Brialus a theefe; and so in most of the other. These were said to dwell upon mountaines; for such are not onely more salvage but of higher statures, and withall more daring, as generally obserued. Whereupon Cyrus would not suffer the Persians to leaue their rough and barren country for another more plaine and fertile, least by the exchange they should change their manners, and become effeminate. But valiant Ceneus is pressed to death, though hee could not be wounded, by a pile of trees throwne on him by the Centaures: and changed by the God, some say into an Eagle, others into a Swan, which flew from thence to the astonishment of the beholders. So feigned in his honour: as at the funeralls of the Roman Emperours whom they intended to Deifie, an Eagle was let forth at the top of the flaming Pyle: which the vulgar beleeued to carry the soule of their Emperour into heauen. But our Ceneus after his death was said to be seene in the similitude of a Swan; by which is meant his suruiuing fame; the Swan being consecrated to Apollo and the Muses, whose pens bestowe immortality on the Heroicall. (Wherefore the Lacedemonians, before they went to the battaile; accustomed to sacrifice to the Muses, that their actions might haue a noble memoriall.) Who rather elect a short life, accompanied with dangers, and succeeded by glory, then a long consumed in obscurity; which neuerthelesse must in the end be resigned. This Homer admirably expresseth in the person of Sarpedon, thus exhorting his kinsman:

CENEVS.

Why Glaucus are we honour'd aboue all,
With Thrones, Crown'd Cups, and frequent festiual,
In fruitfull Lycia; gaz'd on as their Gods;
On Xanthus banks possesse such large aboads;
Fields ranke with corne, Groues, Gardens for delight;
But that we now in feruor of the fight
Apppeare the first and best? that some may say
Among the near arm'd Lycians, these are they
Who gouerne not ingloriously; these feed
On dainties, drinke choice wines; withall exceed
In fortitude and still in dangers shine:
O friend, could we mortality decline
By our retreat, nor stoope to age or death;
I would not thus advance; nor with vaine breath
Thy blood inflame. But since diversity
Of Fates attend vs, and we needs must dy:
Come, fall we brauely on, and glory so
Either afford; or force it from the foe.

Glaucē, cur autē nos honoramur maxime
Sessioq; carminib; & plenis poculis
In Lycia, omnes autem, Deos tanquam nos
inspicunt,
Et pradium incolimus magnum Xanthi
iuxta ripas,
Amenum, soli arboribus consiti, & arvis frugiferis
Quare nunc oportet Lycios inter primos existentes
Stare, & pugna ardentē interesse,
Vt aliquis sic dicat Lyciorū accurate armatorum:
Nequaquam inglorii Lyciam administrant
Nostris reges: eduntq; pingues Oues,
Vinūq; electū dulce: sed ante & vires sunt illis
Validae, quoniam Lycios inter primos pugnant.
O amice siquidē enim bellum hoc deuicantes,
Perpetuo iam essemus expertesq; senii immortalisq;
Futuri, neq; ipse quidē inter primos pugnare,
Neq; te mitterem pugnam ad illū irem:
Nunc vero quandoquidē fata insistant mortis
Infinita, quae non licet effugere hominem;
neq; evitare:
Eamus, vel alicui gloriā dabimus, vel aliquis nobis. Hom. II. lib. 12.

The Lapethites reuenge the death of Ceneus with the slaughter of the Centaures, and flight of the survivors, who driven out of their Country, the reward of their iniustice and insolence, seated themselves in a part of Arcadia.

Nestor hauing finished his discourse, is reprov'd by Tlepolemus the sonne of Periclymenes Hercules, for making no mention of his father, the prime Actor in that enterprise, which he excuseth, as not fit for him to magnifie the subverter of his country and killer of his brethren. For Hercules had besieged Pylos, because Neleus

would not purge him for the slaughter of Iphitus: as also for the insolency of his twelve sonnes: who gloried in their number, and fame of their actions. The warre continued long; nor could the citty be taken but by the death of Peryclimenes, who could change himselfe into any shape; and in the end was slaine by Hercules in the forme of an Eagle. Then dismantling Pylus, he slew the rest of his brethren: Nestor onely escaping, before conveyed to Grenios. Peryclimenes transformations represent the subtilty of envy; which changeth it selfe into all shapes, to eclipse and ruine the renowne of heroicall actions; and now an Eagle (the symbol of pride) is wounded by the arrowes of Hercules; the same which ascends from noble endeavours, finally confounding envy and arrogancy. Others write that Peryclimenes, concealing himselfe in the shape of a fly, was discovered by Pallas, and so killed by Hercules: from whence his other morall is drawne by Delreus. Peryclimenes, as he will haue it, signifies to forge, a name suting with a parasite, prepared to invent, and transforming himselfe into any shape to claw the abused, who Camelion-like can assume all colours: where in vnckeck vtill he arriue at the height of impudence: when growing intolerable, discovered, and hated, euen by those who formerly swallowed his flatteries, at length he tumbles downe from his ill purchased advancement into contempt and ruine: slaine by Hercules, or virtue, in the likeness of a fly, the figure of Impudence; and that by the inquisition of Pallas, or wisdom.

ACHILLES.

But Neptune enraged for the death of his sonne Cygnus, inciteth Apollo to ruine Achilles, who kills him by the arrow of Paris. So fell the illustrious by the most effeminate: to shew how the weakest hand can confound the most strong, when directed by the deity. Yet is it a misery aboue death to the valiant to fall by a weak and vnworthy instrument. Euen they saith Germanicus, who envied me liuing, will be grieved that he, who sometimes flourished, and survived so many great battailes, should fall by the treachery of a woman. Our poet declares how hee shot him in the field, as he pursued the Troians. Others that falling in loue with Polyxena, and drawne into the Temple of Apollo, borne in hand that hee should there espouse her; he treacherously shot him in the heele, in which part he was onely vulnerable. For his mother Thetis had dipt him in the riuer of Styx; which is, had hardened and fortified his mind against all dangers and encounters: but the soales of his feete, by which she held, were vntoucht by the water. Which fable is thus unfolded by Eustathius: that the wounding in the heele doth signify the sting of lustfull desires: for from the heele as Phisitians affirme, runne certaine veines and slender sinewes, which cut asunder according to Hypocrates make the party cold and vnfruitfull: the heele being therefore called the seat of incontinence, by Orpheus; which declares how humane virtue, how euer confirmed against other vices, yet open lyes to the wounds of lust. So our strenuous Achilles perisheth by his loue to Polyxena, and is slaine in the heele of incontinency. For Polyxena signifies a various wanderer; either for that loue makes the mind to wander from his owne discretion, or else because lust delights in variety. Achilles so glorified by Homer, the onely scope of his immortal Iliads; is thus introduced by Scaliger.

*Qui magnæ momenta Asiæ qui salæ paventum
Vici, & Romulidum Semina dia Duum,
Quod celum adiecto mortali invidit homine
Iupiter, hoc per me nemine dante tuli.
Terrori Heroûm vita est mortalibus. Ante
Feci ego quam scirem posse timere Iovem.*
Scaliger.

I Asia's strong supports, my fathers fame
And Roman Godlike Ancestors, o're came.
Immortall Honours, which to mortall seed
Euen Ioue env'y'd, I purchast by my meed.
Heroick liues with terror men invade;
But I, before I was, made Ioue affraid.

Alluding

Alluding to that prophecy in the Eleventh booke.

For aged Proteus thus foretold the truth
To waue-wet *Thetis*: thou shalt beare a youth
Greater then him from whom he tooke his birth
In armes and fame. Least any thing on earth
Should be more great then *Ione*. *Ione* shuns the bed
Of Sea-thron'd *Thetis*, though her beauty led
His strong desires: who bids *Æacides*
Succede his loue, and wed the Queene of Seas.

He was buried on the Promontory of Sigæum.

^a *Rhetor* in
the *Larine* but
mistaken.

Achilles tomb, loc on ^a *Sigæan* shores:
Whom here faire footed *Thetis* oft deplores.
This still-green *Amaranthus* doth imply
How that great *Heroes* fame shall never dy.
The *Grecians* Bulwarks, *Hectors* bane: ser forth
By *Homer*, as much honour'd by his worth.

This *Amaranthus*, of colour purple, and something figured like the eares of *Corne*
(called by others the flower of loue, in that frequently worne by virgins in their
garlands) is so named of immortality, because it neuer fadeth: symbolizing the
still-flourishing fame of that *Heroe*. So the *Mahometans* at this day plant *Semper-
vivum*, a kind of *Alloes*, on their graues. The *Theffalians* euery yeare, by the ad-
monition of the *Dodonian Oracle*, brought expiations and sacrifices to his sepul-
cher, with all that appertained to those Ceremonies, out of their owne Country. As
two tame Bulls, one white, and another black: Wood cut from mount *Pelion*, fire
from *Theffaly*, meale and water from *Sperchius*, but especially Garlands of *Ama-
ranthus*, in that they would not wither with the Sunne, the wind, or length of the
voyage. But man no more permanent then the leaues of trees, which sometimes are
blasted in the spring (as here our *Achilles*; to all but death invincible) oft torne
from their branches in the Summer, but euer falling in the Autumne: whereof in-
comparable *Homer*.

Hyppolachus illustrious sonne replies:
Great foul'd *Tidides*, why vaine progenies
Explore you thus? mans race, the race of leaues
Presents; which now *Autumnus* breath bereaues
From lofty trees: now tender buds display:
So sonnes of mortalls flourish and decay.

Vlisses and *Ajax Telamon* durst onely contend for the Armes of *Achilles*, which
Agamemnon refuseth to arbitrate; but referrs it to the Colonells of the Army:
declaring how wise princes should decline both hatred and offence in deciding such
controversies; and leaue them to a legall triall. Which yet not alwaies answers ex-
pectation; Because all, saith *Tacitus*, draw the glory of worthy actions to them-
selues; but the burden of blame lights vpon the Principall.

Æacide tumulum *Rhetor* in *Lit.* re cer-
nis
Quem plerumq; pedes visitat alba *Thetis*.
Obtegitur semper viridi lapis hic *Amaran-
tho*,
Quod nunquam heros sit moriturus hono-
r. *Gratum* maris magni nec *Hectoris*.
Haud plus.
Debet *Meonide*, quam sibi *Meonides*.
Alci. Em. 135.

Hunc a. rursus *Hippolachi* allocutus est fili-
us illustris,
Tydidæ magnanime, cur genus percontarier?
Quale foliorum genus tale & virorum.
Folia alia quidem ventus humi fundit, alia
a. sylua
Germinans producit: veris autem succres-
cunt tempore:
Sic virorum genus hoc quidem nascitur: il-
lud a. definit. *Hom.* *Iliad.* l. 6.

ddd. 3.

OVIDS





OVID'S METAMORPHOSIS.

The Thirteenth Booke.

THE ARGUMENT.

THose purple flowres which Aiax name display,
His blood produce. Inraged Hecuba
Becomes a Bitch. From Memnons cinders rise
Selfe slaughtering Fowle: a yeerely sacrifice.
What euer Anius daughters handle, proues
Corne, wine, or oyle: themselues transform'd to Doves.
From honour'd virgins ashes Sonnes ascend.
Th' Ambracian Iudge a Stone. Light wings defend
Molossus royall issue. Scylla growes
A horrid Monster. Murderd Acis flowes
With speedy streames. The kinde Nereides
For Glaucus sue: inthron'd in sacred Seas.

THE Princes sat, the Souldier crownes the field:
Vp rose the ^a Master of the seuen-fold Shield.
With wrath impatient, his sterne eyes survey
^b Sigaum, and the Navy which there lay.
Then throwing vp his hands, ô Ioue, he said;
Before the Fleet must wee our title plead?
And am I riuall'd by *Vlysses* clame?
Who made no doubt to fly from ^c *Hectors* flame.
This, I, sustaind; from this that Nauie freed.
'Tis safer to contend in word then deed.
I cannot talke, nor can he fight: as farre
His tongue excells, as I exceed in warre.
Nor need I to rehearse what you haue seene
In a ^d renowned *Greekes*: what his hath beene
Let ^d *Ithacus* declare; perform'd by flight,
Without a witnessse, only knowne to Night.
Great is th' affected prize, I must confesse:
But such a Riual makes the value lesse.
For me 'tis no ambition to obtaine,
(Though great) what euer he could hope to gaine.
Who now in this is honour'd, that can boast
He stroue with me, when he the palme hath lost.
But were my valour question'd, I might on
My birth insist; begot by *Telamon*,
Who vnder *Hercules* ^e *Troy's* bulwarks scal'd:
In ^f *Pagasean* keele to *Colchis* sail'd.

THE CONTENTION FOR ACHILLES ARMOR.

^a Aiax.

^b A Promontory neere *Troy*,
vnder which was the station
of the *Grecian* Fleet.

^c *Hector*, pursuing the *Greci-
ans* into their trenches, at-
tempted to set their Navy
on fire.

^d *Vulles*, of *Ithaca* an Iland
in the *Ionian* sea, where hee
was borne.

^e In the raigne of *Laomedon*.
^f With *Iason* for the Golden
Fleece, in the *Argo*; built at
His *Pagasa*, a city of *Thessaly*.

^a Who for his iustice on Earth was teigned to bee a Iudge in Hell.

^b Spoken in disgrace of *Vlysses*. For it was reported that *Sisyphus* (a famous theefe who robbed on the *Corinthian* *Ulysses*) intercepted *Anticlea*, as shee was on her journey to *Laertes*, and begot on her *Vlysses*.

^c Of this see the Comment on the fourth Booke.

^d *Ægira*.

^e *Ajax* was the son of *Telaamon*, & *Achilles* of *Peleus*, both the sonnes of *Æacus*, cozen germanes anciently called brothers.

^f Vpbraiding *Vlysses* who fained him selfe mad to avoid that war, fowing salt instead of corne when *Palamedes*, laying his son *Telemachus* in the furrow, by his lifting the plow ouer him, di couered his dissembling, for which he bare him a grudge, and after procured his ruine.

Philoctetes: to whom dying *Hercules* gaue his arrowes. The *Grecians* vnderstanding by the Oracle that *Troy* could not be taken without them, carried *Philoctetes* along: whe he was hurt on the foot by the casual fall of one of them, the wound, by reaso of the blood of *Hydra* wherein the arrow was dipped, intollerably stinking, and hee outrageously tormented, by the counsel of *Vlysses* they left him behind in the Ile of *Lemnos*.

^h Being innocently condemned by the *Grecian* Princes.

ⁱ *Philoctetes* exposed, and *Palamedes* executed.

^k *Nestor* terrified with *Iupiters* lightning, and not able to fly, hauing one of his horses wounded by *Paris*, ready to iustise vnder the fury of *Hector*, cryed out in vaine to *Vlysses* for succour, rescued in the end by *Diomedes*.

His father, *Æacus*; ^a the Iudge of Soules, Where ^b *Sisyphus* his ^c restlesse torment roules.

High *Iupiter* vpon ^d a mortall Loue Got *Æacus*: I *Ajax* third from *Ioue*.

Nor let this pedegree assist my clame,

^e If great *Achilles* ioynd not in the same.

He was my brother, his I aske. Why thus

Shouldst thou, thou sonne of damned *Sisyphus*,

Alike in theft and fraud, a stranger to

Achilles race, the right of his pursue?

Because I first assumed armes, ^f descryde

By no detector, are these armes denyde?

Or rather for the last in field design'd;

Who with faind lunacie the warre declin'd:

Till *Palamed* more politicke, though more

Vnhappy, did his coward-guile explore,

And drew him to avoided armes: Must he

Now weare the best, who all eschewd? and we

Vnhonour'd, robbed of a kinsmans right

Because we at the first appear'd in fight?

And would to *Ioue* he had beene truly mad;

Or still so thought: nor this companion had,

This tempter to foule actions, euer seene

The *Phrygian* towres. Then shouldst not thou haue beene

O *Peans* sonne, exposed by our crime

To *Lemnian* rocks: where thou consum'st thy time

In lonely caues obscur'd with woods, the stones

Prouok't to pittie with thy daily grones,

And wishest him, what he deserues, thy paine,

If Gods there be, thou wishest not in vaine.

Now our Confederate (a Prince of braue

Command) to whom his shafts *Alcides* gaue;

Broken with paine and famine, doth imploy

Those arrowes, that import the fate of *Troy*,

For food and clothing: yet he liues the while,

In that remoued from *Vlysses* guile.

And *Palamed* might with't haue beene so left.

Then had he liu'd, or beene of life bereft

^h Not by our crime. He, hellishly inclin'd,

Beares his conuicted madnesse in his mind;

And falsely him accus'd to haue betraid

Th' *Achaian* hoast; confirming what he said

By shewing summes of gold, which in his tent

Himselfe had hid. ⁱ Thus he by banishment

Or death; our strength impaires; for this preferd:

So fights, so is *Vlysses* to be feard.

Though faithfull *Nestor* he in eloquence,

Surpasse; ^k his leauing *Nestor*, no defence

Of words can salue: who slow, though his hurt horse,

And clog'd with age, implor'd *Vlysses* force

To fetch him off, who left to oddes of foes
 His old acquaintance. This^a *Tydid* knowes
 For no forg'd crime, who vainely cald, to stay
 His trembling friend, reuiling his dismay.
 The Gods with iustice view our humane deeds.
 Who would not late assist, ^b assistance needs:
 And now to be forsaken by the law
 Himselfe prescrib'd. He cry'd; I came, and saw
 The coward quaking, pale, about to yeeld
 His ghost for feare. I interpos'd my shield;
 Bestrid him as he lay; and from that strife
 Redeem'd (my least of praise) his coward life.
 But if thou wilt contend, reioyne we there;
 Reuoke the fog, thy wounds, and vsuall feare;
 Behind my target sculk: then plead. This man,
 Who reeld with wounds; freed as vnwounded, ran.
^c Now *Hector* came, and brought the Gods along;
 Rusht on all parts: not thou alone, the strong.
 And best resolued shrink: so great a dread
 He drew on all. Him, ^d as he Conquest led
 Through blood and slaughter, with a mighty stone
 I struck to earth: ^e Him I sustain'd alone,
 When he to all so bold a challenge made;
 When for my lot you all deuoutly prayd,
 Nor pray'd in vaine: if you enquire the summe
 Of this our fight, I was not ouercome.
^f With bloody weapons, flames, and *Ioue*, the mer
 Of *Troy* inuade our nauie: where was then
 Your eloquent *Vlysses*? I, euen I
 A thousand ships preferu'd; whereon relie
 The hope of your returne. These armes for all
 Your Fleet afford. The meed more honour shall
 Receiue then giue: our glories iustly pease;
 These armes doe *Ajax* seek, not *Ajax* these,
^g *Rhesus* surprise, with ours let him compare;
 That poore Spie ^h *Dolon's*, ⁱ *Hellenus* despaire;
 The rapt^k *Palladium*: nothing done by day;
 He of no worth, take *Diomed* away.
 If to such meane deserts these armes accrue;
 Diuide them: to ^l *Tydid* most is due.
 Why would he these: who still vnarmed goes,
 Conceal'd; and cunningly intraps his foes?
 This radiant Cask that shines with burnisht gold;
 Will his deceit, and lurking steps vnfold.
 His neck can scarce *Achilles* helmet beare;
 Nor can his feeble arme employ this speare:
 His shield, ^m whose orbe the figured world adorne;
 A cowards arme, inur'd to theeuing, scornes.
 O foole, that thus thy owne vndoing seekes!
 If giuen thee by th'error of the *Greekes*,

Eee

^a *Diomedes*, the son of *Tydeus*.^b Then when hee had slaine
Socus, being wounded by him;
and prest vpon by the *Troians*.^c *Homer. Iliad. l. 13.*^d *Homer. Iliad. l. 14.*^e *Homer. Iliad. l. 7.*^f *Homer. Iliad. l. 15.*^g A King of *Thrace* who came
to the aid of *Troy*, surpris'd,
and slaine the first night af-
ter his arrivall by *Vlysses* and
Diomedes.^h Sent by *Hector* for that pur-
pose by night into the *Gre-*
cian army; taken and slaine
by *Vlysses* and *Diomedes*; by
whom they were directed to
the tents of *Rhesus*. *Homer. Il.*
*l. 10.*ⁱ The son of *Priamus*, a Pro-
phet, and despairing of the
safety of *Troy*; whom *Diome-*
des and *Vlysses* stole from
thence in the night time,
who revealed the *Troian*
fates to the *Greeks*.^k An image of *Pallas*, which
they stole away at the same
season. For as long as the
Troians were posses'd there-
of their citie could not bee
taken.^l *Diomedes*, the son of *Tydeus*.
^m Of this see the Comment

It

It will not make thee dreadfull to thy foe;
 But giue occasion of thy ouerthrow.
 And flight, wherein thou only dost exceed,
 Clog'd with so huge a waight, will faile thy need.
 Besides, thy shield in battle rarely borne,
 Is yet entire: but mine, all hackt and torne
 With stormes of blowes, a new successor needs.
 What boots so many words? behold our deeds.
 These armes deliuer to the foes defence:
 And let him keepe, that takes the prize from thence.

^a *Vlisses*, of *Ithaca* his coun-
 try.

^b *How*, he declares a little
 alter.

^e Secretly vpbraiding *Ajax*,
 whose father *Telamon* had a
 hand in the death of his bro-
 ther *Phceus*, for which hee
 was banished *Egina* by his
 father *Aacus*, who came
 from thence vnto *Salamis*, an
 Island with a City of that
 name not farre from *Athens*.
^d For *Mercury* begot *Auteli-*
cus vpon *Chione* whose daugh-
 ter *Aniseta* was mother to
Vlisses.

^e As the father of *Ajax*, who
 had slaine his brother.
^f A city of *Thessa*'s where *Pe-*
leus then raigned.

^g *Pyrrhus*, the sonne of *Achil-*
les by *Deidamia* the daughter
 of *Lycomedis* King of *Scyros*
 was not yet sent for to the
 Army.

^h Brother to *Ajax*, and co-
 zengerman to *Achilles*.

Here *Ajax* ends. The Souldier in the close
 A murmure rais'd; till ^a *Ithacus* arose:
 Who hauing fixed on the earth a space
 His eyes, vnto the Princes 'rais'd his face;
 And now expected, spake vnto this sence;
 With all the grace of winning eloquence.
Gracians; if heauen, with yours, had heard my praire;
 What now we seeke had found no doubtfull Heire:
 Th' hadst kept thy armes, *Achilles*, and we thee.
 But since sterne Fate, auerse to you and mee,
 So coueted a happinesse denies;
 (With that appeares to weepe, and wipes his eyes)
 Who great *Achilles* with more right succeeds,
 Then he, ^b who gaue you great *Achilles* deeds?
 Fauour not him because he seemes to be,
 And is a sot: nor blame this wit in me,
 So blest in your affaires: or take offence
 That for my selfe I arme my eloquence
 (If I haue any) oft for you imploud.
 Let none the glorie of his owne avoid.
 For Ancestors, diuine originall,
 And deeds by vs not done, we ours mis-call.
 Yet in that *Ajax* vauns himselfe to be
 Great-Grandchild vnto *Ioue*; no lesse are we.
Laertes was my Sire, *Arcefus* his;
 His, *Iupiter*: in this descent none is
 Condemn'd, nor banisht. By ^d the mother I
 From *Hermes* spring: in both a Deitie.
 Not that more noble by the mothers side,
 Nor that ^e my father had his hands vndide
 In brothers blood, doe I inforce this clame:
 Weigh but our worths; and censure by the same.
 That *Telamon* and *Peleus* brethren were,
 In *Ajax* is no merit. Not the Neere
 In birth, but Great in act, deserue this grace.
 Or if proximitie in blood haue place,
^f *Peleus* his father, *Pyrrhus* is his sonne:
 What right remaines for *Ajax Telamon*?
 To ^g *Phthia* then, or ^h *Scyros* carry these.
^h *Tencher* is cozen to *Aeacides*

As

As well as he; yet stirres not he herein:
 Or if he should, should he the honour win?
 Then since our actions must our fate aduance;
 Although my deeds surmount my vtterance;
 Their abstract yet in order to relate:
Thetis, fore-knowing great *Achilles* fate,
 Disguis'd her sonne: ^a so like a virgin drest,
 That all mistooke, and *Ajax* with the rest.
 When, Armes, with womens trifles, that might blinde
 Suspect, I brought to tempt a manly mind.
 Yet was the Heroe virgin-like arraid;
 Who taking vp the speare and shield, I said:
 O ^b Goddesse-borne, for thee the fate of *Troy*
 Her fall referues: why doubts thou to destroy
 Great ^c *Pergamus*? then made him leaue those weeds:
 And sent the Mighty vnto mighty deeds.
 His acts are therefore ours. We *Telephus*
 Foild with our lance; the suppliant ^d cur'd by vs.
 Strong ^e *Thebes* we sackt: sackt *Lesbos* vs' renownes:
Chrysa and *Tenedos* (^f *Apollo's* townes)
Cilla, and Sea-girt *Syros*, in their falls
 Our fame aduance: we raz'd *Lyrnessu's* walls:
 To passe the rest; I gaue, who could subdue
 The braue ^g *Priamides*: I *Hector* slue.
 For th'armes that foud *Achilles*, these I craue:
 He dead, ^h I aske but what, aliue, I gaue.
 The ⁱ griefe of one, with all the *Greekes* preuailes:
^k *Eubæan Aulis* held a thousand failes.
 The long-expected winds opposed stand,
 Or sleepe in calmes. When cruell Fates command
^l Afflicted *Agamemnon* to assuage
 With *Iphigenia's* death, *Diana's* rage.
 But he dissent; the Gods themselues reprocues:
 And in a King a fathers passion moues.
 His noble disposition nere the lesse
 I to the publike wonne: and must confesse
 (^m *Atrides*, pardon;) we did prosecute
 Before a partiall iudge a hatefull sute.
 Yet him his brother, scepter, publike good
 Perswade to purchase endlesse praise with blood:
 Then went I to ⁿ the mother for her child:
 Now not to be exhorted, but beguile.
 Had *Ajax* thither gone, our flagging failes
 Not yet had sweld with still-expected gales.
^o Then on a bold embassage I was sent
 To haughtie *Troy*: to th' *Iliau* Court I went,
 Yet full of men: and fearelesse, vrg'd at large
 The common cause committed to my charge.
 False *Paris* I accuse: rapt *Helena*
 Ire-demand, with all they bore away.

^a Lying among the daughters of *Priamides*; in which disguise he beget *Pyrhus*.

^b *Achilles*, the son of *Thetis*.

^c A name of *Troy*.

^d Of this in the Comment vpon the former booke.

^e *Cilician Thebes*.

^f Sacred to *Apollo*.

^g *Hector*, the son of *Priamus*.

^h An Armour for an Armour
ⁱ Of *Menelaus*, for the rape of *Helena*.

^k A Hauen towne in *Boeotia*, lying on the *Eubæan* Seas.

^l See the Comment on the twelfth booke.

^m *Agamemnon*, the sonne of *Atreus*.

ⁿ To *Clytemnestra* at *Mycena*, perswading her that her daughter *Iphigenia* was to be married to *Achilles*.

^o Whereof *Homer*, *Iliad*. l. 3.

^a Who was ioynd with him
in that Embassage.

^b Speaking to *Menelaus*, one
of the Iudges.

^c *Homer*, lib. d. l. 3.

^d A railing *Grecian*, not lesse
deformed in body then in
mind.

^e *Agamemnon*.

^f *Diomedes*, the son of *Tydeus*:
who in most of his enterpri-
zes made choice of *Ulysses*
for his companion.

Old *Priam* and *Antenor* iust appeare.
But *Paris*, with his brethren, and who were
His followers in that stealth, from wicked blowes
Could scarce refraine. This ^a *Menelaus* knowes.
^b The first of dangers wherein you and I
Together ioynd. But what my policie
And force perform'd, behoofefull to this State,
In that long war, too long is to relate.
The first great battle fought, our warie foes
Long liue immur'd: nor durst their powers expose.
Nine yeares expir'd, warres all the fields affright.
Meane-while what didst thou, onely fit to fight?
What vse of thee? inquire my actions; I
The foe intrap, our trenches fortifie,
Incouraging the wearie Souldiar
To brooke the tediousnesse of lingring warre
With faire expectance: teach them waies to feed,
The vse of armes. Imploide at euery need.
^c The King deluded in his sleepe by *Ioue*,
Bids vs the care of future warre remoue.
The author was his strong apologie.
Ajax should haue with-stood: the sack of *Troy*
He should haue vrg'd, done what he could, haue fought.
Why was the nobler seige by him vnfought?
Why arm'd he not? a speech he might haue made,
That would the wauering multitude haue staid:
To him not difficult, who lookes so high,
And speakes so bigge. What, if himselfe did fly?
I saw, and sham'd to see thee turne thy back
To hoys thy sailes vnto thy honours wrack.
What doe you? o what madnesse, mates, said I
Prouokes you to abandon yeelding *Troy*?
Ten yeares nigh spent, what will you beare away
But infamie? I this, and more did say,
Wherein my sorrow made me eloquent:
They thus perswaded, alterd their intent.
The King a Councell calls; distrusts afford
No sound aduice: durst *Ajax* speake a word?
When base ^d *Thersites* durst the King prouoke
With bitter words: who felt my scepters stroke.
Their doubts with hope of conquest I inspire:
And set their fainting courages on fire.
Since when, what ^e he hath nobly done, by right
To me belongs, that thus restrain'd his flight.
Besides, what one of all the wiser *Greekes*
Makes choice of thee, or thy assistance seekes?
^f *Tydidēs* vs approues, builds on our will;
Is confident in his *Ulysses* still.
Among so many, 'tis a grace for me
To be his consort, and the choice so free.

The

^a The danger of the foe, and night despisd;
 I *Dolon*, then a counter-scout, surprisd:
 Nor him, till I had searcht his bosome, slew;
 Informed what perfidious *Troy* would doe.
 All knowne, and nothing left to be inquir'd;
 I now with praise enough might haue retir'd.
^b Yet not so satisfide, I forward went;
 And *Rhesus* slew, with his, in his owne tent.
 When like a Victor, on his charriot I
 Return'd in triumph. Can you then deny
Achilles armes, ^c whose horses were assign'd
 For one nights hazard? *Ajax* is more kinde.
^d What should I of *Sarpedons* forces tell,
 O'r-throwne by vs: by vs *Ceranos* fell;
Iphitides, *Alastor*, *Chromius*,
Alcander, *Prytanis*, *Noëmonus*,
Halius, stout *Thoön*, bold *Pheridas*,
 With *Charopes*: *Eunomus* fatall Passe
 Sign'd by my lance: and many more in view
 Of hostile *Troy*, of meaner ranke, I slew.
 And I, ^e Countrimen, haue honourd wounds.
 Faire in their scarres: nor trust to empirie sounds;
 Behold (saide he, with that his bosome bares)
 This brest, still exercis'd in your affaires.
 No blood for *Greece* in all these lengthfull warres
^e Hath *Ajax* shed: let him produce his scarres.
 What boots it, though his deeds his brags approue;
 That for our flecte he fought with *Troy* and *Ioue*?
 I grant, he did so: nor will we detract
 With hated enuie from a noble act.
 So he ingrosse not to himselfe alone
 A common praise, but render vs our owne.
^f *Aëtorides* (for great *Achilles* held)
Troy's flames and ^g Fautor from our ships repeld.
 He vainely glories that himselfe alone
 Could answer *Hectors* opposition:
^h The King, ⁱ his brother, and my selfe forgot;
^k Of nine the last, and but prefer'd by lot.
 But what euent, ^l great in valour, crown'd
 Your famous combat? *Hector* had no wound.
 Woe's me! with what a tide of griefe I call
 That time to mind; wherein the *Gracian* Wall;
Achilles, tell! teares, feares, nor sorrow staid
 My forward zeale; ^l his raised corps I laid
 Vpon these shoulders: these, euen these did beare
 Him and his armes; which now I hope to weare.
 Our strength can such a waight with ease sustaine:
 Our knowledge can your honour'd guift explaine.
 Was *Thetis* so ambitious for her Son;
 That such a brainelesse Souldier should put on

Ecc 3

^a *Homer Iliad* l. 10.^b *Homer* *Ibid*.^c *Delon*, vpon compact, if the
Troians had ouercome, was
to haue had *Achilles* his hor-
ses in reward of that nights
discovery.^d Most of these were of *Sar-
pedons* troopes whom *P'hliss*
slew. *Homer Iliad* l. 5.^e Made by *Hercules* invulne-
rable.^f *Patroclus*, the son of *Menati-
us* the sonne of *Aster*, who
fought in *Achilles* hisa smor.
Hom. II. l. 16,
^g *Jupiter*.^h *Agamemnon*, i *Ménelaus*.
^k Nine *Grecian* Princes ac-
cepted of *Hectors* challenge,
of whom *Vlisses* was one.
Hom. II. l. 7.^l Not alone, but among the
rest of the *Grecian* Princes,
according to *Calaber*.

This

^a Given & forged by *Vulcan*.

^b See the Comment.

^c The lesser Beare, which is alwaies about our Horizon, and therefore said never to descend into the sea.

^d Of these Constellations elsewhere.

^e Who was concealed in the habit of a woman.

^f *Penelope*, to whom then hee was newly married.

^g *Thetis*.

^h *Palimedes*, the son of *Nauplius*.

ⁱ The gold which was found in his tent.

^k *Philoctetes*, the son of *Pearus*.

^l Who had the arrow of *Heracles*, without which *Troy* could never be taken.

^m A river of *Troy*.

ⁿ A mountaine not farre removed.

^o *Greece*.

^p For *Philoctetes* wished the sight of *Vulcan* to kill him; as *Vulcan* wished him, to appeale him, & bring him and his arrowes to *Troy*.

^q *Heleus*, the son of *Priamus*, descended from *Dardanus*.

^a This heauenly gift, of so diuine a frame?

Whose figured shield his ignorance would shame.

^b Wherein, the Ocean; Earth with cities crown'd,
Skies deckt with starres; cold ^c *Arctos* neuer drown'd,

^d Sword-girt *Orion*, sad *Pleiades*;

The rainie *Kids*. He seeks, yet knowes not, these.

Vpbraids he me, that I this warre did shun,
And time defer'd till others had begun?

Nor can consider how he wounds in me
Achilles honour. If a crime it be

To counterfeit; ^e we ioyne in that defame:

If, in that tardy; I before him came.

Me, ^f my kinde wife; ^g his mother him with-drew:

Our flowre to them we gaue; the fruit to you.

Nor feare I, should I quit my owne defence,

To suffer with so cleare an Excellence.

Nor was it *Ajax* found out me: and yet

Achilles was discouer'd by my wit.

Least I should wonder, why his foolish tongue

Should slander me, he you vpbraids with wrong.

If *Palimedes* was accus'd by me

Without iust cause; must not his iudgement be

To you reprochfull? neither ^h *Nauplius* Seed

Could iustifie so euident a deed:

Nor heard you only of his treacheries;

The ⁱ hire of treason laid before your eyes.

^k *Peantius* in *Lemnos* left, was none

Of my offence; doe you defend your owne:

You to his stay consented. Yet againe

I must confesse I aduiz'd him to abstaine

From trauell; toyles of warre: and to appease

The anguish of his bitter wound with ease.

He did: he liues. Th'advice was good: successe

As fortunate approues it for no lesse.

^l Since Fate designs him for the fall of *Troy*;

Spare me, and *Ajax* industrie imploy.

His tongue the mad with wrath and anguish will

Appeale: hee'l fetch him with some reach of skill.

First ^m *Simois* shall retire, ⁿ *Ida* want a shade,

^o *Achaia* promise to the *Troians* ayd;

E're my endeaours in your seruice faile,

And sottish *Ajax*, with his wit, preuaile.

And, *Philoctetes*, though obdure, thou be

Incent against the King, these Lords, and me;

Though curses lighten from thy lips, though still

Thou couet my accessse, my blood to spill;

Yet I'll attempt thee; and will bring thee back;

That neither may, what we so wisht for, lacke.

Thy shafts I must possesse (so Fauour Fate)

As I posselt the ^q *Dardan* Prophet late;

As^a I vnknit the *Troian* destiny,
 And doubtfull answer of the Gods; as I,
 Amid a world of foes,^b the fatall Signe
 Of *Thrygian Pallas* rauish from her shrine.
 Compare with me will *Aiax*? this vntane,
Troy's hopt-for expugnation had beene vaine.
 Where was strong *Aiax*? where the glorious boast
 Of that great Souldier? why in terror lost?
 How durst *Vlisses* trust himselfe to night,
 Passe through the watch, their threatning weapons sight?
 The walls not only, but the highest towre
 Of *Ilium* scale: and from her Fane^c the Powre
 That beares their fate inforce: and with this prey,
 Repasse the dangers of that horrid way?
 Which had not I atchieued, Yet in Field
 Had *Aiax* vainly borne his seuen-fold Shield.
 That night *Troy* fell before^d *Laertes* son:
 Won, when I made it that it might be won.
 Why dost thou fleere on my *Tidides* so:
 And nod'st at me: our praises ioyntly grow.
 Nor for our Nauie didst thou fight alone:
 Thou by an host assisted, I by^e one.
 Who knew that wisdom valour should command;
 That's these belong'd not to a strenuous hand:
 Else he himselfe had ioynd in this debate;
 Or^h th' other *Aiax*, far more moderate;
 Braue *Thoas*, fierce *Eurypylus*; with these
Idomeneus and *Meriones*
 Of *Creet*; or *Menelaus*. For they are,
 As strong, nor second vnto thee in warre:
 Yet yeeld to our aduise. Thou, fit for fight,
 Dost need my reason to direct thy might.
 Thy valour wants fore-cast; my care is set
 Vpon the future: thou can'st fight; and yet
 The time and place must be by vs assign'd:
 Thou only strong in bodie; I in mind.
 As skilfull Pilots those surpasse, who row;
 As wise Commanders, common souldiers; so
 I thee excell. Our vigor is lesse great
 In bones and sinews, yet my soule compleat.
 Then ô remunerate my vigilance:
 And, Princes, for so many yeeres expence
 In anxious cares, this dignitie extend
 To my deserts. Our worke is at an end:
 With-standing fates remou'd: I, in that I
 Haue made it fefable, haue taken *Troy*.
 Now by our mutuall hopes, *Troy's* overthrow,
 Those Gods which late I rauisht from the foe;
 If ought remaine to be discreetly done,
 That courage craues, through danger to be won;

^a Reveled by the Prophet *Helenus*, whom he had taken prisoner.

^b The *Palladium*: an Image of *Pallas*, brought by *Cryses* to *Dardanius* in doury: after set vp by *Tros* in the most secret part of her Temple at *Ilium*: an oracle for-telling, that as long as they kept the *Palladium*, so long their city should flourish.

^c The Image of *Pallas*, that sittall *Palladium*.

^d *Vlisses*.

^e A partner in all his enterprises.

^f *Diomedes*.

^g *Achilles* his Armes.

^h *Oileus*.

ⁱ *Pallas*.

If in

^a The Palladium.

AIAX.

^b Invulnerable onely but in that part.

^c Whereof in the 10 booke.

^d Ai ai! the two first letters in *Ai*ax.

^e of *Apello*, as ai, being an eiaculation of sorrow.

^f *Vlysses*, in the strife for *Achilles* armor.

^g *Lemnos* the countrey of *Hypsiphile*, the daughter of *Thoas*.

^h The *Lemnian* women despised by their husbands, or rather out of jealousy that they lay with their captives, at their returne from the wars slew them all, together with their sons, least they should, when they grew to be men, reuenge the death of their fathers: onely *Hypsiphile* saved her father *Thoas*.

HECUBA.

ⁱ With *Philoctetes* left in *Lemnos*; *Troy* being not to be taken without the arrows of *Hercules*.

^k *Hecuba* converted into a Bitch.

^l Slaine by *Pyrrhus* at the altar of *Iupiter Herculis*.

^m *Cassandra* the daughter of *Priamus*, a Prophetesse and Priest to *Apollo*, ravished by *Ai*ax *Oileus*.

ⁿ *Troian*.

^o The son of *Hector* throwne from the *Sigeon* towre by *Vlysses*.

^p *Andromache*.

It in the *Ilia*n destinie there bee
A knot yet to vnknit; remember mee,
Or if you can forget; these Armes resigne
To this: and shewes ^a *Minerva's* fatall Signe. (charmes:

The Chiefes were mou'd. Here words approu'd their
And Eloquence from Valour wins those armes.

Hee who alone, *Ioue*, *Hector*, sword and fire

So oft sustaine; yeelds to one stroke of ire.

Th' vnconquered, sorrow conquers. Then his blade

In hast vnscathed: Sure thou art mine, he said;

Or seekes *Vlysses* this? this shall conclude

All sense of wrong. And thee, so oft imbrude

In *Phrygian* blood, thy Lord's must now imbrue:

That none but *Ai*ax *Ai*ax may subdue.

This said; his breast, till then with wounds vngor'd,

The deadly sword, ^b where it could enter, bor'd.

Nor could draw back the Steele with all his strength;

Expeld by gushing gore. The blood at length,

A purple flowre ingendred on the ground:

^c Created first by *Hyacinthus* wound.

The tender leaues indifferent letters paint;

Both of ^d His name, and of ^e the Gods complaint.

The ^f Conqueror, now hoyfing sailes, doth stand

^g For mild *Hypsiphile's* and *Thoas* land;

(^h Defam'd by womens curst violence)

To fetch the ⁱ shafts of *Hercules* from thence.

These, with their owner to the camp conuaid,

On that so long a warre an end they made.

Now *Troy* and *Priamus* together fall.

Th' vnhappy ^k wife of *Priam* after all,

Her humane figure lost: whose raving Sprite

And vncouth howlings forrein fields affright.

The flames of *Ilium* stretch their hungrie fire

To narrow *Hellepont*; nor there expire.

^l That little blood which *Priamus* age could shed,

Ioues altar drinks. By her annoited head

^m *Apollos* Priest they drag, her hands in vaine

To heauen vpheld. The Victor *Greekes* constraine

ⁿ The *Dardan* Dames; a deadly-hating prey:

Who imbrace their countrie Gods; and while they may,

Behold their burning Fanes. Dire violence

^o *Astyanax* threw from that towre; from whence

He had seene his father, by ^p his mother showne,

Fight for his Kingdomes safetie, and his owne.

North-winds to seas inuite, and prosperous gales

Sing in their shrowds: they hast to trim their sailes.

The *Troian* Ladies cry, Deare soyle farewell!

Wee are hal'd to loth'd captiuitie! then fell

On earth now kist: and leaue, with much delay,

Their countries smoking ruines. *Hecuba*

Her

Her sad departure to the last deferes:
 Now found among her childrens sepulchers,
 (A sight of ruth!) spread on their tombs: bewailés;
 Their cold bones kissing: ^a whom *Vlysses* hailes
 From that sad comfort. Some of *Hectors* dust,
 Vp-snatcht, deliuers to her bosoms trust.
 Vpon his tomb she left her hoarie haire
 (A poore oblation!) mingled with her teares.

Oppos'd to *Ilium's* ruines ^b lyes a land,
 Till'd by the ^c *Eristones*; in the Command
 Of *Polymnestor*. Danger to preuent,
 To him ^d his father *Polydorus* sent.
 And wisely; had he not withall consign'd
 A masse of gold, to tempt his greedie mind.
 His foster-child, when lingring *Ilium* drew
 To her last date, the *Thracian* Tyrant slew.
 Whom, as if he his murder with the flaine
 Could cast away, he casts into the Maine.
 Now rot ^e *Atrides* at the *Thracian* shore;
 Till winds forbore to storme, and seas to rore.
 When from the yawning earth *Achilles* rose;
 Like mighty as in life: whose lookes disclose
 As sterne a wrath, ^f as when his lawlesse blade
 Was on *Atrides* drawne; and frowning, said:

Achaians, ô ingratefull! can you thus
 Depart: are our deserts intomb'd with vs?
 Now honour me with what I couet most:
 Let flaine ^g *Polixena* appease my Ghost.

Then vanisht. They th'vngentle Ghost obaid;
 And from her Mothers bosom drew the Maid,
 (High-fould, vnhappy, more then feminine,
 To his ^h resembled tomb, life to resign
 With Rites infernall. Of her birth she thought:
 And now vnto the bloodie altar brought;
 Seeing herself the sacrifice prepar'd,
 And that ⁱ *Neoptolemus* vpon her star'd
 With sword aduanc't; she said; vntoucht with dred:

Our generous blood to your intentions shed:
 Dispatch; in throte or brest (I am prepar'd)
 Your weapon sheath. (With that her bosom bar'd)
Polyxena doth seruitude despise:
 And yet no God affects such sacrifice.
 I onely wish my death might be vnknowne
 To my afflicted ^k mother. She alone
 Disturbs the ioyes of death: though *Priams* wife
 My death should lesse bewaile, then her owne life:
 Nor let the touch of man pollute a maid:
 That my free soule may to the *Syagian* shade
 Vntainted passe. If this be just, remoue
 Your hand: I shall more acceptable proue

Fff

^a Whose slauie she was.

^b The *Thracian Cherroneus*.
^c A people of *Thrace*.

^d *Priamus*.

^e *Agamemnon* the son of *Atreus*, the *Græcian* gen erall.

^f When *Agamemnon* took *Eris* from him *Hom. II. I.*

^g The daughter of *Priamus* whom aliuie he lou'd, & now dead would haue offer'd vn- to him.

^h For his sepulcher stood on *Sigeum*, & this was in *Thrace*.

ⁱ A name of *Pyrrhus*, the son of *Achilles*, who was to sacrifice her.

^k *Hecuba*.

Vnto

Vnto that God or Ghost, what ere he bee
To whom I am offer'd, if my blood be free.
And if a dying tongue preuaile at all,
I, late great *Priams* daughter, now a thrall,
Sollicit that my corps may not be sold;
But giuen my mother : nor exchange for gold
Sad rites of sepulture. In former yeares
Sh'had gold to giue, now poore, accept her teares.

^a *Pyrrhus*, then executing, the office of the Priest.

This hauing said; for her, that would not weepe,
The people wept : the ^a Priest could hardly keepe
His eyes from teares; yet did what he abhord;
And in her proffered bosom thrust his sword.
On doubling knees shee sinks, with silent breath;
And chearefully imbraceth smild-on Death.
Then when shee fell, shee had a care to hide
What should be hid; and chastly-decent dide.
Her corps was carried by the *Troian* dames :
Who in a funerall song repeat the names
Of *Priams* mourn'd-for Seed; what streams of gore
One House had spent. Thee, ^b Virgin, they deplore :
And thee, ^c royall Wife, entitled late
The mother Queene, and Glorie of that State;
A Captiue now, cast by a scorned lot
On conquering ^d *Ithacus*; refus'd, if not
For bearing *Hector*. *Hector*, so renound,
A master hardly for his mother found.
Shee hug's ^e the corps that such a spirit kept.
Who for her countrie, children, husband, wept
So oft; now weepes for her : her lips she prest,
Her wounds fils with her teares. Then beats her brest :
Her hoarie haire besmeard with clotted gore,
And bosom torne, this spake she; and much more.

^b *Polyxena*.

^c *Hecuba*.

^d *Pylartes*, of his country *Ithaca*.

^e *Polyxena*'s.]

Poore daughter, our last sorrow : (what is left
For Fortunes spight !) by bloody death bereft.
On thee I see my wounds. That of my seede
None may vnwounded dy, euen thou must bleede.
In that a woman, thee I held secur'd :
But thou, a woman, suffer'st by the sword.
This Bane of *Troy*, our vtter ruine, who
So many of thy princely brothers slue;
Hath slaine thee also. When he a corse was made

^f Whereoff in the end of the former Booke.

By *Paris* and *Apollo*'s shafts, I said,
Now is *Achilles* to be fear'd no more.
Now dead, to vs as dreadfull as before.
Against my race his ashes rise : his tomb
Presents a foe. O my unhappie womb !
T'his furie fruitfull ! Ruind *Troy* descends;
And sad successe the publick sorrow ends :
Yet they are ended. ^g *Ilium* alone
To vs remains : our sorrowes freshly grone.

^g The same with *Troy*.

I, late so potent and so fortunate
 In husband, sons, and height of humane State;
 To exile now am hal'd: despis'd and torne
 From my owne sepulchers, from *Phrygia* borne
 To serue ^a *Penelope*; that while I lew
 Or spin at her commandment, she may shew
 Her slaue to ^b *Ithacensian* dames, and say,
 Loe, *Hectors* mother, *Priam's* *Hecuba*.
 My sorrowes sole reliefe, so many lost,
 Is offerd to appease an hostile Ghost.
 Infernall sacrifices to the dead,
 Euen to my foe, my cursed womb hath bred.
 Hard heart, why breakst thou not? What hopes ingage
 Thy expectation? Mischieuous Old-age,
 For what reseru'st thou me? You cruell Powres,
 Why lengthen you a poore old womans houres
 To see new funeralls? O *Priam*, I
 May call thee happie, after ruin'd *Troy*.
 Happie in death. Thou seest not this sad fate:
 Thou lost thy life together with thy state.
^c Rich funeralls attend thee, royall Maid:
 And by thy Antcestors thou shalt be laid.
 O no! thy mothers teares, a heap of sand,
 Must now content thee in a ^d forrein land.
 All, all is lost! Yet liues a little ^e Boy
 My last, and yongest ioy, when I could ioy;
 For whom I condescend to liue a space,
 Here foster'd by the courteous ^f King of *Thrace*.
 Meane while why stay we with the cleansing flood
 To wash these wounds, and looks besmeard with blood?

Then with an aged pace, her horie haire
 All torne and scattred, to the sea repaires.
 And while the wretched said; You ^g *Troades*,
 A pitcher bring to draw the brinish Seas:
 She saw the cast-vp corps of *Polydor*
 Stuck full of wounds vpon the beachie shore.
 The Ladies shreek; she dumb with sorrow stood:
 Whilst inward grieve her voice, her teares, her blood,
 At once deuour'd. And now, as if intranc't,
 Stares on the earth; sometimes to heauen advanc't
 Her scouling browes: oft on his visage gaz'd;
 But oftner on his wounds. By anger rais'd,
 Arm'd, and instructed, all on vengeance bent,
 Still Queene like, destines his punishment.
 And as a Lyonesse, rob'd of her young,
 Persues the vnseene-hunters steps: so, stung
 With furie, when her sorrow with her rage
 Had ioyn'd their powres; vnmindfull of her age,
 But not of former greatnesse, ran with speed
 To *Polymnestor*, author of this deed.

Fff 2

And

^a Wife to *Ulysses*, whose slaue
 she now was.

^b Dames of *Ithaca*.

^c Speaking to the dead *Polyx-
 ena*.

^d In *Thrace*.

^e *Polydorus*.

^f *Polymnestor*.

^g Women of *Troy*.

And craving conference, the Tyrant told
 How she would shew him summes of hidden gold
 To giue her *Polydor*. This held for true;
 He thirsty of his prey, with her with-drew.
 And flattering her thus craftily begun:
 Delay not, *Hecuba*,^a enrich thy sonne:
 By all the Gods we iustly will restore
 What thou shalt giue, and what thou gau'st before.
 She with a truculent aspect beheld
 The falsely swearing King: with anger swel'd.
 Then calls the captiue dames, vpon him flies;
 Who hides her fingers in his periur'd eyes,
 Extracts his eye-balls: more then vsual strong
 With thirstie vengeance, and the sense of wrong,
 Her hand drownes in his skull, the roots vp-tore
 Of his lost fight, imbrude with guiltie gore.
 The men of *Thrace* incens'd for their King,
 Weapons and stones at *Hecuba*, now sling.
 She, gnarling, bites the follow'd flints, her chaps,
 For speech extended, barke. Of whose mis-haps.
^a That place is nam'd. She, mindfull of her old
 Mis-fortunes, in ^b *Sithonian* deserts howld.
 Tho *Troians*, *Gracians*, those who loue or hate;
 Yea, all the Gods commiserate her fate.
 Euen ^c spitefull *Iuno* did to this descend;
 That *Hecuba* deseru'd not such an end.

^a *Cynosura*, which is the
 tombe of the bitch.

^b *Thracians* *Sithonia* being a
 part of *Thrace*.

^c Who hated the *Troians*.

^d *Tisbonus* her husband being
 brother to *Priamus*.

Aurora had no leasure to lament
 (^d Although those armes she fauour'd) the event
 Of *Troy* or *Hecuba*. Domestically
 And neerer griefe, afflicts her for the fall
 Of *Memnon*, whose life blood the lance imbrude
 Of sterne *Achilles*. This when first she viewd,
 The rosie die, that deckt the Mornes vp-rise
 Grew forth-with pale, and clouds immur'd the skies.
 Nor could indure to see his body laid
 On funerall flames: but with her haire displaid,
 As in that season, to high *Ioue* repaires;
 And kneeling, thus, with teares, vnfoldes her cares.

MEMNON.

To all inferior, whom the skie sustaines
 (for mortals rarely honour me with Fanes)
 A Goddesse yet, I comme: not to desire
 Shrines Festivals, nor Altars bright with fire;
 Yet should you weigh what I, a woman, doe,
 The night confine, and sacred Day renue,
 I merite such: such sute not now our state;
 Nor such desires affect the desolate.
 Of *Memnon* rob'd, who glorious armes in vaine
 Bar'd ^e for his vnkle, by *Achilles* slaine
 In flowre of youth (so would you Gods) come I.
 O chiefe of Powres, a mothers sorrow, by

^e For *Priamus* brother to his
 father *Tisbonus*.

Some

Some honour giuen him, lessen: death with fame
 Recomfort! *Ione* assents. When greedy flame
 Deuour'd the funerall Pile; and curling fumes
 Day ouer-cast: as when bright ^a *Sol* assumes
 From streames thick vapors, nor is scene below.
 The flying sparkles dying ioyntly grow
 Into one body. Colour, forme, life, spring
 To it from fire, which lightnesse now doth wing.
 First like a fowle, forth-with a fowle indeed:
 Innumerable sisters of that breed
 Together whiske their feathers. Thrice they round
 The funerall Pile; thrice ^b a mournfull sound.
 In two battalions then divide their flight;
 And like two strenuous nations fiercely fight:
 Their opposites with beake and talons rend;
 Cuffe with their wings; in sacrifice descend,
 Now dying, on the ashes of the dead:
 Remembring they were of a Valiant bred.
 These new sprung fowle, men of their author call
Memnonides. No sooner ^b *Sol* through all
 The Signes returnes; but reinforst againe
 In ciuill warre they dye vpon the flaine.
 While others therefore doe commiserate
 Poore barking *Hecuba* in her chang'd fate;
Aurora her owne grieffe intends; renews
 Her pious teares which fall on earth in dewes
 Yet fates resist that all the hopes of *Troy*
 Should perrish with her towres. ^c The Sonne and Ioy
 Of ^d *Cytherea*, with his ^e household Gods,
^f And aged Sire, his pious shoulders lodes.
 Of so great wealth he onely chose that prize,
 And his ^g *Ascanius*: from ^h *Antandros* flies
 By seas, and shuns the wicked *Thracian* shore;
 Defil'd with blood of murdered *Polydore*:
 With prosperous winds arriving with his traine
ⁱ At *Phabus* towne, where *Anius* then did raigne;
Apello's holy Priest; who, with the rest,
 Into the Temple leads his honour'd Guest:
 The city, with the sacred places, shoves;
 And ^k trees held by *Laius* in her throwes.
 Incense on flames, and wine on incense powr'd;
 Entrailes of slaughtred beeuies by fire deuour'd;
 His Guests conducts to Court: on carpet spread.
^l With *Ceres* and *Lycus* bountie fed.
 When thus *Anchises*: O to *Phabus* deaire!
 I am deceiu'd; or, when I first was here,
 Foure daughters and a sonne thy solace crown'd.
 He shooke his head, with sacred fillers bound;
 And sighing said: O most renownd of men,
 I was the father of fve children then:

F f f 3

^a The Sun^b Accomplishing the year^c *Aeneas*.^d *Venus*: Of the Iland *Cytherea* consecrated vnto her.^e Their Images;^f *Anchises*.^g His sonne by *Citise*.^h A Port towne of *Pontus*.ⁱ *Delos*, a city of the same name with the Iland.^k A Palme and an Olive tree when deliuered of *Apello* and *Diana*.^l Bread and wine.

ANNEVS

DAUGHTERS:

Whom

^a An Iland of the *Aegean* sea,
the first of the *Cyclades*.
^b *Apollo*; of *Delos* where hee
was borne, and honoured.

^c For *Minerva* produced the
Olive tree.

^d *Agamemnon*.

^e *G. ecian*.

^f *Venus* the wife of *Anchises*.

^g *Italy*; mistaken by *Anchises*
for *Crete*.

ORIONS
DAUGHTERS.
^h *Thebes*
ⁱ See the comment.

^k *Meliorba* and *Menippa*.

Whom now (such is the change of things!) you see
Halfe childlesse: for my absent sonne to mee
Is of small comfort; who, my Vice-roy, raignes
In sea-girt ^a *Andros*, which his name retaines.
Him, ^b *Delius* with prophetick skill inspir'd.
A gift past credit, still to be admir'd,
My daughters *Bacchus* gaue; about their sute:
That all they touch should presently transmute
To wine, to corne, and to *Minerva's* ^c oyle.
Rich in the vse. To purchase such a spoile,
Great *Troy's* Depopulator, ^d *Atreus* Heire,
(Least you should thinke wee haue not borne a share
In your mis-haps) with armed violence
Inforc't them from me: charged to dispence
That heauenly gift vnto th^e *Argolian* Host.
They scape by flight: two to *Eubœa* crost;
Two fled to *Andros*: these the Souldier
Persude, and threaten (if vnrender'd) warre.
Feare nature now subdude: his sisters were
By him reign'd; forgiue a brothers feare.
Not *Hector* not *Aeneas* then were by
To guard histowne, who so long guarded *Troy*.
About to bind their captiue armes in bands;
Rearing to heauen their yet vnchained hands,
O father *Bacchus* helpe! While thus they praid,
The Author of that gift presents his aid.
(If such a losse may be accounted so)
Yet how they lost their shapes I could not know;
Nor yet can tell. It selfe the sequell proues;
Converted to thy ^f Wiues white-feather'd Doues.

With such discourse they entertaine the feast:
That ta'ne away, dispose them selues to rest.
With day they rose; the Oracle exquire:
Who bids them to their ^g ancient Nurse retire,
And kinred shores. Now ready to depart
The King presents rich gifts, wrought with rare art
A scepter to *Anchises* giues: a braue
Robe, and a quiver, to *Ascanius* gaue:
A cup to *Aeneas*, which surpass the rest;
By *Theban Therses* sent him once his Guest.
Mylean Alcon made what *Therses* sent;
And caru'd thereon this ample argument.

A Cittie with seuen gates of equall grace;
^h These serue for names to character the place.
ⁱ Before it, exequies, tombs, piles, bright fires.
Dames with spred haire, bare breasts, and torne attires,
Decipher mourning: Nymphs appeare to weep
For their dire Springs: sap-searing cankers creep
On naked trees: Goats lick the foodlesse ground.
In midst of *Thebes*, ^k *Orion's* daughters crownd

with

With fillets stand: This proffers to the sword,
 Her manly brest; Her hands her death afford,
 For common safetie. All the people mourne;
 And with due funerals their bodies burne.
 Yet least the world should such a linage lose,
 Two youths out of their virgin ashes rose.
 These Orphans wandring Fame *Corone* calls:
 Who celebrate their mothers funeralls;
 The antick brasse with burnisht figures shin'd:
 Whose brim neat wreaths of guilt *Acanthus* bind.
 Nor were the *Troian* gifts of lesse expence:
 Who gaue a *Censor* for sweet frankincense,
 An ample *Chalice* of a curious mold;
 With these a crowne, that shone with gemmes and gold.

In that the *Teucrans* sprung from *Teucers* blood,
 They saile to *Creet*: *c* but *Ioue* their stay with-stood.
 Leauing those *d* hundred Cities, now they stand
 For wisht *e* *Aufonia's* destinated strand.
 Tost by rough Winter and the wrath of seas,
 They anchor at the faithlesse *Strophades*.
 Thence frighted by *f* *Aello*, saile away
 By steepe *Dulichium*, stonie *Ithaca*,
Samus, high *Neritus* clasp'd by the Maine;
 All subiect to the slye *Vlysses* raigne.
 Then at *Ambracia* touch, the strife and grudge
 Of angrie Gods; *h* the image of the Iudge
 Behold, by them conuerted into stone:
 Now by *i* *Actiacan Apollo* knowne.
 Then the *Dodonean* *k* speaking Okethey view;
Chaonia, where *l* *Molossus* children flew
 With aiding feathers from the impious flame;
 Next to *Phaacia*, rich in Orchards came;
 Then to *Epirus*: at *Buthrotos* staid,
 Whose scepter now the *m* *Phrygian* Prophet swaid;
 And see resembled *Troy*. Fore-told of all
 By *Priam's Helenus*, that would befall,
 They reach *n* *Sicania*. This *o* three tongues extends
 Into circumfluent Seas. *Pachynus* bends
 To showrie *Auster*; flowrie *Zephyr* blowes
 On *Lilybæus* browes; *Pelorus* shoves
 His Clifles to *Boreas*, *p* and the frozen *Beare*.
 That shuns the *Ocean*. Vnder this they steare
 And stretch their oares; who fauourd by the tide;
 That night in *Zancle's* *q* crooked harbor ride.
 The right-side dangerous *r* *Scylla*, turbulent
s *Charybdis* keepes the left; on ruine bent.
t Shee belches swallowed ships from her profound:
u Her fable womb, dogs, euer rau'ning, round;
 Yet beares a virgins face: if all be true
 That Poets sing, she was a virgin too.

a An hearse so called.

b Who came from *Creete* in to *Phrygia*.

c For the former Oracle meant *Italy*, from whence *Dardanus* came into *Asia*, and marrying the daughter of *Zan- cer* commanded that people, called after-ward *Troians* of King *Tros* the third in descent from *Dardanus*.

d *Creet* had a hundred citties.

e *Latium*, apart of *Italy*.

f One of the Harpyes.

g A city of *Epirus*. See the Comment.

h A fable vnknowne.

i So named for fauoring *Augustus* in the battaile of *Actium*, against *Marcus Antonius*, who amplified his temple with the city, which of that victory he called *Nisopolis*.

k The Oke of *Dodona* which gaue Oracles.

l Were turned into birds: an obscure fable.

m *Helenus*. See the Comment.

n *Sicilia*.

o Three Promontories, *Pachynus* stretching to the south, *Lilybæus* to the west, and *Pelorus* to the north.

p A Northerne constellation neuer vnder our Horizon.

q Called thereof *Zancle* after *Messana*.

r A rock on the North side, of those straights.

s A Gulphat the entrance of the straights of *Messana*.

t *Charybdis*.

u *Scylla*.

By

^a A Sea Nymph, the daughter of *Nereus* and *Doris*.

^b The *Nereides*, of whom there were fifty.
^c *Polyphemus*.

^d So called of their whiteness.

^e *Galatea* the daughter of *Nereus*,
^f *Scylla*, the daughter of *Cratus*, a River of Calabria.
^g The daughter of the River *Simethius*.

GALATEA & ACIS

^h *Heaven*.

ⁱ The son of *Eurymachus*, a Prophet among the *Cyclops*.
^k *Homer, Odys.* l. 9. See the Comment on the 14. booke.

^l *Galatea*.

By many fought, as many she despis'd:
To Nymphs of Seas, of Sea-nymphs highly priz'd,
She beares her visetts; and to them discouers
The historie of her deluded louers.
To whom thus ^a *Galatea*, sighing, said;
While *Scylla* comb'd her haire. You, lovely Maid,
Are lou'd of generous-minded men, whom you
With safetie may refuse, as now you doe.
But I, great *Nereus* and blue *Doris* Seede,
Great in ^b so many sisters of that breede;
By shunning of the ^c *Cyclops* loue prouok't.
A sad reuenge. Here teares her vtterance chok't.
These cleansed by the ^d marble-finger'd maid;
Who, hauing comforted the Goddesse, said:
Relate, o most ador'd, nor from me keepe
The wretched cause that makes a Goddesse weepe;
For I am faithfull. ^e *Nereis* consents,
And thus her griefe to ^f *Cratus* daughter vents.
The Nymph ^g *Simethis* bore a lovely Boy
To *Faunus*, *Acis* call'd; to them a ioy;
To vs a greater. For the sweetly-Faire
To me an innocent affection bare.
His blooming youth twice-told eight birth-dayes crowne,
And clothe his cheekes with scarce-appearing downe.
As I the gentle boy, so *Polypheme*
My loue perfude; our loues a like extreame.
Whether my loue to *Acis*, or my hate
To him were more, I hardly can relate.
Both infinite! o *Venus*, what a powre
Hath thy command! He, still austere and sowre,
A terror to the woods, from whom no gueft
With life escapes, accustomed to feast
On humane flesh; who all the Gods aboue,
With them ^h *Olympus* scorn'd; now stoops to loue.
Forgetfull of his flocks and caues; a fire
Feedes in his breast, inflamed with desire.
His feature now intends, now bends his care
To please: with rakes he combs his stubborne haire;
His bristles barbes with scithes: and by the brook's
Vnsolid mirror calmes his dreadfull lookes:
His thirst of blood, and loue of slaughter cease;
Lesse cruell now: ships come and goe in peace.
When *Telemus* came from *Sicilian* seas,
The Augur *Telemus* ⁱ *Eurymides*,
And said to *Polypheme*, thy browes large sight
^k Shall by *Vlysses* be depriu'd of light.
O foole, he laughing said, thou tell'st a lye;
^l A female hath already stolne that eye.
Thus flouts the Prophets true prediction:
And with extended paces stalks vpon.

The

The burnd shore, or wearie, from the waue-
 Beat beach retireth to his gloomie caue,
 A promontory thrusts into the maine;
 Whose cliffie sides the breaking Seas restraine:
 The *Cyclop* this ascends: whose fleecie flock
 Vnforced follow. Seated on a rock;
 His staffe, a well-growne Pine, before him cast,
 Sufficient for a yard-supporting mast;
 He blowes his hundred reeds: whose squeaking filis
 The far-resounding Seas, and ecchoing hils.
 Hid in a hollow rock, and laid along
 By *Acis* side, I heard him sing this song.

O *Galatea*, more then lilly-white,
 More fresh then flowrie meads, then glasse more bright;
 Higher then Alder trees, then kids more blithe,
 Smoother then shels whereon the surges drie,
 More wisht then winters Sun, or Summers aire,
 More sweet then grapes, then apples farre more rare,
 Clearer then Ice, more seemely then tall ^a Planes
 Softer then tender curds, or downe of Swans,
 More faire, if fixt, then gardens by the fall
 Of springs in chace. Though thus, thou art withall
 More fierce then saluage bulls, who knowe no yoke,
 Then waues more giddy, harder then the oke,
 Then vines or willow twigs more easlie bent,
 More stiffe then rocks, then streames more violent,
 Prowder then peacocks prais'd, more rash then fire,
 Then Beares more cruell, sharper then the brier,
 Deafier then Seas, more fell then trod-on snake;
 And, if I could, what I would from thee take,
 More speedie then the hound-pursued Hind,
 Or chased clouds, or then the flying wind:
 If knowne to thee, thou wouldst thy flight repent;
 Curse thy delay, and labour my content.
 For I haue caues within the liuing stone,
 To Summers heat, and Winters cold vnknowne:
 Trees charg'd with apples; spreading vines that hold
 A purple grape, and grapes resembling gold.
 For thee I these preferue, affected Maid.
 Thou strawberries shalt gather in the shade,
 Autumnal cornels, plummies with azure rind,
 And wax-like yellow of a generous kind;
 Nor shalt thou ches-nuts want, if mine thou be,
 Nor scalded wildings: seru'd by euery tree.
 These flocks are ours: in vallies many stray,
 Woods many shade, at home as many stay.
 Nor can I, should you aske, their number tell:
 Who number theirs, are poore. How these excell,
 Belieue not me, but credit your owne eyes:
 See how their vdders part their stradling thighs.

Ggg

a Plane trees.

Red berries with hard stones
 which are not ripe vntill
 October.

I

I in my sheepe-coats haue new-weaned lambs;
 And frisking kids late taken from their dams.
 New milke, fresh curds and creame, with cheefe well prest,
 Are never wanting for thy pallats feast.
 Nor will we gifts for thy delight prepare
 Of easie purchase, or what are not rare:
 Deere, red and fallow, Roes, light-footed Hares,
 Nests scal'd from cliffes, and Doues produc't by paires.
 A rugged Beares rough twins I found vpon
 The mountaine late, Icarce from each other knowne,
 For thee to play, with: finding these, I said,
 My Mistris you shall serue. Come louely Maid,
 Come *Galatea*, from the surges rise,
 Bright as the Morning; nor our gifts despise.
 I knowe my selfe; my image in the brooke
 I lately saw, and therein pleasure tooke.
 Behold, how great! not *Iupiter* aboue
 (For much you talke I knowe not of what *Ioue*)
 Is larger siz'd: curles, on my browes displaid,
 Affright; and like a groue my shoulders shade.
 Nor let it your esteeme of me impaire,
 That all my bodie bristles with thick haire.
 Trees without leaues, and horses without maines,
 Are sights vnseemely: grasse adorne the plaines,
 Wooll sheepe, and feathers fowle. A manly face
 A beard becomes: the skin rough bristles grace.
 Amid my fore-head shines one onely light;
 Round, like a mighty shield, and cleere of sight.
 The Sunne all objects sees beneath the skie:
 And yet behold, the Sunne hath but one eye.
 Besides, your Seas obey my ^b fathers throne:
 I giue you him for yours. Doe you alone
 Vouchsafe me pitty, and your suppliant heare:
 To you I onely bow; you onely feare.
 Heauen, *Iupiter*, his lightning I despise:
 More dread the lightning of thy angry eyes.
 And yet your scorne my patience lesse would moue,
 Were all contemn'd. Why should you *Acis* loue,
 And siight the *Cyclop*? why to him more free?
 Although himselfe he please; and pleaseth thee,
 (Which frets me most) could I your darling get,
 He then should finde my strength and me like great.
 His guts I would extract, squeeze out his braines,
 Throw his disseuered lims about the plaines:
 And if with thee he mingle, mixe thy waue
 With his hot blood; and make thy deepe his graue.
 For ô, I frye! despisd affection burnes
 With greater rage: my bulke to ^c *Asina* turnes,
 And all her flames are in my bosome pent:
 Yet *Galatea*, wilt not thou relent.

^a See the Comment.

^b *Neptunes*.

^c A burning mountaine
whereon he dwelt.

This

THE THIRTEENTH BOOKE.

This said, he rose; (for I beheld him well);
 Nor could stand still; but terrible and fell,
 Hurries about the woods and well knowne coast;
 Much like a bull that hath his heifer lost.
 Who me, and *Acis*, too secure, espy'd:
 And with a voice that futes a *Cyclop*, cry'd,
 This houre shall be the last of all your ioyes.
 Affrighted *Atina* rored with the noise.
 I vnder water diu'd: he flying said;
 Helpe *Galatea*! you, ô parents, aid
 The vtterly vndone; and entertaine
 * Your issue in the Empire where you raigne.
 A torne-off rock the following *Cyclop* threw:
 Whose corner ouer-whelmed *Acis* flew.
 We did, what could be licensed by Fate:
 Resuming *Acis* to^b his Grand-fires state.
 The purple blood from his crusht body fled;
 Which presently forsooke the natiue red:
 First like a raine-discoloured streame appeares;
 Then christalline. The rock in sunder reares:
 Whose crannies with vp-starting reeds abound;
 And in the breach insulting waues resound:
 From whence a youth arose about the wast;
 * His horned browes with quiuering reeds imbrac't.
 'Twas wonderous strange: but that his lookes appeare
 More blew, and he more great, it *Acis* were.
 And so it was: although he now became
 A liuing streame, which still preserues his name.
 Here *Galatea* ends; th' assembly brake:
 To smiling Seas the Nymphs themselues betake.
Scylla returning, dares not trust the Deepes:
 But naked, nigh the thirstie grauell keeps;
 Or wearie, in the more-sequestred waues
 Her comely limmes in cooling water bathes.
 Loe, *Glancus* in the Sea but lately knowne.
 Transformed neere^d *Eubæan Anthedon*,
 Through yeelding waues arriues: rapt with her sight;
 By gentle words attempts to stay her flight.
 She faster fled: who swift with feare ascends
 A lofty hill, which neere the shore extends:
 Whose round congested summit, crown'd with wood;
 Did ouer-peere the vnder-swellling flood.
 There stayes, secured by the place, nor knewe
 If God, or Monster: much admires his hiew,
 His spreading locks, which all his shoulders veile;
 And hinder parts, that beare a fishes taile.
 Perceiued; leaning on a rock, he said:
 I am no beast, nor prodigie, faire Maid:
 Not *Proteus*, *Triton*,^e *Athamanti*'s des,
 Are greater Gods, or more command in Seas.
 Yet once a mortall; and did then frequent

Ggg 2

^a The son of a River.

^b The river *Simethes*.

^c River-Gods were said to haue hornes, as resembled to Bulls, in regard of the noile of the waters, and flexure of their currents.

GLAVCVS.

^d *Anthedon* is a city of *Beotia*, here called *Eubæan*, the Iland of *Eubæa* ioyning by a bidge to *Eubæa*.

^e *Melertes* the son of *Athamas* was converted into a Sea-God and called *Polemon*.

Th'

Th' affected Seas. On those my labour spent.
 Sometimes with nets I fishes hale to land :
 Sometimes the line directed with my wand.
 The shore a meddow bounds; whereof one side
 Is fring'd with weeds, the other with the tyde.
 On this nor horned cattle euer fed,
 Nor harmlesse sheepe, nor goats on mountaines bred.
 No bees from hence their thighes with hony lade;
 Those flowres no marriage garlands euer made:
 That grasse ne'r cut with sithes. Of mortals I
 First thither came; my nets hung vp to drie.
 While I expos'd the fishes which I tooke ;
 By their credulity hung on my hooke,
 Or masht in nets; (what would a lye behoue ?
 Yet such it seemes) my prey began to moue,
 Display their finnes, and swim as on the flood.
 While I neglect their stay, and wondering stood;
 They all by flight auoiding my command,
 Together left their owner and the land.
 Amaz'd, and doubting long, the cause I fought,
 If either God, or Hearb, this wonder wrought.
 What hearb, said I, hath such a powre ? in hast
 An hearb I puld, and gaue it to my taft.
 No sooner swallowed, but my entrailes shooke :
 When forth-with I another nature tooke.
 Nor could refraine; but said, ô Earth, my last
 Farewell receiue ! in seas my selfe I cast.
 The Sea-gods now vouchsafing my receipt
 Into their sacred fellowship, intreat
 Both *Tethys* and *Oceanus*, that they
 Would take, what euer mortall was, away.
 Whom now they hallow, and with charmes nine times
 Repeated, purge me from my humane crimes:
 And bade me diue beneath a hundred streames.
 Forth-with the riuers rusht from sundrie Realmes ;
 And sea-rai'd surges roule about my crowne.
 As soone as streames retire, and seas were downe,
 Another body, and an other minde ;
 Vnlike the former, they to me assign'd.
 Thus much of Wonder I remember well :
 Thenceforth insensible of what befell.
 Then first of all this sea-greene beard I saw,
 These dangling locks, which through the deepe I draw;
 Broad shoulder-blades, blew armes of greater might ;
 And thighes which in a fishes taile vnite.
 What bootes this forme ? my grace with Gods of seas ?
 Or that a God ? If thou affect not these ?
 While this he spake, and would haue vitred more,
 Coy *Scylla* flies. He with impatiencie bore
 His loues repulse: whom strong desires transport
 To great *Titanian Circes* horrid Court.

The daughter of the Sunne,
 of the Race of the *Titans*.

VPON

VPON THE THIRTEENTH BOOK OF OVIDS METAMORPHOSIS.

That our Poet was one of the best Orators of his times, need not much the testimony of Seneca the elder, his admiring auditor: it being abundantly confirmed by these his unparallel'd Orations of Ajax and Vlysses for the armes of Achilles, feigned to haue beene forged by Vulcan, at the entreaty of his mother Thetis: and so admirably temperd as not by weapon to bee penetrated. By which is to be understood, how they continue invulnerable, mangre all the assaults of men, and malice of Fortune, who are invested with the diuine protection. His mysticall shield (here obiected to be too heauy for the one, and not understood by the other) is rarely described by Homer. Of which to giue only a touch.

He tinne, hard brasse, rich gold, and siluer, cast
Amidst the fire, then his huge anuill plac't
On the broad stock: his tongs in his left hand;
His right a massy hammer doth command.
First forg'd a strong and ample shield, of hew
Most rarely diuerse: round about he threw
Three radiant rings (a siluer lore behind
The shield charg'd with fiue files, in which his mind
Expressed in diuine variety
The fruitfull earth, blew seas, the figur'd sky,
The neuer-wearied Sun, the Moone vnhorn'd,
And heauen with all his sparkling fires adorn'd,
The *Pleia's*, *Hiades*, *Orion* stout;
The Beare sur-nam'd the Waine, which wheelles about:
Heauens Axeltree, and still *Orion* eyes:
Repulsed by the warry Deities.
Two goodly Citties he erected then;
Inhabited by diuers-languag'd men. &c.

The one frolick in nuptials, distributing Iustice, & inioying the plenty & delights of peace: the other besieged; exercised with martiall stratagems and conflicts. Another part presented the culture of the earth, with her harvests and vintages. Here, Heardsmen grased their Heard: there shepheards their flocks, and solaced themselves with their rurall pastimes: The confines of all was the Ocean. To conclude, it contained the whole world, expressed by the orbicular forme of the shield: the foure mettals whercofit was made the foure Elements; Gold presenting fire; in regard of his purity; Brasse, Earth, in that hard and solid; Tinne, Water, of its softnesse, and facilitie in melting; and Siluer, Ayre, in regard of the dulnesse & obscurity thereof, before it be refined. The three incircling rayes defiguring the Zodiack, treble in respect of the breadth (comprehending six Degrees on either side of the Eclipticke, as is vsually computed for the latitude of the Planets, although some expatiate farther, and others not so far) in which the twelue signes haue their motion; and shining, in that the way of the Sun. The siluer handle is taken for the Axeltree, about which the heauens rowle: and by the fiue files the *Aequator*, the two Tropicks the Artick and Antartick Circles. How ever this may be carpt at, as the meere conie-

THE CONTENTS
ON FOR ACHILLES
ARMOR.

Achilles shield.

*Æs autem in igne fecit vna durum st. ni q.
Et aurum peccatum & argentum, et deus
Posuit in trua o. program. i. e. eadem: accepit
autem manu
Malli grauem: altera, vera accepit fortipe.
Fecit autem primum Clypeum magnamq. fir-
mumq.
Vndiq. variegans, circumq. uicis lucidum.
Tripticem, splendens: extra autem argen-
teum lorum.
Quinq. autem ipsius erant Clypei scilicet, sedis
ipso
Fecit varia multa sapientemente
In eo quidem terram effudit, inq. caelum,
inq. mare,
Solem, insatigabilem, lunamq. plenam:
In eoq. sidera omnia, quibus caelum corona-
tum est,
Pleidasq. Hyadasq. reburq. Orionis,
Visamq. quam & Plastrum cognomine vo-
cant.
Que ibidem vertitur & Oriona obseruat:
Sola autem expers est undarum Oceani:
Inq. eo datus fecit ciuitates varie lingue ho-
minum
Pulchras. Hom. Illi. l. 13.*

cture of Eustathius, yet the figures in the shield informe the minde and erect it to no meane contemplations. For here Vulcan had formed the variety of the starres, the arts and imployments both of peace and warre; and whatsoeuer conduceth to a perfect gouernment. Neither commends he vnto vs a slothfull and vnactive Philosophy: but that which for knowledge and execution might comply with so great a spirit as Achilles.

In this contention for the Armor, that difference is arbitrated, how the courage of the mind, and strength of the body, is of lesse vse in affaires of warre, then counsell and pollicy; the one personated in Ajax, and the other in Vlysses. Wherein our Poet hath admirably suted the words to the matter, and both to the quality of the persons. Ajax Oration is souldier-like, vehement, disdainfull, boasting of his birth and glory of his actions: Vlysses, on the other side, composed, rhetoricall, and preualent to his purpose; by which he obtaineth the Armour. Such is the power of Eloquence: agreeable to the answer of Thucidides to Archidamus King of Sparta, asked him pleasantly who wrestled best, either He or Pericles: (they euer opposing one another in the Senate) When I throw him, replied Thucidides, hee yet periwades the lookers on that I haue the fall. Ajax at this indignity growes distracted with wrath, and in his madnesse slaughters whole flocks of sheepe, mistaking them for the Grecian Army; hanging vptwo of an extraordinary size (whipping, & insulting ouer them with a furious mirth) for his Iudge and Competitour: When recovering his senses, through grieve and impatience, hee fell on that sword which Hector had formerly giuen him. Fatall in that giuen by an enemy, as he complaineth in Sophocles: so was the Belt, which he gaue to the other, by which his body was dragged about the walls of Troy at Achilles his Charriot. This selfe-slaughter of Ajax, exemplifies the frailty of humane virtue. He, whom no force could subdue, is vanquished by sorrow. An act that deserues not the name of valour, but rather proceeding from a faintnesse of spirit, and disability to suffer.

AJAX.

Rebus in aduersis facile est con-
temnere vitam.
Fortius ille facit qui miser esse
potest. Marcial.

The miserable easily life despise:
More valiant he who beares his miseries.

And expects the resolution of fortune: as Iosephus, who constantly reiecting the aduice of selfe-slaughter, was deliuered beyond all humane apprehension: when Cassius contrarily fatally misinterpreting the gratulation of friends, even within view and hearing, for the insultation of enemies, by a precipitate dispaire, both lost himselfe, and the publique liberty. Yet the killing of a mans selfe was by the Stoick in some cases allowed of, and dignified by the practise of former ages. At Marseilles in France, a citty, saith Tacitus, well tempered with the Grecian civility and Provinciall frugality, they accustomed to keepe poyson for such as desired to make themselves away, first hauing their reasons approued by the Senate. But o deceitfull physick! which by curing the short sorrowes of this life, transmits vs to eternall! where we vainely wish our former condition, and ever labour with a fruitlesse penitence. A truth not vknowneto the ancient Pagans: vindicated by the Poet from the tyranny of custome, and seducing Philosophy.

Proxima deinde tenent mixti loca, qui sibi
lethum
Insontes peperere manu, lucemq; perosi
Proicere animas: quam vellens eibere in
alto
Nunc & pauperiem, & duros perferre la-
bores
Fata obstant, tristicq; palus innabilis unda
Alligat, & nouies flux interfusa coeret.
Virg. Enl. 6.

The next those pensive wretches hold, which slew
Themselves, and cast away their soules, & eschew
The hated light. How faine would they againe
Returne to want and toyle! but Fates restraîne;
And the vnrenauigable Stygian sound,
Whose nine times winding streames their mansions bound.

His

His blood is feigned to haue beene converted into an Hyacinth: either because that flower was after his death first discovered by the inhabitants of Salamina, which was his citty; or that it presents the two first letters of his name, both the one and the other expressing lamentation. Of the Hyacinth enough hath beene spoken in the fable of Hyacinthus. Ajax was intomb'd on the Promontory of Rhæteum. The Æolians, who inhabited reedified Ilium, reported how after the shipwrack of Vlysses, the armes of Achilles were cast by the sea on the basis of his monument.

Achilles shield, which Hectors blood distain'd
By partiall sentence fly Vlysses gain'd:
Which wrackt, on Ajax tomb iust Neptune threw.
Though men with-hold, the Gods giue each their due.

*Æacids Hecloce persusum sanguine scutum:
Quod Græcorum Ithaca cunctis iniqua dedite
Iulius arripuit Neptunus in ægura iactans
Naufragio, ut dominum posset edere suum.
Alc Em. 18.*

So their owne Apollo gaue the deserved Palme of wisdom to Socrates, whom they vniustly condemned of Atheisme. Vlysses after his victory, sets saile for Lemnos: and brings backe Philoctetes, with the arrowes of Hercules: without which Troy could not be taken, as foretold by the Oracle; to declare how no great matter can be atchieued without heroi call assistance.

Now Ilium flames in one funerall Pile and suffers whatsoeuer a remorselesse enemy could inflict. But no calamity was like that of Hecuba, to whom old age became the worst of punishments.

HECUBA.

Priam, Troy flourishing, in pompe had gone
To great Assaracus; then borne vpon
The necks of his braue sonnes amidst a throng
Of weeping Ilians; ere Cassandra sung
Neglected truths, or faire Polixena tore
Her golden haire; if he had dy'd before
Bold Paris built his ships. What did his age
Produce? He saw all ruind by the rage
Of sword and fire, the Asian Powers ore-thrown.
The feeble Souldier puts his armour on,
And at Iones Altar falls: resembling now
An aged Oxe, worne by th'vngratefull plow:
Which his leane withered throte and vfelesse life
Submits vnto his cruell Master knife.
Yet men thus dy: but his suruiuing Queene
Barkt with fierce iawes. Old age too much had seen.

*In columi Troia Priamus venisset ad umbras
Assaraci magni solennibus, Hectore funus
Portante, ac reliquis fratrum cervicibus, in-
ter
Iliadum lacrimas, ut primos edere planctus
Cassandra inciperet, scissaq; Polixena pall:
Si foret extinctus diverso tempore, quo iam
Ceperat audaces Paris edificare carinas.
Longa dies igitur quid conuulsi? omnia vi-
dit
Eversa, & flammis Asiam, ferroq; cadentē.
Tunc miles tremulus polica tulit arma tiara,
Est ruit ante aram summi Iovis, & veribus
Bos,
Qui Domini cultus tenuē, & miserabile col-
lum
Præbit, ab ingrato iam soliditus aratro.
Exitus ille utcumque hominis: sed toruq; ca-
nino
Latravit victu, quæ post hunc vixerat, vx-
or.*

Iuv. Sat. 10.

Shee hauing lost by violent death so many of her valiant sonnes, seene her husband slaughtered before the Altar of Iupiter, Cassandra rauish't in the Temple of Minerva, Astianar throwne from the top of a tower, Polixena sacrificed on the tombe of Achilles, fallen from the greatnesse of birth, and glory of Empire, to that contempt and poverty, that none would haue accepted her for a seruant, had shee not beene cast by lot vpon Vlysses: which affords a sad consideration of humane instability, and may abate their pride and confidence who too much insult in prosperity; high fortunes, confining steepe precipitations. Lastly: that sorrow might proceed to distraction, poore Hecuba encounters with the corps of her young Polidorus, murdered by greedy Polymnestor, to whose charge he was committed; who with the helpe of the Troian women pulls out the eyes of the Tyrant: when stoned by the Thracians

Thracians, she became a bitch, and bit the stones they threw at her. This feigned conversion, was not only deriued from her contemptible condition; but from the acerbity and fury of her sorrow, expressed in revilings and execrations: for which they threw so many stones at her, as buried her vnder their burden. On whom Aulonius bestowes this Epitaph;

*Que regina fui, que claro nata Dymante.
Que Priami coniux: Hecuba que genui.
Hic Hecuba inuictis peris superobruta saxis
Sed rabies lingue est me tamen vltima prius.
Fidite ne regis, & prole, & stirpe paren-
tum;
Quicumq; hoc nostrum cyprius vides legis.
Aulonius.*

A Queene, great Dima's daughter, Priams wife;
Who gaue the all illustrious Hector life.
Here lies, opprest with stones vpon me flung;
Yet first reveng'd with curses of my tongue.
Trust they to thrones, high birth, and glorious seed,
Who on the Bitches monument this read.

In the Thracian Chersonesus there is a place called Cynosema, which signifies the tombe of the Bitch, renowned for her sepulcher.

MEMNON.

Tythonius.

The distasters of Hecuba were deplored by all the Cælestials: Aurora, onely excepted; confounded with a neerer sorrow for the death of Memnon, lately slaine by Achilles. Her sonne by Tythonius the brother of Priamus, whom the inamoured Goddess took to her husband, and obtained for him immortality from Iupiter. Notwithstanding growing old and decrepit she loathed his bed; the cause why shee riseth so timely. Which fable signifieth pleasure: so affected in the morning and prime of our youth, that we make it our only darling; desire a perpetuity thereof, and how to ingrosse it to our selues: forgetfull of that satiety & tediousnesse, which liketh to old age, ere we are aware, it begets by continuance. Memnon is said to haue led an army from Æthiopia vnto Troy in succour of his vnkle. Perhaps supposed an Æthiopian in regard of his complexion. But as others write hee reigned in Susa a City of Persia: who in that he came from the East, was said to bee the sonne of the morning. For Arianus reports that Alexander incountred with blacke men in those countries. And such I verily beleene were the Cussites, who inhabited thereabout (I knowe not by what naturall cause or supernaturall iudgement) who after remoued into Æthiopia. For it can be neither the soyle nor feruor of the Sunne which produceth that colour: since it is well knowne that black men dwel on the one side the riuer Niger and tawnie on the other. Neither are there any Negro's but of that race in the Vniuersc. Who though they change their clime, never change their complexions, if vnmixed with others. Notwithstanding it is to bee supposed that Memnon extended his conquests as farre as Æthiopia; for it is written that hee vowed his haire vnto Nilus, when he should retorne from the Troian warre. And neere Egyptian Thebes in the groue of Serapis, he had his miraculous statue; sitting and consisting of a hard darke marble: made with such admirable art; that when the rising sun cast his beames thercon, it would render a mournfull sound, & salute as it were his approaching mother: which Tacitus reporteth (as a wonder & no fable) to haue beene scene by Germanicus at his being in Egypt. Neither is this much to be doubted, if we but consider the wonderfull skill of the Egyptians: Nor vnlike or lesse to be admired, is that experiment of Cornelius Dribles, who without touching of a key, by the cooperating rayes of the Sun, will play on the Virginals. Now Iupiter, in honour of Memnon, conuerts the sparkles into Fowle which ascends from his funerall Pile; who fly ouer his ashes, and teare one another with miserable schreeches: in the same sort yearely solemnizing his exequies. The fable deriued from a kinde of birds, black of colour, with crooked beakes & hooked talons, who at a certaine season flocke to those parts: that neighbour his sepulcher; which

which stood by the river Belus in the valley of Acre, not farre from a Citty of that name; who thereupon were called Memnonides. This Metamorphosis was likewise deuised to glorify their dead Prince, and flatter his successor. Alluding also to the custome of those Easterne Countries where the neereſt ſeruants, and fauorites of Princes, hauing compassed the funerall Pile with howlings and lamentations, threw themselves into the fire, that they might bee ready in another world to giue their attendance. So farther East, the wines of the Indians would eagerly contend for the honour of burning themselves with their dead husbands: performed with great alacrity and triumph: nor out of use in those parts at this day, if wee may giue credit to Linscot and the relation of others. The whole fable of Memnon perhaps expresseth the lamented ends of such hopefull youths, as had possesst the world with high expectation. Who like the sons of the Morning, elated with empty and externall apparances, attempt what is about their abilities: prouoking and incontinring with those valiant Heroës, by whose ods of strength they fall, and extinguish; whose deaths are accompanied with great commiseration. For nothing in humane destiny is more deplorable, or so powerfully workes upon our compassion, as when budding virtue is cropt by an untimely accident. For the first age of man neither glutts with satiety, nor lasts to bee enuied; which might lenify sorrow at their deaths, or moderate pitty. Wherefore griefe and lamentation, not onely like these funerall birds fly about their Piles; but continue and propagate: especially when renewed in our desires, as by the rayes of the morning Sun, through new occasions, mo-
rines, and enterprises.

Yet Æneas suruiuing, all the hopes of Troy were not ruinated with her walls: this prophesy of Homer confirm'd in his posterity, who dyed before they were of any esteeme.

----- Fate doth his scape intend
For feare the stock of Dardanius should end:
Whom Ioue, (who now doth Priams race detest)
Of all begot on mortall dames lou'd best.
Æneas and his childrens children, shall
The Troyans rule, and re-erect their fall.

Who now by bearing away his house-hold Gods, and aged father on his shoulders (as his chieftest treasure) purchased the perpetuall attribute of Pious. Nor much inferior was the piety of those women, when Conrade the third besieged the Duke of Bauaria; who hauing their liues granted them by the Conqueror, upon the surrender of their City, with as much of their goods as they could carrie about them, tooke up their husbands and sons on their backs; and by that honest deceit preserved them from slaughter. The like liberty being giuen at the taking of Cales, by that victorious and noble Earle (desirous to secure the honour of the women) a Spanish Lady, neglecting whatsoeuer was pretious, though young and beautifull, bore away her old and decrepit husband, whom before she had hidden. This piety of Æneas was rewarded in his posterity with the greatest, & longest continuing Empire, that euer virtue or fortune afforded. Nor shall the same of the Sicilian brethren, for the like preservation of their parents from the Conflagration of Ætna, be euer forgotten, if statues of brasse, or the Muse of Claudian, can promise eternity.

Lo! how they sweat beneath their reuerent loads!
Who merit equall honour with the Gods.

H h h

The

---- Fatale enim ei est euitare ut ne sine pro-
le genus ut prius extingui percat
Dardani: quem Saturni nides pro omnibus illexit
liberis
Qui ex se nati sunt, mulieribus mortalibus.
Iam enim Priamigenus odit Saturnus.
Nunc autem iam Æneas in Troianis impe-
rabit
Et nati natorum qui deinceps nascuntur.
HOMER. Ili. l. 20.

Adspice sudantes ventrando pondere fra-
tres.
Diuino meritis semper honore coli.

*Intra quibus rapida celsus reuerentia flamma,
 Et mirata vagas reppulsi Aetna fauces.
 Complexi manibus sultos cervice parentes,
 Attollant vultus, accel. renique gradus, &c.
 O bene naturae memores. Documenta su-
 pernae
 Iussit, Iuuenum Numina, vota senum:
 Qui spretis opibus medios properasti in ignes.
 Nil praeter sanctam tollere caritatem.
 Haui equidem immerito tantae virtute, re-
 pressas,
 Enceladi fauces obriguisse reor.
 Ipsa redundantem frenauit Muliber Aet-
 nam,
 Lederet exempli ne monumenta pii.
 Scelerunt elementa fidem pater affuit ether,
 Terraque maternum sedule iuvit onus.
 Quasi si notus amor prouexit in astra Laco-
 nes,
 Aeneam Phrygio raptus at igne patet:
 Si vetus Argolicos illustret gloria fratres,
 Qui sua materno colla dedere iugo:
 Cur non Amphinomo, cur non tibi fortis
 Anapi
 Aeternam Siculus templa dicant honos?
 Plura licet summa dederit Trinacria Laudi,
 Nouerit hoc mihi se genuisse nihil.
 Nec doleat damnis, quae deus intulit ardor:
 Nec gemat exustas igne furente domos.
 Num potuit pietas flamma cessante probari?
 Emptum est ingenti clade perenne decus.*

The furious flame in reuerence retires:
 And wondring *Aetna* checks her wandring fires:
 Their hands their parents on their shoulders stay,
 And with erected lookes inforce their way &c.
 O youths well taught in natures sacred lawes:
 Of young and old the glory and applause.
 Who slighting wealth, rush through the violent rage
 Of fire; alone to rescue feeble age.
 The virtue which in these triumphed thus,
 Shut vp the iawes of feirce *Enceladus*,
 Eu'n *Vulcan*; to preserue these monuments
 Of pittie, chokes *Aetna's* flaming vents.
 The Elements had sense Their father Aire
 And mother Earth assists them with their care.
 If the two *Lacone's* won immortall fame;
 Or he who bore his father from *Troys* flame:
 It glory the *Argolian* brethren crowne,
 Who to their mothers yokes their necks held downe;
 Why should not the *Sicilians* temples raise
 T' *Amphinomus*, and bold *Anapis* praise.
 Although *Trinacria* haue great things brought forth
 Yet none that can compare with so great worth,
 Nor should shee mourne her losse, her people burn'd,
 Her feilds laid waist, her towres to cindars turn'd:
 Else such a piety she had not showne;
 Now by calamity renowned growne.

ANNIVS DAUGH-
 TERS.

Aeneas flying from Troy, tooke ship at Antandros, and sailed from thence unto Delos, where Anius the Priest of Apollo, then reigned. The concurrence of those two dignities in one person, declare that supreme authority should euer be accompanied with the care and protection of Religion. Of diuerse such wee read both in sacred and prophane stories; Trismegistus taking his name (as obserued by Alexander ab Alexandro) from being a King, a Priest, and a Philosopher. And Iulius Caesar, the High-Priest, obtaining the Empire; that office, with the other, was ever after united in the person of the Emperour; vntill Gratian cast off both the name and attire as contrary to the profession of a Christian. Annius relates the change of his foure daughters, who could turne whatsoeuer they handled into Corne, Wine or Oyle; and for that cause were surpris'd by Agamemnon to sustaine his Army, but by being conuerted into Doves, they auoyded their durance. This Annius was a carefull and prouident Prince in providing for his family; and his daughters as frugall in disposing; whereupon it was feigned, how all that they toucht conuerted into sustenance. Now the Graecians suffering much scarcety at the Siege of Troy; and hearing that Delos abounded with all necessaries (the Islands thereabouts prohibited to trade) they inforced Anius to furnish them with prouisions, and carried away his daughters in hostage. When the plenty of the Islands being utterly exhausted and they sent back, they were said to haue beene conuerted into Doves, (as great deuourers of Corne) because all was consumed. A hungry conceit: but Sabinus is my Author.

ORIONS DAUGH-
 TERS.

Anius presents *Aeneas* with a Goblet, whereon was ingraue the story of *Orions* daughters who sacrificed themselves for their Country: from whose funcrall Pile,

two youths ascend, who celebrate the obsequies of their mothers; The names of the virgins, Meliocha and Menippa: of those who sprung from their ashes Coronæ. And what were these, but the Crowning of their merits, and propagation of their glory to posterity? For Bæotia labouring with a deadly drought, it was answered by the Oracle, that the anger of the Gods was onely to bee appeased by their sacrificing of two virgins. When these Theban Ladies, all other refusing, offered themselves for the publique safety. It is feigned how Pluto and Proserpina, commiserating their deaths, tooke away their bodies, and raised two starrs in their roome, which forthwith ascended the Firmament. This may vnforcedly admit of the former interpretation. A temple was dedicated vnto them in Orchomenus; whether the yong men and virgins of that Country brought presents yearly; and celebrated their memories.

Æneas here consulting with Apollo, to know where he should plant himselfe and his Troyans, the Oracle replied.

You Dardans, let that fruitfull Land, the Seat
Of your first fathers, harbor your retreat
Your ancient mother seeke.

Dardanida duri, que vos a stirpe parentum
Prima tulit telus, eadem vos ubere læto
Accipiet reduces: antiquam Exquirit matrem.

Virg. Æn. l. 3.

Which Anchises interprets for Crete, in that Teucer their ancestor came from thence into Phrygia: Thether they saile: where they began to build and manure the earth; when a mortall pestilence caused them to suspect the mistaking of the Oracle: who were thus reformed by their Penatēs.

This Soyle is not design'd you; lanch your fleet:
Nor did Apollo bid you, plant in Creete.
There is an ancient Land, Hesperia nam'd
By men of Greece, for warre and plenty fam'd,
Till'd by th' Oenotrii; by their offspring since
Call'd Italy of Italus their Prince:
There must we fix. From whence great Dardanus
And Iasus sprung: the roote of Troy and vs.

Matanda sedes, non hec ubi liton a Iasie
Delius, aut Crete iussit considere Apollo.
Est locus, Hesperiam Graui cognomine dicunt,
Terra antiqua, potens armis atque ubere gleba.
Oenotrii celuere vini: nunc fama, Minores
Italiam dixisse ducis de nomine gentem.
Hæ nobis propria sedes, hinc Dardanus ortus.
Iasusque pater, genus a quo princeps nostri.

Virg. Æn. l. 3.

Æneas therefore departing from Crete in the search of Italy, is driven by tempests on the Islands of the Strophades; the seat of the Harpyes, of whom wee haue spoken before, proceeding on their voyage they passe by Dulichium, Ithaca, Samos, and Neritus; all vnder the command of Vliſſes. From thence to Ambracia, a City of Epirus: where our Poët mentions the strife of the Gods, and a iudge conuerted into marble. A fable nowhere else to be read of. Vpon the top of the Cliffe, ouer looking the Sea, stood the temple of Apollo; from whence by leaping into the Sea, it is said, that such, as unfortunately loued, were cured of that fury. To this the Poëtreſſe Sappho was thus aduised.

Hie to Ambracia, since vnequall fires
Consume thee. From a rock that there aspires;
Phœbus doth all the ample deepe suruay:
Men call't Actæum and Leucadia.
Deycalion, mad for Pyrrha, grieſe to ease,
Leapt downe from thence, and safely preſt the seas.
Forth with chang'd loue fled from the careleſſe brest

H h h 2

Quoniam non ignibus æquis
Vreris, Amph' acia est terra petenda tibi.
Phœbus ab excelsis, quantum pater, afficit
æquor:
Actæum populi, Leucadiumque vocant.
Hinc te Deycalion Pyrrha succensus amore,
Misi, & illa se corpore preſit aquas.
Nec mora, rursus amor fugit lentissima
mens.
De Calion: Deycalion igne leuatus erat.

Of

Hanc legem loquente tunc : pete proximum

aliam

Laocada : nec saxo defuisse time.

Ouid, Ep. 21.

Superbam nimium venata gloriam.

Furioso desiderio precipitem dedit.

Ad aërio sese copulo, cum rex tibi.

Phæbe vota fecisset.

Of drencht *Deucalion* : and his fury ceaft,
That place retaines this virtue : thether haft :
And feare not from on high thy selfe to cast
And So she did if wee may credit *Menander*.
Who with ambitious glory stung
And scorn'd loues fury, headlong flung
Herselfe from high Cliffs; after shee,
Phæbus, had made her vowes to thee.

Artimelia, after the death of *Moufolus*, contemned by *Dardanus*, a youth of *Abidos* in reuenge thereof pulled out his eyes : notwithstanding still desperately affecting, repaired to this rock for a remedy; who perished in the fall, and had here her sepulcher. Next came they to *Dodona*, a City of *Chaonia* : close by in a groue of Oakes stood the temple of *Iupiter* : in with his oracle, of all among the *Græcians* the most ancient. It is reported (as here by our Author) that the Oakes themselves gaue oracles; others that they were giuen from their boughs by Pigeons. Whom *Herodotus* interprets to bee certaine old women with beards, transported thither from *Ægyptian Thebes*, appearing at the first to coo like *Doues*, in that their language was not understood; and thereupon so called. Then entred they the bay of *Chaone*, where our Poët tells of the Sons of a *Molosian* king, conuerted into birds, to auoid the flames that inuiron'd them, a fable altogether unknowne. From hence they sailed vnto *Phæacia*, (now called *Corcyra*) an Island famous for the Hortyards of *Alcinoë*, and wonderfull pregnancy of the soyle (a fable deriued from the terrestriall *Paradise*) whose happy inhabitants, (beloued of the Gods for their hospitality) in that excellent sea-men, were feigned to descend from *Neptune*. And now they arriue at *Buthrotas*; where amazed *Aeneas* meets with the Prophet *Helenus*, and *Andromecha* his wife, late widow vnto *Hector*. These among the spoyles of *Troy* became slaues vnto *Pirrhuis* the son of *Achilles*; who now solliciting the marriage of *Hermione* the daughter of *Menelaus*, gaue *Andromache* to *Helenus*, who succeeded him in a part of his Kingdome, (*Pyrrhus* being murdered by his riual *Orestes* before the Altar of *Apollo*) which he called *Chaonia* of his brother *Chaone*, whom hee had formerly slaine accedentially : so called he the City *Troy*, and the riuer *Simois*, in memoriall of his native Country. *Aeneas* informed by him of his future affaires, puts againe to Sea : and after a few days sailing, thrusts into the streights of *Zancle*, now called *Messena*. On the left hand lay *Charibdis* : once, as they fable, a rauenous woman; struck with lightning by *Iupiter*, and throwne into the Sea for stealing *Hercules* Oxen. This whirlepit is said to belch up her swallowed wracks as farre as *Tauromenia*.

GALATEA & ACIS.

But *Scylla* ariseth aloft neere the opposite shore : her wast hem'd round with barking doggs, yet retaining in her vpper part the face and proportion of a *Virgin*. For such she formerly was : who making her many sutors the subiect of her scorne, accustomed to repaire to the *Nymphs* of those seas, and acquaint them with the stories of her slighted louers. But *Galatea* could not so safely put off the pursuit of *Polyphemus* : whose hated affection, with the tragicall end of her beloued *Atis*, she relates vnto *Scylla*. This *Polyphemus* was one of the *Cyclops*, and chosen Prince of the rest, in regard of his bodily strength, and more then Gyantlike proportion; who inhabited that part of *Sicilia* which borders on *Ætna*. Yet is this monster, as well in mind as in body, mollified by loue; if loue can harbor in so monstrous a bosome : rather a furious desire, and naturall impulsio to *Venus*, wherein the reasonable soule is no agent; and proper to beasts as well as to men.

Fierce

Fierce bulls, when *Venus* stings incite,
 Lowd-bellowing, for their heifers fight.
 The icalous heart, not then inclin'd
 To feare, dares combate for his hind;
 And ambient aire with braying teares.
 The *Indian* then the Tyger feares.
 Fell bores their wounding Tushes whet;
 And froth'd with champed lauer fret.
 Their manes then *Lybian* Lyons shake;
 And with their hideous roarings make
 The Forrest grone. The Elephant,
 Nor huger whale, these furies want,
 All are oblig'd in natures band:
 Not one exempt. At lous command
 Hate sinks to hell, and wrath expires;
 Consum'd to ashes in his fires.

*Veneris instinctus suscipit auxilium
 Gæge pro toto bella iuvencus
 Si coniugio timore suo,
 Possent timidi prælia cervi,
 Et magis danti conceptis signa
 Signa furoris: tunc virgatus
 Indus Tigres decolor horrent.
 Tunc vincticos acuit dentes
 Aper, & toto est spumens ore.
 Peni quantant colla Leones,
 Cum movit amor: tum silva gemit
 Murmure sero, amet insani
 Bellus peniti, Lucæque boves.
 Videntur omnes natura sibi.
 Nihil immune est, odiæque patitur
 Cum iussit amor, veteres cedunt
 Ag ibi ira.*

Sen. Hippo.

So Polyphemus puts off for a while his fierce disposition, and vents his amorous passions in songs which our Poet hath so suted to his person and character, as not to be esteemed the worst of his master peices. At length espying unhappy Acis, layd in the bosome of his Galatea, he quasheth him under a rock; whom the compassionate Sea-Gods convert into a river. By the huge proportion of Polyphemus the Physiologists present wrath; violence, and dissolute appetite: by his shaggy locks and skin all hairy, a cruell disposition: according to that of Iuvenall.

*Hispida membra quidem,
 dura per corpora cæcæ.
 Ostendunt atrosem animam.*

Rough limbs, all bristled o're with haire,
 A sterne and salvage minde declare.

He was fained to haue had but one eye, of the round visor in the front of his helmet declaring how oppression and iniustice is ever armed to doe mischief, said to be the sonne of Neptune, in regard of the rage and immanity of the sea; which is called the father of prodigies. His violent loue to Galatea, no other then brutish concupiscence; of whom he is hated. For Galatea, begot by Nereus on Doris, to expresse her diuine originall; signifies beauty: and what sympathy hath beauty with deformity, be it either in person or manners: who contrarily delights in her louing and beloued Acis: For loue is the ciment of loue; and beauty affects her owne similitude in another. But by the icalousy and envy of Polyphemus their happy union is divorced: yet now a Riuer makes hast (for Acis signifies swift) to mingle his streame with Galatea; nor are they in their immortal parts to be separated. The phisicall construction of the fable of Polyphemus wee haue formerly delivered in that of the Cyclops: and of him more hereafter.

Scylla returning along the shore, is no sooner seene then affected by Glaucus, when frighted with his uncouth shape, he relates vnto her the story of himselfe: how once a fisherman of Anthedon, a towne of Bæotia; transformed by the Marine Gods, and receiued into their society. But first they cleanse him from his humane corruptions, since no impurity can partake of immortality, by spouting him with sea water; which the auncient hel d to haue a purifying virtue. Philostratus describeth him to haue a mossy beard, of colour blew, his haire shaggy and dishevel'd; thick & arched eye-browes which touch one another, armes formed to swim, his breast all furr'd with sea-weeds, his belly lank, the rest of his body like a fish,

GLAUCUS:

Hhh 3

with

with a taile reversed. On the Bœotian shore there is a Promontory called the leap of Glaucus. He was said to haue his originall from the Genius of the sea in that so excellent a swimmer: who often would swim from the haven of Anthedon, the Townesmen looking on, so farre into the sea, as they could no longer discerne him: when concealing himselfe in some desert place, and swimming back aday or two after, he would make them belicue, that all the while he had feasted with the sea-Gods, and enioyed their conversations. But in the end being lost in the sea (devoured belike by some fish) they reported that he was changed into a Sea-God: and with all to be Nereus his Prophet; in that out of long observation at sea, by the rising of the starres, and complexion of the sky, he could foretell what weather would follow. But the later age hath produced a man more deserving this honour, his name Colon, his Country Sicilia, of the Citty of Catane; who was called the sea-fish, for his admirable swimming and affection to that Element. Who abode in the water, more then on the land: not onely out of his inclination but a strong necessity; and would say how he neither could breath nor line, should he long forbear it. From what fate or influence this sprung surpasseth all humane apprehension: which grew to such a habite, that he would swim like a Dolphin about five hundred furlongs together, even in a Tempest and against the rake of the billow, with incredible celerity. And what is as strange to report, would overtake a ship when under saile before a stiffe wind; hailing her, and calling the Marriners by their names: so well knowne to them all thereabout, that as a lucky signe they would receive him a boord, enquire from whence he came and whether he went, with the accidents which had befallen him at sea; refreshing him with their best provisions. Who after a while (having undertaken to deliver their severall messages, and to dispatch what they trusted him withall) would leap from the Poöpe of the ship into the midst of the surges; now swimming to Caieta, now to the coasts of Salentina, Brutia, or Lucana, & sometimes to his native Sicilia: performing faithfully his severall engagements. This was his practice: when at a solemne festivall in the Phare of Messina, the King of Naples before a multitude of people caused a peice of Plate to be throwne into the Haven a reward for him who should fetch it from the bottome; which Colon attempted, but was never seene after. Either devoured by a fish or ingaged in the concaves of the rock (whereof there are many) cast in, and choaked by the violent eddies and turnings of the waters: where he found a concealed sepulcher. But by the deifying of Glaucus they declared, that there is none of so humble and meane a condition; whom an extraordinary eminency in commendable arts cannot make immortall: as this of Glaucus may not improperly allude to the skill of Navigation; by which Barbarossa of a fisher mans sonne became King of Tunis; Andrew Doria was courted by Charles the fifth, and Francis the first; steering as it were the fortunes of those powerfull Monarchs; and Columbus by his glorious discoveries more iustly deserved a place for his ship among the Southerne Constellations, then ever the Argonautes did for their so celebrated Argo.





OVID'S METAMORPHOSIS.

The Fourteenth Booke.

THE ARGUMENT.

Inchanted Scylla, *hemb'd with horrid shapes,*
Becomes a Rock; Cercopeans turn'd to Apes.
Sibylla weares t' a Voice. Vlysses men
Transform'd to Swine, are re-transform'd agen.
Picus a Bird: his Followers Beasts. Despaire
Resolues sad-singing Canens into Aire.
The Mates of Diomed *unreconcil'd*
Idalia turnes to Fowle. An Olive wild
Rude Apulus deciphers. Turnus burnes
Aeneas ships: these Berecynthia turnes
To Sea-nymphs; who Alcinous ship with ioy
Behold a Rock. The Troian flames destroy
Besieged Ardea; from whose ashes springs
A meager Herne, that beares them on her wings.
Aeneas, Deifi'd. Vertumnus tries
All shapes. Rhamnusia, for her cruelties,
Congeales proud Anaxarete to Stone.
Cold Fountaines boyle with heat. T' a heavenly throne
Mars Romulus assumes. Herfilia
Like grace receaues: who ioyne in equall sway.

Now Glaucus, thron'd in tumid floods, had past
High *Ætna*,^a on the iawes of Typhon cast;
Cyclopian fields,^b where never Oxen drew
The furrowing plough, nor ever tillage knew;
Crookt *Zancle*,^c *Rhegium* on the other side;
The wrackfull Straights, whose double bounds divide
Sicilia from *Aufonia*: forward driues
Through spacious *Tyrrhen* Seas; at length arriues
At *hearbic Hills*,^d *Phæbean* *Circes* seat,
With sundry formes of monstrous beasts repleat.
When, mutually saluting, *Glaucus* said:
A God,^e *ô* Goddesse, pittie: on your aid
Alone relies (if my desert might moue
So deare a grace) with affwagement of my Loue.
For none then I, *Titania*, better knowes
The powre of hearbs, that was transform'd by those.
T' informe you better, in *Italia*
Against *Massena*, on a sandie Bay,

SCYLLA.

^a Whereof in the sixt booke
^b The Cyclops, who dwelt
about *Ætna*, were all of the
Shepheards & Heardsmen.
^c *Massena*, built in a semi-
circle.
^d A citie in *Calabria*, oppo-
site to *Massena*.
^e *Italy*.
^f A Promontory in *Italy* cal-
led *Circum* abounding with
medicinable simples.
^g The daughter of *Phobus*.
^h *Circe*.

ⁱ *Circe*, descended of the *Ti-*
mons.

I *Scylla* saw: it shames me to recite
 My slighted court-ship, answered by her flight.
 Doe thou, if charmes availe, in charmes vntie
 Thy sacred tongue: or soueraigne Hearbs apply,
 If of more power. Yet I affect no cure,
 Nor end of Loue: like heat let her indure.

But *Circe* (none to such desires more prone,
 Or that the cause is in her selfe alone;
 Or stung by *Venus* angrie influence,

^a The Sun who discovered
 her adultery with *Mars*.

In that her ^a Father publiht her offence)
 Reply'd: The willing with more ease persue;
 Who wish the same; whom equall flames subdue.
 For Thou o well deseru'st to be persude:
 Giue hope, and, credit me, thou shalt be woo'd.
 Rest therefore of thy beauty confident:

^b The daughter of the Sunn.

Loe, I, a Goddesse, ^b radiant, *Sols* descent:
 In hearbs so potent, and no lesse in charmes;
 Proffer my selfe, and pleasures to thy armes.
 Scorne her that scornes thee; her, that seekes, persue:

^c On mee who would not
 grant thy request, and on
Scylla who contemns thee.

^c And so at once be thou reveng'd of two.
Glaucus reply'd to her who sought him so:
 First shadie groues shall on the billowes grow,
 And Sea-weeds to the mountaine tops remoue;
 Ere I (and *Scylla* liuing) change my loue.
 The Goddesse frets: who since shee neither could
 Destroy a Deitie, nor, louing, would;
 On her, preferd before her, bends her ire:
 And high-incensed with repulst desire,
 Forth-with infectious drugs of dire effects

^d The Inventresse of foreery

Together grinds; and ^d *Hecat's* charmes iniects:
 A sea-greene robe puts on, the Court forsakes
 Through throngs of fawning beasts: her iourney takes
 To *Rhegium* opposite to *Zancle's* shore;
 And treads the troubled waues that lowdly rore.
 Running with vnwet feet on that Profound;
 As if sh' had trod vpon the solid ground.

^e The true description of
 that place.

^e A little Bay, by *Scylla* haunted, lies
 Bent like a Bow; sconsf from the Seas and skies
 Distemper, when the high-picht Sun invades
 The world with hottest beames, and shortest shades.
 This with portentuous poysons she pollutes;
 Besprinkled with the iuyce of wicked roots:
 In words darke and perplexed nine-times thrice
 Inchantments mutters with her magick voice.
 Now *Scylla* came; and, wading to the wast,
 Beheld her hips with barking dogs imbrac't.
 Starts backe: at first not thinking that they were
 Part of her selfe; but rates them, and doth feare
 Their threatning iawes: but those, from whom she flies,
 She with her hailes. Then looking for her thighs,

Her

Her legs, and feet; in stead of them she found
 a The mouthes of *Cerberus*, inuiron'd round
 With rau'ning Curres: the backs of salvage beasts
 Support her groine; whereon her belly rests.

Kind *Glancus* wept; and *Circes* bed refus'd:
 Who had so cruelly her Art. abus'd;
 But *Scylla*, still remaining, *Circe* hates;
 b Who for that cause destroy'd *Ulysses* mates.
 And had the c *Troian* nauie drown'd of late,
 If not before transform'd by powerfull Fate
 Into a *Rocke*: the stonie Prodigie
 Yet eminent, from which the Sea-men flie.

This, and c *Charybdis* past with stretched oares;
 The *Troian* fleet, now neare th' d *Ausonian* shores,
 Crosse windes, and violent, to *Libya* draue.
 There, in her heart, and e pallace, *Dido* gaue
Aeneas harbor: with impatience beares
 Her f husbands flight: forth-with a Pile she reares,
 Pretending sacrifice; and then doth fall
 Vpon his sword: deceiu'd, deceiuing all.
 Flying from *Carthage*, g *Eryx* he re-gaind;
 There where his faithfull friend h *Acestes* raignd.

His i fathers funeralls re-solemiz'd,
 He puts to Sea, with ships well-nigh surpriz'd
 By k *Iris* flames. l *Hippotades* Command,
 The m sulphur-fuming Illes, n the rocky Strand
 Of o *Acheloian Sirens* leauing, lost
 His p Pilot: to q *Inarime* then crost,
 To q *Prochyta*, and q *Pithecusa*, walld
 With barren hills; r so of her people calld.
 For *Iupiter*, detesting much the flie

f And fraudulent *Cercopeans* periurie,
 Into deformed beasts transformd them then;
 Although vnlike, appearing like to men:
 Contracts their limmes, their noses from their browes
 He flats, their faces with old wrinkles plowes;
 And, couering them with yellow haire, affords
 This dwelling; first depriuing them of words,
 So much abus'd to periurie and wrongs:
 Who iabber, and complaine with stammering tongues.

Then on the right-hand left: *Parthenope*,
 u *Misenus* on the left, far-stretcht in Sea,
 So named of his Trumpetor: thence, past
 By slimie Marishes, and anchor cast
 At *Cuma*; entring x long-lin'd *Sibyls* Caues.
 A passage through obscure y *Avernus* craues
 T' his z Fathers *Manes*. Shee erects her eyes,
 Long fixt on earth, and with the a Deities
 Reception fild, in sacred rage repli'd.
 Great things thou seekst, o thou so magnifi'd

Iii

a Like those of that infer-
 nall Dogge,

b The Poet here speakes of
 what befell after: *Ulysses* be-
 loued of *Circe*; loosing most
 of his me in those straights.
Hem. Odyss.

c *Aeneas* his fleet,

e A dangerous Gulph at the
 entrance into the Straights
 of *Messina*.

d The shores of *Palatium*.

e At *Carthage*.

f *Aeneas*; the marriage con-
 summated in a Cave;

g A city in *Sicilia*, on the top
 of a mountaine, dedicated
 to *Venus*: whereof shee was
 called *Erycina*.

h His mother being a *Troian*
 who before had entertained
 him and his father; where
 his father died.

i *Anchises*.

k Who by *Iunus* appointmt
 perswaded the *Troian* wo-
 men to set them on fire.

l *Aeolus* the son of *Aeetes* the
 daughter of *Hippotes* the *Tro-
 ian*.

m Called the *Aeolian* Ilands
 lying West of *Lilybens*.

n The Promontory of *Min-
 nerua*.

o The daughters of *Achelous*,
 p *Palinurus*.

q Ilands in the Bay of *Puteoli*
 r *Pitheos* signifying an Ape.

CERCOPIANS.

f See the Comment.

x *Naples*; so called of *Parthe-
 nope* the *Siren*.

u A Promontory on the
 South-side of the Bay of
Puteoli.

SIBYLLA:

x Who then had liued sea-
 ven hundred yeares.

y A Lake not far from *Cuma*;
 so infectious that no Bird
 could fly over it; and there-
 fore so named: supposed a
 passage to Hell.

z *Uchises* Ghost.

a *Apollo*; whose Priest shee

was.

For

^a Who carried his father on his shoulders through the flames of Troy.

^b Proserpina, called *Avernian* or *Infernall Iuno*; as *Plato* the *Infernall Iupiter*.
^c See the Comment.
^d His Ancestors the offspring of *Dardanus*.
^e *Italian*.

^f *Sibylla*.

^g Seven hundred yeares.

^h *Apollo*.

For mighty deeds: ^a thy piety through flame,
 Thy armethrough Armies consecrate thy name.
 Yet feare not, *Troian*, thy desires enioy:
 T' *Elysian* Fields, th' *infernall* Monarchie,
 And Fathers shade, I will thy person guide:
 No way to noble Vertue is denide.

Then to a Golden bough directs his view,
 Which in ^b *Avernian Iuno's* Hort-yard grew:
^c And bade him pull it from the sacred tree.
Aeneas her obeys: and now doth see
 The Spoyles of dreadfull Hell; his ^d Grand-fires, lost
 In death, and great *Anchises* aged Ghost.
 There knowes the customes of the ^e *Latian* State,
 The toyle of future warre, and following fate.
 Then, in retreat, his weary steps applyde:
 And by discourse with his ^f *Cumae* Guide
 His toyle beguiles; as in that horrid way,
 Through gloomie twy-light, he remounts to Day.

Whether, said he, thou bee'st a Deity,
 Or of the Gods belou'd; for euer I
 Will serue thee as a Goddesse: and confesse
 That by thy favour I haue wonne accessse
 Vnto th' abodes of Death; that by thee I
 Escape from his *infernall* Monarchie.
 And therefore will, when I to day returne,
 A Temple build, and incense to thee burne.
 The Prophetesse on him reverts her eye;
 And sighing, said; I am no Deitie:
 To mortalls offer no immortall Dues;
 Least ignorance thy gratitude abuse.
 Yet had beene free from death's impetuous powre,
 Had I to *Phabus*, giuen my virgin flowre.
 While hopefull; tempting me with gifts, he said,
 Aske what thou wilt, my faire *Cumae* Maid,
 And take thy wish, I shew'd a heape of sand,
 And wisht as many Birth-daies as my hand
 Contained graines: forgot to adde the prime
 Of youthfull yeares, which should haue crownd my time.
 Who this had granted also, if my bed
 He could haue won. His gifts despis'd, I led
 A single life. Those happier times are gone;
 And crasie age with trembling steps comes on.
^g Seauen Ages haue I liu'd; and liue I must
 Till yeares haue equalled those graines of dust.
 Three hundred Harvests consummate the summe;
 Three hundred Vintages. The time will come,
 When length of daies my body shall abate,
 And little leaue in quantitie or weight.
 None then will thinke that I belou'd had beene,
 Or pleas'd a God. ^h He, by whom all is seene,

(Such

(Such change shall I indure) or, will not knowe,
Or else deny, that he had lou'd me so.
No eye shall see me: ^a yet a voice alone
Fare will afford, by which I shall be knowne.

^a See the Comment.

Thus *Sibel*, as they clim'd that steepe ascent.
Pious *Aeneas* through this *Stygian* vent
At *Cuma* rose: and sacrificing, came
To shores since called of his ^b Nurfes name:

^b Caieta,
^c *Macareus* of *Neritus* a mo-
taine of *Ithica*,
^d *Vlysses*; of *Ithica*, where hee
was borne.

^c *Neritian Macareus*, the friend
Of ^d *Ithacus* did here his travells end.
Who knowing *Achemenides*, of late
On *Aetna* left, admires to see his mate
Long giuen for dead. What chance, or God, said he
O *Achemenides*, hath set thee free?

How comes a *Gracian* souldier to be found
In *Troian* vessell? for what Country bound?

POLYPHEMVS.

When *Achemenides*: (not now forlorne,
Now like himselfe, his rags not pind with thorne)
May I fell *Polyphem* behold againe,
^e Whose jawes ore-flow with blood of strangers slaine;

^e See the Comment.

If I this home preferre not farre aboue
Vlysses ship; or lesse *Aeneas* loue
Then my owne father. Could I render more
Then all my All, the recompence were poore.
That now I speake, I breath, Heauen, Sun-shine see
(Can I vnmindfull or vngratefull be.)

Is by his bounty: that the *Cyclops* fowle
And hungry maw had not devour'd my soule:
That now I may be buried when I die;
Or at the least, not in his entrailes lie.

O what a heart had I! with feare bereft
Of soule and sense! when I behind was left;
And saw your flight! I had an Out-cry made;
But that asfear'd to haue my selfe betrayd.

^f *Hom. Odyss. l. 9.*

Yours, ^f almost had *Vlysses* ship destroyd.
I saw him riue out of the mountaines side
A solid rocke, and dart it on the Mainie:
I saw the furious Giant once againe,
When mightie stones with monstrous strength he flung:
Like quarries by a warlike engine flung.
Least ship should sinke with waues and stones I feare:
Not then remembring, that I was not there.
He, when your flight had rescu'd you from death,
O'r *Aetna* paces; sighing clouds of breath:
And groping in the woods, ^g bereft of sight,
Incounters iustling rocks: mad with despight
Extends his bloody armes to vnder waues;
The *Greekes* persues with curses; and thus raues:

^g His eye burnt out by *Vlysses*.

O would some God *Vlysses* would ingage,
Or some of his, to my inflatiate rage!

I'd gnaw his heart, his living members rend,
 Gulpe downe his blood till it againe ascend,
 And crash his panting sinewes. O, how light
 A losse, or none, were then my losse of sight!

This spake, and more. My ioynts pale horror shooke,
 To see his grim, and slaughter-smear'd looke,
 His bloody hands, his eyes deserted feat,
 Vast limmes, and beard with humane gore concreat.
 Death stood before mine eyes (my least dismay):
 Now thought my selfe surpriz'd; now, that I lay
 Drownd in his paunch. That time presents my view,
 When two of ours on dashing stones he threw:
 Then on them like a shagged Lyon lies;
 Their entrailles, flesh, yet mouing arteries,
 White marrow, with crasht bones, at once deuoures.
 I, sad, and bloodlesse stood: feare chil'd my powres,
 Seeing him eat, and cast the horrid food;
 Raw lumps of flesh, wine mixt with clotted blood.
 Even such a fate my wretched thoughts propound.
 Long lying hid, afraid of every sound,
 Abhorring death, yet coveting to die;
 With mast, and hearbes repelling famine, I,
 Forlorne, to death and torment left, at last
 This ship espy'd: and wafting it, in hast
 Ranne to the shore, nor safety vainely seeke;
 A Trojan vessell entertain'd a Greeke.

Now, worthie friend, your owne aduentures tell;
 And what, since first you put to sea, befell.

He told how *Aeolus* raign'd in *Thuscan* Seas,
 Storme-fettering *Aeolus* ^a *Hippotades*,

^a Of *Hippotes* the Trojan father to his mother *Acella*.
^b *Vlysses*, of *Dulichium* an I-land not farre from *Ithica*, vnder his government.

Who nobly gaue to their ^b *Dulichian* Guide
 A winde, inclosed in an Oxes hide.

Nine daies they sailed with successfull gales;
 Sought shores descry'd: the tenth had blancht their sailes
 When greedy Sailers, thinking to haue found
 A masse of envi'd gold, the wind vnbound.
 This through rough seas the Navie backward driues,
 Which at th' *Aolian* port againe arriues.

^c An ancient King of the *Lastrigonians*, the son of *Nep-tune*.
^d Called after *Formis*.

To *Lastrigonian* ^c *Lamus* ancient ^d towne
 From thence, said he, we came. That countries crowne
Antiphates then wore. Three thither sent,

^e *Canebals* who fed on mans flesh.

Two of vs scarce by flight our death prevent:

The third the ^e *Lastrigonians* teeth imbrude
 With his hot gore. *Antiphates* persude

Our flights; incites his troopes; who tumbling downe
 Huge stones and trees, our men and vessels drowne.

One scap't; which vs, and sad *Vlysses* bore.

Ioyntly our lost companions we deplore;

Circeium, a Promontory in *Campania*, once an Iland.

And grieuing reach that ^f Sea-inviron'd land,
 Which farre from hence you see: Still may it stand

Farre

Faire from my sight! beware thou ^a Goddesse Sonne,
 Iust *Troian* Prince; (for now the warres are done,
 With them for euer end our enmitie)
 From *Circes* Mansion, ^b *Aeneas* flie.
 There anchoring, mindfull of the *Cyclops* strand,
 And fell *Antiphates*, we feare to land.
 But casting lots, the lot elected vs,
 Faithfull *Polites*, sage *Eurylochus*,
^b *Elpenor* prone to wine, and eightene more
 To visit *Circe* on that vnknowne shore.
 Approching, we before the Portall staid.
 A thousand Lyons, Beares, and Wolues invade
 Our hearts with feare, which needed not for they
 Insteed of teeth their flattering tailes display,
 And fawning follow; till her hand-maids came
 And led vs through that marble-couerd frame
 Vnto their Mistris. On a throne of State,
 She in a sumptuous inward chamber sate:
 With gold her vnder garment richly shone;
 And ouer it a purple mantle throwne.
^c *Nereides*, and Nymphs, nor carded wooll;
 Nor following twine with busie fingers pull:
 But weeds dispose in order; mingled flowres
 Select in maunds, and hearbs of different powres,
 At her direction: who the vertue knew
 Of euery simple, of their compounds too;
 And giues them their due weight. Saluted, shee
 Salutes againe; her chearefull lookes as free,
 As her full bountie to supplie our neede.
 Who bids her readie damels mixe with speede
 The pulp of barley, hony, curds, strong wines;
 And to this sweet receit hid iuyces joynes.
 Then gaue the cup with her owne sacred hand;
 Which thirstily we drunk, while with her wand
 The direfull Goddesse strokes our crownes. I shame
 To tell; yet tell: I presently became
 With bristles rough: thinking, as I was wont,
 T'haue spoke, and shew'd my grieve in words, I grunt.
 My lookes hung downe, my mouth extends t'a snout,
 My stiffer neck with swelling brawnes sticks out;
 And goe vpon those hands, wherewith of late
 I tooke the cup. With those whom frightfull fate
 Had thus vn-mand (so great a potencie
 In potions lurks) included in a Strie.
 Alone *Eurylochus* the shape of Swine
 Auoides: alone refus'd the proffered wine.
 Which had not hee reiected, with the rest
 Himselfe had beene a bristle-bearing Beast.
 Nor should *Vlysses* our mis-haps haue knowne:
 Or forced *Circe* to restore his owne.

^a *Aeneas*, the son of *Venus*.

VLYSSES MATES.

^b In which place they now
 shew his Sepulcher.

^c The daughters of *Nereus*.

^a *Mercury*, bearing his *Eadu-
gem*, the ensigne of Peace.

^b *Vlysses*.

^c See the Comment.

^d *Vlysses*.

PICVS.

^e The son of *Saturne*.

^f *Latium*, a part of *Italy*.

^g A great Souldier, so *Homer*
calls *Agamemnon* the Horse-
tamer.

^h Games solemnized every
fifth yeare neare *Olympia*, a
city at the foot of *Olympus*.

ⁱ by which the *Gracians* com-
puted the time.

^j Wood-nymphs.

^k Rivers of *Latium*.

^l *Dianas*, who had her temple
in *Scythian Tauris*, to whom
these marshes were also de-
dicated.

^m *Canens*.

ⁿ One of the 7 hills where
on *Rome* was afterward built.

^o See the Comment.

^p Of *Laurentum*, a city by
him built in *Latium*, so called
of the Laurel trees which
grew about that place.

a Peace-bearing *Hermes* gaue him a white flowre;
Call'd *Moly* by the Gods; of wonderous powre,
Sprung from a Sable root: inform'd withall
By heavenly counsell, enters *Circe's* Hall.
Proffering th'insidious Cup; her magick wand
About to raise, he thrusts her from her stand;
And with drawne sword the trembling Goddesse frights.
When vowed faith with her faire hand shee plights;
And grac't him with her nuptiall bed: who then
Demands in dowrie his transfigur'd men.
Sprinkled with better iuyce, her wand reuerst
Aboue our crownes, and charmes with charmes disperst;
The more shee singes, wee grow the more vpright,
Our bristlès shed, our clouen feete vnire,
Shoulders and armes possesse their former grace.
With teares our weeping ^b Generall we imbrace,
And hang about his neck: nor scarce a word
Breathes through our lips, but such as thanks afford.
From hence our Pässe was for a yeare deferr'd;
In that long time much saw I, and much heard:
Of which, a Maid (^c one of the foure, prepar'd
For sacred seruice) closely this declar'd.
For while my ^d Chiefe with *Circe* sports alone,
Shee shew'd a young-mans Image of white stone
Clos'd in a Shrine, with crownes imbellished;
Who bare a Wood-pecker vpon his head.
Demanding whose it was, why placed there,
Why hee that Bird vpon his summit bare?
I will, reply'd shee, o *Macareus*, tell
In this my Mistris power: obserue mee well.
^e *Saturnian Picus* in ^f *Ausonia* raign'd,
^g Who generous horses for the battle train'd.
His forme, such as you see: whom had you known,
You would haue thought this feature were his own.
His mind as beautifull. Nor yet could hee
Foure *Gracian* wraistlings in ^h th' *Olympicks* see.
The ⁱ *Dryades*, in *Latian* mountaines borne,
His looks attract: nor Nymphs of fountains scorne
To sue for pitie. Those whom ^k *Albula*,
^k *Numicus*, ^k *Anio*, *Almo* short of way,
And headie ^k *Nar* sustaine; the shadie Flood
Of ^k *Farfarus*; the ^l *Scythian Cynthias* woo'd-
Inuiron'd marshes, and neighbouring lakes.
Yet for ^m one only Nymph the rest forsakes:
Whom whilome on ⁿ Mount *Palatine*, the faire
Venilia to the ^o two fac'd *Ianus* bare.
The Maid, now marriageable, honoured
^p *Laurentian Picus* with her nuptiall bed.
Her beautie admirable: yet more fam'd
For artfull song; and there of *Canens* nam'd.

Her

Her voice the woods and rocks to passion moues;
 Tames saluage beasts; the troubled Riuers sinooths,
 Detaines their hastie course, and, when she sings,
 The birds neglect the labour of their wings.
 While her sweet voice cœlestiall musick yeelds;
 Young *Picus* followes in *Laurentian* Fields
 The saluage Bore, vpon a fierie Steed,
 Arm'd with two darts: clad in a ^a *Tyrian* weed
 With gold close-buckl'd. Thither also came
 The ^b Daughter of the Sun, who left her name:
 Retaining fields, and on those fruitfull hills
 Her sacred lap with deawie Simples fills.
 Seeing vnseene, his sight her sence amaz'd:
 The gathered hearbs fell from her as she gaz'd:
 Whose bones a marrow-melting flame inclos'd.
 But when shee her distraction had compos'd,
 Aboutt' impart her wish, the following presse,
 And swiftnesse of his horse, forbid access.
 Thou shalt not so escape, said she, although
 The winds should wing thee; if my selfe I know,
 If hearbs retaine their powre, if charmes at least
 My trust deceiue not. Then creates a Beast
 Without a bodie, bid to runne before
 The Kings pursuit; and made the ayrie Bore
 To take a thicker, where no horse could force
 His barr'd access. He leaues his foming horse
 On foot to follow a deceitfull Shade,
 With equall hopes: and through the Forrest straid.
 New Vowes she straight conceiueth, aid implores:
 And ^c Gods vnknowne with vnknowne charmes adores.
 Wherewith inur'd t' eclipse the pale-fac't Moone:
 And cloud her ^d Fathers splendor at high Noone.
 And now with pitchie fogs obscures the day,
 From earth exhal'd. His Guard mistake their way
 In that deceitfull Night, and from him straid.
 When shee, the time and place besitting, said:
 By those faire eyes, which haue inthrall'd mine;
 And by that all-alluring face of thine,
 Which makes a Goddesse sue; asswage the fire
 By thee incens'd; and take vnto thy Sire
 The all-illuminating Sunne: nor proue
 Hard-hearted to ^e *Titanian* *Circes* loue.

Her, and her prayers, despis'd; What ere thou art,
 I am not thine, said hee: my captiue heart
 An Other holds; and may shee hold it long.
 Nor with a stranger will I euer wrong
 Our nuptiall faith, so long as Nature giues
 Life to my veines, and *Ianus* daughter liues.
^f *Titania*, tempting oft, as oft in vaine;
 Thou shalt not scape my vengeance, nor againe

^a Scarlet.

^b Circe.

^c The Gods of that place.

^d The Sunnes.

^e Descended of the *Titan*.

^f Circe.

Returne

Returne to *Canens*. What the wrong'd can doe,
 A wronged Louer, and a Woman too,
 Thou shalt, said she, by sad experience proue?
 For I a woman, wrong'd, and wrong'd in loue.
 Twice turnes shee to the East, twice to the West;
 Thrice toucht him with her wand, three charmes exprest.
 He flies; at his vnwonted speed admir'd;
 Then saw the feathers which his skin attir'd:
 Who forth-with seekes the woods; and angrie still,
 Hard okes assailes, and wounds them with his bill.
 His wings the purple of his cloake assume;
 The gold that clapt his garment turnes to plume,
 And now his neck with golden circle chaines:
 Of *Picus* nothing but his name remaines.

PICUS HIS SERVANTS.

The Courtiers *Picus* call, and seeke him round
 About the fields, that was not to bee found.
 Yet *Circe* find (for now the day grew faire,
 The Sunne and Winds set free to cleanse the aire)
 And charge her with true crimes: their King demand
 With threatening looks, and weapons in their hand.
 Shee sprinkles them with iuyce of wicked might.

^a Hell. ^b Confused darknes.
^c The Patronesse of Witches.

From ^a *Erebus* and ^b *Chaos* conjures *Night*,
 With all her Gods; and ^c *Hecate* intreates
 With tedious mumblings. Woods forsake their seates,
 Their leaues looke pale, Hearbs blush with drops of gore,
 Earth grones, dogs howle, rockes horcely seeme to rore:
 Vpon the tainted ground blacke Serpents slide;
 And through the aire vnbodyed Spirits glide.
 Frighted with terrors, as they trembling stand,
 Shee strokes their wondering faces with her wand:
 Forth-with the shapes of saluage beasts inuest
 Their former formes; not one his owne posselt.

CANENS.
^d The Westerne; of *Tartessus*
 a maritime citie of Spaine.

Phæbus now entering the ^d *Tartessian* Maine,
 Sad *Canens* with her eyes and soule, in vaine
 Expects her Spouse. Her seruants shee excites
 To runne about the woods with blazing lightes.
 Who not content to weepe, to teare her haire,
 And beat her breasts (though these expresse her care)
 In haste forsakes her rooffe; and frantick, strays
 Through broad-spred fields. Six nights, as many dayes,
 Without or sleepe, or sustenance, shee fled
 O're hils and dales, the way which fortune led.
 Now tir'd with grieve and trauell, ^e *Tyber* last
 Beheld the Nymph: on his coole banckes shee cast
 Her feeble limmes; there weeps, and weeping sung
 Her sorrowes with a softly warbling tongue.
 Euen so the dying Swan with low-raisd breath,
 Sings her owne exequies before her death.
 At length her marrow melts with griefes despaire:
 And by degrees shee vanisheth to Aire.

^e A Riuer which runs
 through Rome.

Yet

Yet still the place doth memorize her fame:
Which of the Nymph the Rurals *Canens* name.

In that long yeere, much, and such deeds as these
I saw and heard. Vn-heru'd with slothfull ease;
Again we put to Sea: by *Circe* told
Of our hard passage, and the manifold
Disasters to ensue, I grew a fraid
(I must confesse) and here arriuing, staid.

Macareus ends. ^a *Caieta* ^b Vrne-inclosd,
This verse had on her marble tombe imposd.
Here, with due fires, my pious Nurle-child mee
Caieta burnt, from *Gracian* fires set free.

They loose their cables from the grassie strand;
Auoiding *Circes* guilefull pallace, stand
For those tall groues, where *Tyber*, darke with shades,
In *Tyrrhen* Seas his sandie streames vnclades.

The throne of ^c *Faunus* sonne, the *Latian* starte

^d *Lavinia* gaines; but not without a warre.

Warre with a furious Nation is commenst;
Sterne ^e *Turnus* for his ^f promist wife incenst:

While all ^g *Hetruria* to *Latium* swarmes:

Hard victorie long fought with pensue armes.

To get Recrutes from forraine States they trie;

Nor *Troians*, nor *Rutulians* want supplie.

Nor to ^h *Euanders* towne *Aeneas* went

In vaine: though vainely *Venus* was sent

To ⁱ banisht *Diomedes* ^k *Citie*, late immur'd:

Those fields ^l *Iapygian* *Dawnus* had assur'd

To him in dowre. When *Venus* had donne

His embassie to ^m *Tydeus* warlicke sonne:

The Prince excusd his aide; as loth to draw

The subjects of his ⁿ aged father in-law

T'vnnecessarie warre: that none remaine

Of his to arme. Least you should thinke I faine;

Though repetition Sorrow renoiates;

Yet, while I suffer, heare the worst of fates.

After that ^o *Pergamus* our prey became,

And lostie *Ilium* fed the *Gracian* flame:

^p A Virgin, for ^q a virgins rape, let fall

Her vengeance, to *Oileus* due, on all.

Scattered on faithlesse Seas with furious stormes,

We, wretched *Gracians*, suffer'd all the formes

Of horror: lightning, night, showres, wrath of skies,

Of Seas, and dire ^r *Capharean* cruelties:

To abridge the storie of so sad a fate;

Now *Priam* would haue pittied our estate.

Yet *Pallas* snacht me from the swallowing Maine;

^s Then from my vngratefull Country chac't againe,

^t For *Venus*, mindfull of her ancient wound,

New woes inflicts. Much on the vast Profound,

K k k

^a *Aeneas* his Nurle.

^b Her bones inclosed in an
Vrne.

^c *Latinus*, King of *Latium*.

^d The daughter of *Latinus*.

^e King of the *Rutulians*.

^f *Lavinia*.

^g *Thuscany*, which aided *Aeneas*

^h *Palatium*; built by him on
Mount *Palatine*.

ⁱ By his wife *Aegiale*, who li-
ving in adultery with *Cylla-
borus*, at his returne from
Troy draue him out of his
Kingdome of *Aetolia*.

^k *Agrippa* in *Apulia*.

^l King of *Apulia*; called for-
merly *Iapygia*.

^m *Diomedes*.

ⁿ *Dawnus*.

DIOMEDES SOVL- DIERS.

^o *Troy*.

^p *Pallas*.

^q *Cassandra*, raiſhed by *Aiax*
Oileus in *Minervus* temple.

^r A Promontory of *Euboea*,
where *Nauplius* in revenge
of the death of his son *Pala-
medes* hung out a light in a
tempestuous night, when the
Gracians imagining that it di-
rected to the harbor, fell v-
pon the rocks.

^s By his wife *Agiale*.

^t See the Comment.

Much

^a Where the *Gracians* were
wrackt in then to ure from
Troy.

^b *Venus*, of the Iland *Cythera*
where she had her Temple.

^c *Diomedes*,
d In chasing vs out of our
count y.
^e *O* *Pleuron*, a city of *Asolis*.

^f *Diomedes*, of his Grand fa-
ther *Oeneus*.
^g *Diomedes*.

^h See the Comment.

APVLYS.

Much suffering in terrestriall conflicts, I
Oft call'd them happie, whom the injurie
Of publick tempests, and the harborlesse
^a *Caphareus* drown'd: envy'd in our distresse.
The worst indur'd, with seas and battles tyr'd,
My men an end of their long toyle desir'd.
But *Acmon*, full of fire, and fiercer made
By vsuall slaughters: What remains (hee said)
O mates, which now our patience would eschue?
Though willing, what can ^b *Cytherea* doe
More then sh'hath done? when worse mis-haps affright,
Then prayers auaille: but when mis-fortunes spight
Her worst inflicts, then feare is of no vse:
And height of ills, securitie produce.
Let *Venus* heare: although shee hate vs all,
(As all shee hates that serue our ^c *Generall*)
Yet let vs all despise her emptie hate;
^d Whose Powre hath made vs so vnfortunate.
^e *Pleuronion* *Acmon* angrie *Venus* stung:
Reuenge reuiuing with his lauish tongue.
Few like his words: the most seuerely chid
His tongues excess. About to haue reply'd,
His speech, and path of speech, at once grew small,
His haire conuerts to plume; plumes couer all
His neck, back, bosom: larger feathers spring
From his rough arme; his arme was now a wing.
His feet diuide to toes, hard horne extends
From his chang'd face, and in a bill descends.
Rhetenor, *Nycteus*, *Lycus*, *Abas*, *Ides*,
Admire! and in their admiration try'd
Like destinie. Most of my Souldiers grew
Forth-with new Fowle; and round about vs flew.
If you inquire, what shape their owne vn-mans;
They are not, yet are like to siluer Swans.
These barren fields, with this poore remnant, I,
As sonne in law to *Dannus*, scarce inioy,
Thus farre ^f *Oenides*. *Venulus* forsakes
^g *Tydid*es Kingdome: by *Puteoli* takes
His way, and through *Mesapia*: there suruaid
A Caue, inuiron'd with a sylvan shade,
Distilling streames. By ^h halfe-goate *Pan* posselt:
Which erst the Wood-nymphs with their beauties blest.
They terrifi'd at first with sudden dread,
From home-bred *Apulus*, the shepheard, fled.
Straight, taking heart, despised his persuit:
And danced with a measure-keeping foot.
He scoffs: their motion clowne-like imitates:
Nor onely railleth, but obscenely prates.
Nor ceaseth, till a tree inuests his throte;
A tree whose berries his behaviour note.

An

An oliue wild, which bitter fruit affords,
Becomes; dis-leafed with his bitter words.

^a Th' Embassador returnes without the fought
^b *Ætolian* succors: the *Retulians* fought
Gainst foes and fortune; of that hope depriu'd:
Whole streames of blood from mutuall wounds deriu'd.

Loe; fire-brands to the Nauie *Turnus* beares:
And what escaped drowning, burning feares.
Pitch, rozen, and like ready food for fire;

Now ^c *Vulcan* feede: the hungrie flames aspire
Vp to the sailes along the loftie mast;
And catch the yards, with curling smoke imbrac't.

But when the ^d Mother of the Gods beheld
^e Those blazing Pines, from top of *Ida* feld;
Lowd Shalmes and Cymballs vs herd her repaire:

Who, drawne by ^f bridled Lyons through the aire,
Thus said: Thy wicked hands to small effect,
O *Turnus*, violate, what wee protect.

Nor shall the greedie fire a part of those
Tall Woods deuoure, which sheltred our repose.
With that she thunders, powring downe amaine
Thick storms of skipping haile, and clouds of raine.

^g Th' *Astrean* Sons in swift concursions ioyne;
Tossing the troubled aire, and *Neptunes* brine.
One sice employes, whose speed the rest out-strips;

That brake the Cables of the *Phrygian* Ships,
And draue them vnder the high-swellling Flood.

The timber softens, flesh proceeds from wood,
The crooked Sterne to heads and faces growes,
The Oares to swimming legs, fine feet, and toes;

What were their holds, to slender sides are growne,
The lengthfull keele presenting the back-bone;
The yards to armes, to haire the tackling grew:

As formerly, so now, their colour blew.
And they, but lately of the floods afraid;

Now in the floods, with virgin pastime, plaid.
These Sea-nymphs, borne on mountains, celebrate
The Seas, forgetfull of their former state.

Yet weighing, what themselves so oft indur'd
On high-wrought waues, oft sinking ships secur'd;
Excepting such, as *Gracians* carrie: those
They hate, yet mindfull of the *Troian* woes.

Who saw *Vlysses* ships in surges queld
With pleased eyes; with pleased eyes beheld

^h *Alcinous* ship, in swiftnesse next to none,
Vnmoueable; the wood transformd to stone.

'Twas thought this wondrous prodigie would fright
The *Rutuli*, and make them cease from fight.
Both parts persist, both haue their Gods to friend;
And Valour no lesse potent: nor contend

K k k 2

^a *Venerus*.^b *Diomedes* and his *Ætolians*.

TROIAN SHIPPS.

^c The God of Fire, here taken for Fire.^d *Cybele*.^e Both the Pine tree and that *Phrygian* mountaine, being consecrated vnto her, ^f See the Comment on the tenth booke.^g The Windes, sons of the *Giant Astræus*.

ALCINOVS SHIP.

^h King of the *Phæacians*, See the Comment.

Now

a *Aeneas*.

b His Regal City.

ARDEA.

c *Ardea*, in English: a *Heron*.

ÆNEAS.

d Which she bare to the *Troians*.e *Ascanius*, called formerly*Iulus*.f *Venus*.g In his descent into Hell with *Sibyl*.h A River of *Latium*.

i A God made of a mortall.

k *Ascanius* and *Iulus*.l *Alba longa*.

Now for *Launias*, for *Latinus* crowne,
 Nor dotall Kingdome; but for faire renowne:
 Asham'd to lay their brused armes aside,
 Till death or conquest had the quarrell tride.
Venus a her sonne victorious sees at length.
 Great *Turnus* fell; strong b *Ardea* falls, of strength
 While *Turnus* stood, deuour'd by barbarous flame,
 In dying cinders buried. From the same
 A Fowle, vnknowne to former ages, springs;
 And fannes the ashes with her houering wings.
 Pale colour, leanenesse, shreeking sounds of woe,
 The image of a captiue citie shoue.
 Who also still c the Cities name retaines:
 And with selfe-beating wings of Fate complaines.
 And now *Aeneas* vertues terminate
 The wrath of Gods, and d *Iunos* ancient hate.
 An opulent foundation hauing laid
 For yong e *Iulus*, by his merit made
 Now fit for Heauen: f the Powre, who rules in Loue
 The Gods solicits; then, imbracing *Ioue*:
 O Father, neuer yet to me vnkind;
 Now o enlarge the bountie of thy mind.
 A Deity, meane, so it a Deity be,
Aeneas giue; that art to him by me
 A Grand-father: th'vn-amiable realmes
 g Suffice it once t'haue seene, and *Strygian* streames,
 The Gods agree; nor *Iuno's* lookes dissent.
 Who with a chearefull freenesse forward bent.
 Then *Ioue*, He well deserues a Deity:
 Thy sute, faire Daughter, to thy wish enioy.
 Shee, ioyfull, thanks returns: and through the aire,
 Drawne by her yoked doues, lights on the bare
Laurentian shores; where smooth h *Numicius* creepes
 Through whispering reedes into the neighbour Deepes.
 Who bids him from *Aeneas* wash away
 All vnto death obnoxious, and conuay
 It silently to Seas. The horned Flood
 Obeyes; and what subsists by mortall food,
 With water purg'd, and onely left behind
 His better parts. His mother the refine
 Anoints with sacred odors, and his lips
 In *Nectar*, mingled with *Ambrosia*, dips;
 So deifi'd: whom i *Indiges* *Rome* calls;
 Honour'd with altars, shrines, and festiualls.
 k Two-nam'd *Ascanius* *Latium* then obeyd;
 And l *Alba*: next, the scepter *Sylvius* swaid.
 His sonne *Latinus*, held that ancient name,
 And crowne. Him *Epitus*, renound by Fame,
 Succeeds. Then *Capys*. *Capetus*, his Son
 Succeeded him. Next *Tiberine* begun

His

His raigne: who, drownd in *Thufcan* waters; gaue
^a Those streames his name: who *Remulus* got, and braue-
 Sould *Acrota*. But *Remulus* was slaine
 With thunder; who the Thunderer durst faine.
 More moderate *Acrota* resign'd his throne
 To *Aventine*, vpon the Mount whereon
 He raignd, intomb'd, ^b which yet his name retaines.
 ouer the ^c *Palatines* next *Procius* raignes.

Pomona flourish't in those times of ease:
 Of all the *Latian* ^d *Hamadryades*,
 None fruitfull Hort-yards held in more repute;
 Or tooke more care to propagate their fruit.
 Thereof so nam'd. Nor streames, nor shadie groues,
 But trees producing generous burdens loues,
 Her hand a hooke, and not a jauelin bare:
 Now prunes luxurious twigs, and boughes that dare
 Transcend their bounds: ^e now, flits the bark, the bud
 Inserts; inforc't to nurse anothers brood.
 Nor suffers them to suffer thirst, but brings
 To moisture-sucking roots, soft-sliding Springs.
 Such her delight, her care. No thoughts extend
 To loues vnknowne desires: yet to defend
 Her selfe from rapefull Ruralls, round about
 Her Hort-yard wall's; t'avoid, and keepe them out.
 What left the skipping *Satyres* vn-assaid;
 Rude *Pan*, whose hornes Pine-bristled garlands shade;
Silenus, still more youthfull then his yeares;
 Or ^f he who theeues with hooke, and member feares,
 To taste her sweetnesse? but farre more then all
^g *Vertumnus* loues: yet were his hopes as small.
 How often, like a painefull Reaper, came,
 Laden with weightie sheafes; and seem'd the same!
 Oft wreathes of new-mow'd grasse his browes array;
 As though then exercis'd in making hay.
 A gode now in his hardned hands he beares,
 And newly seemes to haue vn yok't his Steeres.
 Oft vines and fruit-trees with a pruning hooke
 Corrects, and dresseles, of a ladder tooke
 To gather fruit: now with his sword the God
 A Souldier seemes; an Angler with his rod:
 And various figures daily multiplies
 To winne excessse, and please his longing eyes.
 Now, with a staffe, an old-wife counterfeits;
 On hoarie haire a painted ^h miter sets.
 The Hort-yard entering, admires the faire
 And pleasant fruits: So much, said he, more rare
 Then all the Nymphs whom ⁱ *Albula* enioy,
 Haile spotlesse flowre of Maiden chastitie:
 And kist the prais'd. Nor did the Virgin knowe,
 (So innocent) that old-wiues kist not so.

K k k 3

^a *Tiber*.^b One of the seauen hills of
Rome.^c Who dwelt on Mount *Pa-*
latine another of the seuen
hills.^d Wood-Nymphs.^e *Inoculates*.

VERTUMNVS.

^f *Priapus*.^g A God among the *Romans*
so called of changing him-
selfe into sundry formes.^h A head attire which old
women wore with labels han-
ging downe at their eares.ⁱ The river *Tiber*.

Then

Then, sitting on a banke, observeth how
The pregnant boughs with Autums burthen bow.
Hard by, an Elme with purple clusters shin'd:
This praising, with the vine so closely ioyn'd;

Yet, saith he, if this Elme should grow alone,
Except for shade, it would be priz'd by none:
And to this Vine, in amorous foldings wound,
If but dis-ioyn'd, would creepe vpon the ground.
Yet art not thou by such examples led:
But shun'st the pleasures of a happy bed.

I would thou wert: not *Helen* was so fought,
Nor ^a she, for whom the lustfull *Centaur*es fought,
As thou shouldst be; no nor the wife ^b of bold
Or cautelous *Vlysses*. Yet, behold

Though thou averse to all, and all escheue;
A thousand men, Gods, Demi-gods, persue
Thy constant Scorne; and every deathlesse Powre

^c A city neere Rome erected
by *Albanus*.

Which ^e *Alba's* high and shadie hills imbore.
If thou art wise, and would'st well married be;
Or an old woman trust, who credit me,
Affects thee more then all the rest, refuse

These common wooers, and *Vertumnus* choose.
Accept me for his gage; since so well none
Can know him; by himselfe not better knowne.

He is no wanderer; this his delight:
Nor loues, like common louers, at first sight.
Thou art the first, so thou the last shall be:

His life he only dedicates to thee.

Besides, his youth perpetuall, excellent
His beauty; and all shapes can represent.

Wish what you will, what ever hath a name;
Such shall you see him. Your delights, the same:

The first-fruits of your Hort-yard are his due;
Which ioyfully he still accepts from you.

But neither what these pregnant trees produce
He now desires, nor hearbs of pleasant iuyce:

Nor ought, but only You. O pittie take!

And what I speake, suppose *Vertumnus* spake.

Revengefull Gods, ^d *Idalia*, still severe

To such as slight her, and ^e *Rhamnusia* feare.

The more to fright you from so foule a crime,
Receiue (since much I know from aged Time)

A story, generally through *Cyprus* knowne;

To mollifie a heart more hard then stone.

ANAXARETE.

Iphis, of humble birth, by chance did view

The high-borne *Anaxarete*, who drew

Her blood from ^f *Teucer*. Seeing her, his eyes
Extracts a fire, wherein his bosome fries.

Long strugling, when no reason could reclaime

His furie, to her house the Suppliant came.

^f The son of *Telamon*: who,
banished by his father for
not revenging the death of
his brother *Ajax*, came vnto
Cyprus, and there built the
city *Salamis*.

Now

Now to her Nurse his wretched loue displaid;
 And by her foster'd hopes implor'd her aid:
 Now humbly sues to some of most repute
 In her affection, to prefer his suit.
 The pleading ^a Wax his sad lines often beares.
 Oft mirtle garlands, sprinkled with his teares,
 Hangs on the posts: on the hard threshold laid
 His tender sides, his sighs the doores vp-braid.
 But she more cruell then the seas, imbroild
 With rising stormes, more hard then iron, boyld
 In fire-red furnaces, or rooted rocks;
 Disdaines the loue, and his passion-mocks.
 Who to her froward deeds addes bitter words
 Of no lesse scorne, nor hope to loue affords.
 Impatient of his torment, and her hate,
 These words, his last, he vtters at her gate.

O *Anaxarete*, thou hast o'r-come!

Nor shall my life be longer wearisome
 To thy disdaine. Triumph, o too vnkind!
 Sing ^b *Pæans*, and thy browes with laurell bind.
 Thou hast o'r-come, loe, willingly I dye:
 Proceed, and celebrate thy cruell ioy.

Yet is there something in me, ne'r the lesse,
 That thou wilt praise, and my deserts confesse.
 Thinke how my loue and life together left
 My brest: at once of ^c two cleare lights bereft.

Nor rumour, but even I will death present
 In such a forme, as shall thy pride content,
 But o you Gods, if you our actions see
 (This only I implore) remember me!

Let after ages celebrate my name:

And what you take from life, afford to fame.

Then heaues his meager armes and watry eyes
 To those knowne posts, ^d oft crownd with wreathes, and tyes

A halter to the top. Such wreathes, he said,
 Best please; hard-hearted, and inhumane Maid!

Then, turning toward her, he forward sprung:

When by the neck th' vnhappy loue hung.

Struck by his sprawling feet, wide open flie

The sounding doores; and that sad deed descrie.

The seruants shreeke; the Vainely raised bore

T' his mothers house; his father dead before.

His breathlesse corps she in her bosome plac't;

And in her armes his heatlesse limmes imbrac't.

Lamenting long, as wofull parents vse;

And hauing paid a wofull mothers dues;

The mournfull Funerall through the Citty led:

And to prepared fires conueyes the dead.

This sorrowfull Proceffion passing by

Her house, which bordred on the way, there cry

^a Taken for the Tables spread
 with wax wherein they an-
 ciently writ.

^b Songs of victory sung to
Apollo,

^c Hers, and the Sunnes.

^d A custome of old to hang
 garlands at the doores of
 their beloved,

To

^a A Goddess punishing the proud and arrogant.

^b Whereon hee was carried to the funerall fire.

^c A city of Cyprus, built by Tenet.

^d Vertumnus.

^e Romulus and Remus.

^f Kept in honour of Pales the Goddess of shepheards.

^g Whose daughters the Romans had surprized.

^h See the Comment.

ⁱ The Romans who had ravished and married their daughters.

^k Romulus descended of Ilus.

^l An ancient foe to the Trojans and their off-spring.

^m From whom Romulus was descended.

ⁿ See the Comment.

SCALDING
STREAMES.

To th' cares of *Anaxarete* arrives:

Whom now sterne ^a *Nemesis* to ruine drives.

Wee'l see, said she, these sad solemnities:

And forth with to the lofty window highes.

Whence, seeing *Iphis* on ^b his fatall bed;

Her eyes grew stiffe; blood from her visage fled,

Vsurpt by palenesse. Striving to retire,

Her feet stuck fast; nor could to her desire

Divert her lookes: the hardnesse of her heart

It selfe dilated into every part.

This ^c *Salamis* yet keeps, to cleare your doubt,
In *Venus* temple; call'd, the *Looker-out*.

Inform'd by this, ^d louely Nymph, decline

Thy former pride, and to thy lower ioyne.

So may thy growing fruits suruiue the frost:

Nor ripening by the rapefull windes be lost.

When this the God, ^d who can all shapes endue

Had said in vaine; againe himselfe he grew:

Th' abiliments of heatlesse Age depos'd.

And such himselfe vnto the Nymph disclos'd.

As when the Sunne, subduing with his rayes

The muffling clouds, his golden brow displaies.

Who force prepares: of force there was no need;

Struck with his beautie, mutually they bleed.

Vniust *Amulius*, next th' *Ausonian* State

By strength vsurpt, ^e The nephewes to the late

Deposed *Numitor*, him re-inthroned:

Who *Rome*, in ^f *Pales* Feasts, immur'd with stone.

Now *Tatius* leads the ^g *Sabine* Sires to warre.

^h *Tarpeia's* hands her fathers gates vnbarre:

To death with armelets prest; her treasons meede.

The *Sabine* Sires like silent Wolves proceed.

T' invade their sleeping ⁱ sonnes, and seeke to seaze

Vpon their gates; barr'd by ^k *Iliades*.

One ^l *Iuno* opens: though no noise at all

The hinges made; yet by the barres lowd fall

To ^m *Venus* knowne: who this had shut; but knewe

That Gods may not, what Gods haue done, vndoe.

Ausonian Nymphs the places bordering

ⁿ To *Ianius* held, inchaced with a spring.

Their aid sh'implores. The Nymphs could not deny.

A sute so iust, but all their floods vntie.

As yet the Fane of *Ianus* open stood:

Nor was their way impeached by the flood.

Beneath the fruitfull spring they sulphur turne;

Whose hollow veines with black bitumen burne:

With these the vapours penetrate below;

And waters, late as cold as *Alpin* snow,

The fire it selfe in fervour dare provoke:

Now both the posts with flagrant moisture smoke.

These

These new-raised streames the *Sabine* Powre exclude,
Till ^a *Mars* his Souldiers had their armes indu'd.
By *Romulus* then in *Batalia* led:

The *Roman* fields the slaughtered *Sabines* spred;
Their owne the *Romans*: ^b Fathers, ^c Sonnes in law,
With wicked Steele, blood from each other draw.
At length conclude a peace; nor would contend
Vnto the last. Two Kings one throne ascend
With equall rule. ^d But noble *Tatius* slaine,
Both Nations vnder *Romulus* remaine.

When *Mars* laid by his shining caske; and then
Thus spake vnto the ^e Sire of Gods, and men.

Now, Father, is the time (since *Rome* is growne
To such a greatnesse, and depends on One)
To put in act thy neuer-fayling word;
And *Romulus* a heavenly throne afford.
You, in a synod of the Gods, profest
(Which still I carry in my thankfull brest)
That one of mine (this \hat{o} now ratifie!)
Should be advanc't vnto the starrie skie.

Ioue condescends: with clouds the day benights;
And with flame-winged thunder earth affrights.
Mars, at the signe of his assumption,
Leanes on his lance, and strongly vaults vpon
His bloody charriot; lashes his hot horses
With sounding whips, and their full speed inforces:
Who, scouring downe the ayrie region, staid
On faire ^f mount *Palatine*, obscur'd with shade:
^g There *Romulus* assumeth from his throne,
Rendering ^h not King-like iustice to his owne.
Rapt through the aire, his mortall members waft,
Like melting bullets by a S'inger cast:
More heavenly faire, more fit for loftie shrines;
Our great and scarlet rob'd ^k *Quirinus* shines.

Then *Iuno* to the sad *Herfilia*
(Lost in her sorrow) by a crooked way
Sent ^l *Iris* to deliuer this Command.
Starre of the *Latian*, of the *Sabine* land;
Thy sexes glory: worthie then, the vow
Of such a husband, of *Quirinus* now;
Suppress thy teares. If thy desire to see
Thy husband so exceed, then follow me
Vnto those woods, which on ^m mount *Quirin* spring;
And shade the temple of the ⁿ *Roman* King.

Iris obeyes: and by her painted Bowe
To earth descending, told *Herfilia* so.
When she, scarce lifting vp her modest eyes:
O Goddesse (which of all the Dieties
I know not; sure a Goddesse) thou cleare light,
Conduct me, \hat{o} conduct me to the fight

LII

^a *Romulus* being the son of
Mars.

^b *Sabines*.
^c *Romans*.

^d See the Comment

^e *Trinity*.

^f A hill in *Rome*.
^g See the Comment.
^h Not imperiously or tyrannically: the tyranny of *Tarquinius*, and rape of *Lucretia* by his son ever, after made the name of King odious among the *Romans*.

ⁱ By the violence of the throw.
^k *Romulus*, See the Comment.

HERSILIA.

^l Her messenger the *Rain-bowe*.

^m One of the 7 hills in *Rome*.
ⁿ *Romulus*.

Of

^a *Jus* the daughter of *Thau-*
mas.

^b See the Comment.

Of my deare Lord: which when the Fates shall shew;
They heaven on me, with all their gifts, bestow.
Then, with ^a *Thaumantias*, entering the high
Romulian Hills, a starre shot from the skie,
Whose golden beames inflam'd *Herfilia's* haire;
When both together mount th' enlightned Aire.
The builder of the *Romane* Citie tooke
Her in his armes, and forth-with chang'd her looke:
To whom the name of ^b *Ora* he assignd.
This Goddesse now is to *Quirinus* ioynd.

VPON

VPON THE FOVRTEENTH BOOK OF OVIDS METAMORPHOSIS.

Glaucus, reiected by Scylla, solicites the arts of Circe; daughter to the Sun and Perſus, ſiſter to Æta, and Aunt to Medea; who hauing poiſoned her husband Scythus king of Sarmatia, aſumed that government: but ſhortly after expelled for her tyrannie, ſhe fled with a few of her women into Italy; ſeating her ſelfe on a little Iland in the Tyrrhen ſea, now ioyning to the continent, and called at this day by her name. A famous inchantreſſe; and ſkilfull in all magicall ſimples; who luſtfull by nature, or the revenge of Venus, for her fathers detecting her adultery, endeavours to diuert the affections of Glaucus to her ſelfe from Scylla. But failing, and full of indignation, infects the bay; by the Nymph frequented with her charmed poiſons: wherein Scylla bathing, contracts that monſtrous deformity; her loynes inuironed with howling Wolues and barking dogs, now a part of her body; deſtroying all that came neere her. Scylla represents a Virgin; who as long as chaſt in thought, and in body unſpotted, appeares of an excellent beauty, attracting all eyes vpon her, and wounding the Gods themſelues with affection. But once polluted with the ſorceries of Circe; that is, hauing rendred her maiden honour to bee deſlowed by bewitching pleaſure, ſhe is transformed to an horrid monſter. And not ſo only, but endeavours to ſhipwracke others (ſuch is the envy of infamous women) vpon thoſe ruining rocks, and make them ſhare in the ſame calamities. That the upper part of her body, is feigned to retaine a humane figure, and the lower to be beſtiall; intimates how man, a diuine creature, endued with wiſdome and intelligence, in whoſe ſuperiour parts, as in a high tower, that immortal ſpirit reſidereth, who only of all that hath life erects his lookes vnto heauen, can never ſo degenerate into a beaſt, as when he giueth himſelfe over to the lowe delights of thoſe baſer parts of the body, Dogs and Wolues, the blind & ſaluage fury of concupiſcence

SCYLLA.

Some ſay, how reaſon governes in the heart;
Some, in the braine; none, in the nether part.

*Cordi alii Sopbian; alii tribuere cerebro:
Inſeriora modus, nec ratio vlla tenet.
Alciat.*

This monſter Scylla was ſaid ſoone after to haue beene changed into a rocke; in regard of the impudency of laſcivious women, hardened by cuſtome. Right againſt the Promontory of Pelorus, there is a ſteepe round cliffe, which thruſts it ſelfe far out into a bay; reſembling (as ſome fancy) the forme of a woman, which is called Scylla: below are many ſharpe rocks full of holes and concauities frequented by great fiſhes. Among theſe the enraged Seas make a noiſe, the dogs that are imagined to barke; whereon thoſe ſhips, which too fearefully avoided Charybdis, formerly fell, and were cruſhed in peeces; the miſerable Marriners deuoured by the fiſhes. From hence ſprung this fable, and her fabulous forme. The dangerous ſailing betweene Scylla and Charybdis, commends the ſafety of the middle courſe; and deterres from either extremitie. Thus allegorized.

Detraſting envy Scylla's cures imply;
Charybdis, the deep Gulph of pouerty,
Who ſhun Charybdis, vpon Scylla fall:
Still ſnarling Envy barks, Want ſwallowes all:
If prudent, of two evils chooſe the leaſt:
Rather be enui'd, then by need oppreſt.

LII 2

Scylla and
Charybdis.

*Invidia obſtreſans mœſtris eſt Scylla carinis.
Funditus at mergens paupertas, vaſta Charybdis.
Incides in Scyllam, qui vult vitare Charybdis.
Allatrat liquor mordax, abſorbet egeſtas.
Ex utroq; malominus elige, qui ſapis optat
Inuidioſus enim magis, quam miſerabilis eſſe.
Anulius.*

And

And such advice Vlysses receaved from Circe. But both of these dangers haue now lost their terrors by the altering of the current: expressed by that marble fountaine in Messina; where Neptune holds Scylla and Charybdis in chaines; with these under written verses:

*Impia nodosus cobibetur Scylla catenis;
Pergite secure per freta nostra rates.
Capta est predatrix Siculiq; infamia Ponti,
Nec fremit in medijs sava Charibdis aquis.*

Fast binding fetters wicked Scylla hold:
Saile safely through our straights, braue ships be bold.
Th' infamous theefe, who kept these seas; is tane;
And fell Charybdis rageth now in vaine.

Dido.

The Troian fleet, hauing subdu'd these difficulties, is driven by contrary winds on the Coasts of Lybia, where Aeneas was fatally entertained by Dido.

*Infelix Dido, nulli bene nupta marito;
Hoc pereunte fugis, hoc fugiente peris.
Auson. in epig.*

Poore Dido, still vnfortunately wed!
Th' one mured, flying, dying, when this fled.

But others vpon better grounds haue determined that this was meerely a fiction of Virgils, and that Aeneas never came thether. Among the rest Ausonius on her picture.

*Ille ego sum Dido vultu, quam conspicis ho-
spes,
Assimulata modis, pulchraq; mirificis,
Talis erant, sed non Maro quam mihi finxit
erat mens:
Vita nec incestus leta cupidinibus,
Namq; nec Aeneas vidit me Troius unquam,
Nec Lybiam aduenit classibus Iliacis.
Sed furias fugiens, atq; arma procacis Iarhe,
Servavi fateor morte pudicitiam.
Pectore transfixo castos quod pertulit enses,
Non furor aut leso crudus amore dolor.
Sic cecidisse iuvat, vixi sine vulnere fame,
Vita virum, positus menibus oppeti.*
Auson. in Epig.

I Dido whom this table doth impart,
Of passing beauty, drawne by happy art;
Such was when liuing: not of such a minde
As Maro feign'd, to furious lust inclin'd:
Me Troys Aeneas never saw; nor bore
The Ilian ships vnto the Lybian shore:
But flying outrage and Iarbus; I
By death secur'd my spotlesse chastity.
This thrust the sword through my vndaunted brest:
Not rage, nor iniur'd loue, with griefe oppress'd.
So fell vnforc'd: liu'd vndefam'd, (bely'd)
Reueng'd my husband, built a citty, dy'd.

CIRCOPIANS.

*For it is more then probable, that Dido arriued in Africa, two hundred eighty and nine yeares after the destruction of Troy; being supposed to bee the Neece of Iezabell. But to follow our Author: Aeneas from Carthage returnes to Sicilia; where he had buried his father Anchises: and sailing from thence by sundry places, arrived at the Iland of Pithecusa, lying in the Tyrrhen Sea; so called of the Circopians, whom Iupiter for their fraudulent periury converted into Apes, & there planted them. For when Iupiter had contracted with these to serue him in his warres against Saturne, and bound them by an oath; Candalus and Atlanthus, two brothers, in deceit incomparable, being the principall; they not onely periurd themselves & kept back the pay, but sent him away with scoffes and derision. They therefore were aptly metamorphis'd into Apes: a Creature in general so like a man, both in forme and imitation; as in particular to these Teering Circopians: The symbols of impudence and petulancie. From which consideration it was devised by Plato that the soule of Thersites (of all that came to Ilium the basest and most shamelesse) entred into an Ape; still intimating the actions of men, but retaining his old manners agreeable to that creature. For as in his manhood hee was so desperately insolent as not to spare the sacred dignity of Princes; so now a beast, incessantly mo-
lests*

lests the Lyon, the King of Beasts, with his spightfull gamballs betweene whom there is an innated Antipathy.

Æneas now landing at Cuma, came to the caue of Sibyll; who undertakes to conduct him vnto his father in Elizium: first shewing him a golden tree in the gloomy grone of Proserpina; and then sending him to crop a branch from the same; without which there could be no admittance. By this faith Seruius, the Poets expressed, that purenesse of life, which leads to felicity; said to bee couered with shady woods, because in the confusions of this world, the integrity of virtue is clouded with infinity of vices. Not vnlike, but more theologically allegorized by Mantuan to be our faith and confidence in God, without which there is no entrance into aternall ioyes; called truely the golden bough in regard of the honour and purity of that mettall; and to bee hid in a wood, because the wisdom thereof is obscured, through so great a diuersity of Sects and opinions: Nor can bee found out, if not showne by Sibyll, which is, the will of the Almighty, reuealed by his Prophets. Palingenius a little otherwise.

SIBYLLA.

Truth is not easly found: that bough of gold
Which gloomy errors (obscure woods) with hold
From sight of humane search, is seene of none,
Vnlesse, by those pure Doves direction showne.

Non cuius facile est ipsum cognoscere verum,
Hic est ille ramus, medium quem maxima
silae
Arboribus densis cinctum, atque erroribus
atris
Obtectum celat, nec multis aurea virga
conspicitur, nisi cui prius ostendere columbe.

For others write, that Æneas was conducted thether by two white Doves: interpreted by some for Charity and Innocence.

Sibyll, in her returne from the lower world with Æneas; declines his promised honors, as being a mortall. A modesty in other Ethnicks not to bee found; and resembling that of the Saints and Angels, who refused diuine worship, as onely due vnto God; perhaps taught her by that Spirit, which by an extraordinary dispensation reuealed vnto her those excellent Mysteries, whereby shee yet speaketh. Shee tells him how she might haue liued euer, if she would haue consented to Apollo; yet must liue untill she had accomplished a thousand yeares: who now worne with age, should hereafter consume into a voice. Sibyll was feigned to bee beloued of Apollo, in that a prophetesse: Propheysing of old ascribed vnto him, & to proceed from his spirit vnto others. And because she prophesied of the warres and Empire of the Romans; she was said to reueale what should follow to Æneas, as to the originall of that nation. Her verses contained the Oracles of a thousand yeares; and therefore said to haue liued so long; after to bee changed into a voice, in that the fame of her verse should continue for euer. Besides, it is reported, how a voice from the inward recesso of her Caue long after her death gaue answers.

Æneas departing from Cuma, arrines at Caieta; so called of his Nurse, whom he there interred. Here Macareus with ioy and wonder meets with Archemenides; both companions to Vlisses: the latter casually left behind him in Sicilia, whom Æneas, though formerly an enemy, brought off from the terrors of Polypheme. For Vlisses, there landing in his returne from Ilium, entred his Caue, with twelue of his fellowes. Of whom the Gyant eat two to his supper, two more the next morning at his breakefast, & at night as many. When drunk with the wine which Vlisses gaue him, and fettered with surfet and sleepe, he had his onely eye burnt out by him with a firebrand (according to the prophesy of Telemus, who among his sheepe, together with the rest of his Companions, escaped his search & so got a ship-board. Now the Cyclops (as formerly said) were a saluage people giuen to spoyle and robbery; vsociable amongst themselves, & inhumane to strangers: And no marnaile;

POLYPHEMVS.

when lawlesse, and subiect to no government, the bond of society; which giues to euery man his owne, suppressing vice, and aduancing vertue, the two maine columnes of a Common-wealth, without which it can haue no supportance. Besides man is a politicall and sociable creature: they therefore are to bee numbred among beasts who renounce society, whereby they are destitute of lawes, the ordination of ciuility. Hence it ensues, that man, in creation the best, when auerse to iustice, is the worst of all creatures. For iniustice, armed with power, is most outrageous and bloody. Such Polyphemus, who feasts himselfe with the flesh of his guests; more saluage then are the West-Indians at this day, who onely eate their enemies, whom they haue taken in the warres; whose slighting of death and patient sufferance is remarkable; receiuing the deadly blow, without distemper, or apparance of sorrow; their fellows looking on, and hartily feeding on the meate which is giuen them; yet know how they are to supply the shambles perhaps the day following. The heads of men they account among their delicacies, which are onely to bee eaten by the great ones, boyling oft times not so few as a dosen together, as hath beene scene by some of our Country-men. Iniustice and cruelty, are euer accompanied with Atheisme and a contempt of the Deity: which Polyphemus himselfe thus professeth in Homer:

*Stultus es o boves, quod longe aduenisti,
Qui me Deos tibi sine timere,
Sine obseruare.
Non enim Cyclopes Iouem a capra nutritum
curant,
Neque Deos beatos, quantum multo præstan-
tiores sumus.
Neque ego Iouis inimicitias euitans, parcam.
Neq. tibi, neq. sociis, si me animus iubeat.*
Hom. Odiss. l. 9.

O foole! that hether comst from farre aboads,
To bid mee feare or reuerence the Gods.
Wee Cyclops care not for the Goat-nurst Ioue;
More to bee fear'd then those who sway about.
Nor will I, for Ioues wrath, forbear to kill
Thee or thy Mates: My God is my sterne will.

Like the Scythians who in their barbarous deuotions accustomed to fix a speare in the ground, and worship it, as the onely God they acknowledged. But this contemner of Gods and men, this inhumane Monster, is surpris'd in his drunkenesse, and deprived of his onely eye by despised Vliesses; who would not kill him, the longer to protract his punishment. In the person of Vliesses, that wisdome is defigured, which undauntedly and victoriously runs through all dangers: in Polyphemus, the folly of barbarous strength, infeebled with vices. He is also physically said to be subdued by the other, in that wisdome discovers the secrets of nature, which before they bee knowne seeme wonderfull and formidable. Now Seruius will haue Polyphemus a prudent person: feigned to haue had his one eye in his forehead; in that neerer the braine, the throne of the vnderstanding; and put out by Vliesses, as ouercome by his greater wisdome.

ÆOLVS.

Achemenides hauing told his owne misaduentures, desires Macarius to tell what befell Vliesses, after his departure from the Cyclops. Who informes him how from thence they came to the Æolian Islands. These ly on the west of Sicilia: the principall Lipara; but Strongyle (so called of its rotundity, whose lofty top at this day, flames like a Beacon) was the habitation of Æolus; who is said to bee beloued of the Gods, in regard of his piety; and of men for his temperance and hospitality: insomuch as the neighbouring nations, though in contention among themselves, submitted to his Empire. Hee is feigned to command the winds by the procurement of Iuno: whic h thus is by himselfe acknowledged.

*Tuus, o Regina, quid optes,
Explorare labor, mihi iussa capefcere fas est.*

----- O Queen, tis thine to will,
My duty thy commandment to fulfill.

This

This Kingdome Scepter and my grace with Ioue
Sprung from thy bounty; that I feast aboue
Among the Gods : by thee so potent made
Ore tempests and proud stormes.-----

*Tu mihi (quodcumq; hoc regni) tu sceptra, &
remque
Concilias, tu d'is Epulis accumbere diuum,
Nimborumq; facis, tempestatumq; potentem.
Virg. l. i. Æn.*

For the winds by the motion of the aire, which is Iuino, are created. The fable of this his dominton proceeding from his knowledge in Astronomy, especially in that part which concernes the nature of the winds, as also in that he could prognosticate of the weather by the rising of the Clouds, the tides of the Sea, and flaming of the mountaine; declaring withall that nothing happens without the diuine prouidence, when the winds themselues of a condition so light and inconstant, are not without their commander. No lesse a power hath he, who can bridle the tempests of his affections. Hee is said to bee the Grandchild of Hippotus, of the swiftnesse of the wind; in relation to the speed of a horse, and to haue had six sons, and as many daughters, of the seuerall winds whereof there were twelue; according to the ancient denision, the barren being called masculine, & the fruitfull feminine. Æolus feasterh Vlisses, and giues him the winds in a bag (the West onely let loose to waft him into his Country) which, while he slept, was opened by one of his Companions; when contrary gusts arose, and draue them back to the place they came from. The ordinary effects of curiosity and couetousnesse. Some, who haue searched the closet of nature, affirme that a bag of a Dolphins skin, with the addition of certaine ceremonies, will procure the desired wind, and that onely the ground, they say, of this inuention of Homers. But the wisdom of Vlisses was then as secure and sleepey as himselfe, who could not watch so neere the end of his voyage: the consummation whereof would haue crowned his vigilancy. Manifested by the disaster; which admits in this kind of no second error; nor leaues any other comfort, but teares to the miserable. Whom formerly conrteous, but now angry Æolus reiects; as a man in dis-fauour with the Gods, and who by his sloth had frustrated his bounty.

Macareus told how from thence they sailed to Lamia now Formiæ, inhabited by the Læstrigonians, man-eaters, and no lesse inhumane then the Cyclops; where their men were destroyed, and all their ships lost, but that alone which carried Vlisses. Then came wee, said hee, to yond rising hill, and points to the Promontory of Circes. Circe naturally signifying the circumuolution of the Sun, whose heat and directer beames do quicken what soeuer is vegetiue; and therefore aptly seated in this place, producing such a number of Plants and hearbs of different vertue. Wee haue said before that Circe was a famous enchantresse, who could turne men into beasts (as here Vlisses mates into Swine) among her other miracles by making them drink of her charmed cup, and wauning her rod ouer them. Wherein the deuill perhaps aped that rod of Moses wherewith hee performed such wonders; or deriued from the Egyptian Sorcerers; as now in vse among those of that profession. But she could not preuaile ouer the person of Vlisses, secured by the hearb Moly, which was giuen him by Mercury (a more cunning Magician, and inuenter of that art) who forced her to restore their former shapes to his seruants. For as the earth produceth malignant simples, so doth it Antidotes to resist their virulency; among those of this kind they reckon the Sarr-fish, the Iasper-stone, Christs-thorne, Agnus castus, and Fleawort; especially this Moly, which growes most naturally in Ægypt, and was lately brought from thence into Italy by one Guilandinus a Phisitian of Padoa; as reported by Earle Bothwell, vnto whom he show'd it, which is not to be extirped by man; in that deadly, as they say, vnto those who attempt it; or rather in that the roote thereof, according to Pliny, is thirty foot long: whereof Homer.

The

LÆSTRIGONIANS.

VLISSES MATES.

*Radix quidem nigra erat, Lacti quidem si-
milis flore,
Moly autem ipsum vocant dy: difficile au-
tem effusu,
Diris utiq; mortalius;* Hom. Od. l. 10.

The fable rootē thrust forth a milke-white flower,
Calld Moly by the Gods; by mortall power
Hardly extirpt.

As there are remedies in nature against naturall euills; so are there charmes against the malice of chārmes: one witch undoing what another hath done (whom they commonly call wise-women) as here Circe her selfe disinchantes the Mates of Vlysses. But that a man can bee transformed into a beast, is vtterly against the opinion of S. Augustine who affirms, that the Deuil can create nothing being himselfe a Creature, nor change that shape but onely in shew; which God hath created. Although Spondanus with much feruor oppose him; alledging that place in Aquinas, how the Angels, both good and euill, haue a naturall property and power to Metamorphize our bodies, going about to confirme it by sundry histories. But search wee a little higher, and first into the naturall sence of this fable. Circe is feigned to be begot by Solon Perlis, the daughter of Oceanus; in that what euer hath being, is by the heat of the Sun and moisture ingendred. Circe is so called of mixing, because the mixture of the elements is necessary in generation which cannot bee performed but by the motion of the Sun: Perlis, or moisture supplying the place of the female, and the Sun of the male, which giues forme to the matter: wherefore that commixtion in generation is properly Circe, the issue of these parents. Her foure Hand-maids, which gather and select her magicall hearbs and flowers, are no other then the foure Elements, administering vnto vs, according to their power, the nature of all motion. Others take them for the foure seasons of the yeare, from this description in Homer.

*Ancilla autem interea quidem intra domum
sauebant
Quatuor, quae ei domi ministrae erant.
Natae autem haec erant ex fontibus & a fymis,
Ex ex sacris fluminibus, quae ad mare pro-
fluunt:
Harum una quidem inieci thronis stragula
pulchra
Purpurea superne, inferne linthea tenuis sub-
iicit
Altera vero ante toros extendit mensas
Argenteas, his autem apposuit aureas lances.
Tertia vero in cratere mellifluum vinum
miscbat
Dulce in argenteo, distribuit autē auarapocula
Quarta vero aqua ferebat, & succendit ignem
Magnum sub tripodē magno, calefiebat au-
tem aqua.* Hom. Od. l. 10.

Foure Damfels seru'd her, daughters of the woods,
Of sacred springs and sea ingulphed floods.
The first rich cloths of state hung ore their heads:
And on the floore faire-figur'd Carpets spreads.
One, siluer tables sets before the throne:
And Cates in golden dishes plac't thereon.
A third in flagons mixt mellifluous wine,
And pretious goblets fills to the diuine.
The fourth vpon a mighty Tripod sets
A Chaldron, and with fire faire water heats.

The first decyphering Spring; the second Summer, the third Autumne, & the fourth Winter. Circe was held to bee immortall, in regard of the perpetuall generation of the Elements: and to turne men into severall sorts of beasts, because the corruption of the one begets a forme farre different from it selfe. The Island where she was supposed to dwell was called *Ææa*, which is an ingemination of sorrow, for the diseases and complaints of the Creature, who by the wasted strength of their naturall compositions, are afflicted with sundry diseases. Yet Vlysses could not loose his shape with the rest, who being fortified by an immortall power, was not subiect to mutation. For the diuine & celestiaall soule, subsisting through the bounty of the Creator, can by no assault of nature be violated, nor can that bee conuerted into a beast, which so highly participates of reason: although her Companions, the foure Elements, uniting in a humane body are dayly obnoxious to changes: by which is expressed

expressed the immortality of the one, and frailty of the other. Seruius will haue Circe not onely an Inchantresse, but a notorious strumpet; and therefore feigned the daughter of the Sun, in that nothing more apparant, who by her lasciuious arts drew many from a morall life to a brutish; and therefore said to haue changed them. But Comes more fully. How Circe was said to bee the daughter of Sol and Perfis, in that lust proceeds from heat and moisture, which naturally incites to luxury; and getting the dominion, deforms our soules with all bestial vices; alluring some to inordinate Venus; others to anger, cruelty, and euery excesse of passion: the Swines, the Lyons, and the Wolves, produced by her sensuall charms; which are not to bee resisted, but by the diuine assistance, Moly, the giust of Mercury, which signifies temperance. So the fortitude and wisdom of Vlisses, preserues him in the midst of vices against their strongest inuasions; when some of his Companions are deuoured by the Cyclops, some destroyed by the Lastrigonians, and others conuerted into beasts by Circe: their head strong appetites, which reuolt from the soueraignty of reason (by which wee are onely like vnto God, and armed against our depraued affections) nor euer retorne into their Country (from whence the soule deriueth her caelestiall originall) vnlesse disinchanted, and cleansed from their former impurity. For as Circes rod, waued ouer their heads from the right side to the left: presents those false and finister perswasions of pleasure, which so much deforms them: so the reuersion thereof, by discipline, and a view of their owne deformity, restores them to their former beauties.

Macarius proceeds with the story of Picus (told him by one of the foure Dame-sells) who reiecting the loue of Circe, was by her conuerted into a Wood-pecker. Saturne, his father, formerly flying into Italy, had beene entertained by Ianus, then raigning in Ausonia, to whom he taught the unknowne art of husbandry: & therefore was by him made a partner in his Kingdome: stamping on their coine a head with two faces, to shewe their vnited gouernment. Whereupon Ianus was said to haue had two for heads: as also of his excellent wisdom; who by looking back to the times that were past, & comparing them with the present could better iudge of the future. Picus hauing married his daughter Canens (so called for her melodious singing) succeeded Ianus in the Laurentine Kingdome. Who lost in hunting by the Circean Promontory and neuer more heard of, was feigned to haue beene transformed by Circe: and into a Wood-pecker (a bird of no small estimation in Augury) in that so cunning an Augur; keeping one continually in his house, by which he deuined. And therefore his statue was made with an Augurs staffe in his hand, and that bird on his head. A Wood-pecker lighting on the head of Lucius Tubero the Citty Prator, sate there so gently that he tooke him of with his hand. The Prophets deuining that it portended destruction to the Empire, if it were let goe; or if killed, to the Prator; the Prator forthwith tare it in pieces; and not long after fulfilled the prophesy. This Bird was consecrated to Mars, in that hardy, peircing tuffe Oakes to the marrow with his bill; being also deriued from Picus, a courageous souldier. They will clamber vp trees like Cats: and by sobbing against the barke, doe know if the worme ly vnder. They breed in round holes, which they dig with their bills in the bole or branches: these being stoppt with pins of Iron, they will open them againe with a certaine hearb; as reported by sundry Authors. Although this transcend my beliefe, yet I am certaine that a pilfering thiefe confessed on the ladder, how by the aduice of one of his recettars he compassed this hearb; which being put into the key-hole would make the lock fly back: whereby not seldome he had entered mens houses, and opened their Coffers. And I knew a fellow, who six or seauen yeares had beene a slave to the Spaniard in the West-Indies, who with desperate

PICVS.

M m m

o a h s

PICVS HIS SER-
VANTS.

CANENS.

oaths would auerre, how such an hearb was common in those countries; insomuch as the shackles would often unbolt, and fall from the feet of the horses; as they fed in the pastures; and how himselfe therewith had often opened a passage to the stuffing of his empty belly. Whether true or no, no doubt but he belieued himselfe in telling it so often. The seruants of Picus are conuerted by Circe into saluage beasts: that is through rage and passion for the losse of their Master, for a time deprived of their reason: the onely definition betweene the one and the other.

His wife Canens, now Swan-like singing on the banks of Tiber, consumes into aire with immoderate sorrow: sorrowes associates being palenesse, macilency, drooping spirits, and killing consumptions. The change well suting with her name (since the sound of the voice euaporates into aire) which the place retaines, as a monument of her contigall affections.

As Picus, so Faunus his son was deified by posterity: the father of Latinus (the author of the Latine name) whose daughter Lauinia was now the cause of a fatall warre betweene Æneas and Turnus. The latter sending Venelus to Diomedes, to entreat his confederacy and assistance: himselfe originally a Græcian and not ignorant of the ancient hatred which the other bore to the Troians. Diomedes then dwelt in Argarypa a city of Apulia. For returning into Ætolia through many disasters from the sack of Ilium, he found his wife Egiala reuolted from her duety and honour, for the loue of Cyleborus, the son of Schencleus: incited, as they feigne, thereunto by Venus, for the wound she receiued from his launce in the Troian warres by Minerua's instigation.

*Ac cum tandem affectus est multam per
turbam insequens,
Tunc porrecta lancea magnanimi Tydei filius
Summam vulnerauit manum infelicis acu-
ta lancea
Imbecillam: statim autem eum perforauit
Diuinum per pectus, quem ei Charies ela-
borauit ipsa,
Extremam subuolam fluebat autem immor-
talis sanguis Dea,
(Cruor qualis fuit nempe beatis Diis.
Non enim panē edunt, neq. bibunt ardēs vinū
Ideo exangues sunt & immortales appellantur.) Hom. Il. l. 5*

DIOMEDES SOVL-
DIERS.

The Son of great soul'd Tydens her persues
A midst the throng; and his sharp launce imbrues
In her faire hand; peirc't through her heau'nly vaile,
Wrought by the graces: her fresh cheekes grew pale:
And from her palme th'immortall crimson bleeds;
Such blood as from the happy Gods proceeds,
That neither feed on bread, nor tast strong wine:
Who therefore bloodlesse, and are stil'd diuine.

Diomedes detesting his vngratefull Country, puts againe to Sea; and was wrackt by tempests on an Island, lying in the Adriatick Gulph right against mount Gargarus: which after bore his name, and was honoured with his sepulcher and temple: where not a few of his souldiers, execrating, as they feigne, the aternall malice of Venus, were turn'd into Fowles, not vnlike to Swans, by her fury. Pliny writes how by Iuba they be called Cataractæ; that their eyes are of the colour of fire, their feathers white; one leading the shole like a Captaine, and another bringing up the reare: who would wash his temple with the water which they brought in their beakes; and at the arriuall of strangers set up a menacing cry; but bee gentle to the Græcians, as acknowledging them for their Country-men; being onely seene in that Island. Yet since a generation of birds (saith St. Augustine) I hold them to be no transformed men; but that the men, being neuer more seene, were destroyed by euill Angels, and the birds brought thether in their roome from vnkowne habitations. As for the washing of his Temple, their loue to the Greekes and rage to other nations, these may well proceed from the instinct of the deuill, to perswade men that Diomed was deified, & iniure the true God, by adoring a false one. But Diomedes departing from hence, arriued in Italy, where he was entertained by Daunus; who gaue him his daughter in marriage,

with

with the barrenest part of the country, in reward of a victory in his behalfe obtained: throughout his kingdome erecting his statues. Thus was Diomed much honored, but poore in substance and subiects, when Venulus came thither, by which hee excuseth himselfe for not taking armes in the aid of Turnus. But the history proceeds, and declares how Daunus, hauing his kingdome afflicted with famine, inquired the cause of the Oracle; who answered how it proceeded partly from the imprecations of Diomed (perhaps in that he rewarded his service with so barren a possession) but chiefly from the wrath of Venus. Whereupon Daunus, watching his opportunity, cut off his head, and overthrew his statues, as a man detested by the Gods, and to his benefactor vngratefull, who after was intombed in the Iland and honoured with a temple as aforesaid. By this story we may contemplate the vni-avoidable vengeance, which prosecutes such as are elated with the glory of their actions to that hight of arrogance, as to fight with the Gods themselves; & wound them as it were with their insolency; when by how much the greater our prosperity, by so much the more should our gratitude and adoration increase for their bounties. His companions are said to haue beene changed into Fowle; not because infelicity and misery giue wings to our former friends to desert vs; but rather in that they truely loose the excellency of men, who with brutish impatiency blasphemee & repine at that which God hath ordained; nor should we, with these Swan-like birds, so much as deplore their calamities, who suffer by diuine vengeance. Others, by Diomed, conceiue a man transported with zeale; who is seruent to suppress some sect of Religion (corrupt indeed, and infamous; as shadowed here vnder Venus) not by argument and sincerity of life, but by fire and sword, provoked by Pallas, or the severity of prudence, whereby he atchieueth much glory; especially among the vulgar, to whom nothing can both be gratefull & moderate, as the Champion and supporter of truth and religion. But this glory is seldome long liu'd; since all violent prosperity, by a fatall vicissitude, in the end is unhappy. For if, in the change of things, the suppressed sect gather strength, and growe into fauour, then the former fierce zeale is condemned, the party hated, all his honours demolished; and Diomed murdered by his father: differences in religion among neereft kinsfolke begetting deceit and trechery. Now Diomedes companions; men of the same sect and opinion, by deploring his calamity, and diuulging their grieffe, are feigned to haue been converted into Swan-like birds, or Fowles of Diomed; flying in the faces of the Troians, the favorites of Venus, or of the contrary faction.

Venulus in his returne sees a Cane in Messapia, frequented by the halfe-goat Pan; whose body and habit expreseth Vniuersall Nature, as his name importeth. The hornes on his head expressing the rayes of the Sun and Moone. (So Moses for the radiancy of his face was said to be horned) the upper part of his body, like a mans, representing the heavens; not only in regard of the beautie thereof, but of his reason and dominion: His goatish nether parts carrying the similitude of the earth; rough, overgrowne with woods and bushes; his feet cloven in regard of the earths stability. Stat vi terra sua, vi stando Vesta vocatur. Whereupon Aristarchus Samius, who held the motion of the earth from West to East in foure & twentie houres, to salue the apparant rapture of the heavens from East vnto West was accused before the Arcopagites, as presumptuously attempting the remouall of Vesta; and not a few at this day are guilty of the same absurditie. The browes of Pan are crowned with Pine branches, because those trees adorne the tops of the Mountaines: his mantle the skin of a spotted Panther presenting according to Probus, both starres and flowers; (as flowers may bee called the starres of the Earth, and starres the flowers of the heauens) or rather the rare diversity of things. These-

Pan.

venfold pipe which he blowes on, the variety of winds, with their inconstant changes. He is said to live solitarily, in that there is but one world; to bee the God of shepheards, and Hearersmen, because the earth affordeth pasture for their flocks and heards; of whose sudden frights, and flights at every noise from the woods or rocks, those are said, who feare without cause, to be possessed with a Panick terror; and lastly he followes the Nymphs with insatiate lust, for that the world doth continually procreate, wherein moisture is chiefly requisite, as a matter most fit and proper for generation: Man being the greater worlds most exact epitome. But heare wee Alciatus.

*Pana colunt gentes (naturam hoc dicere verum est)
Semicaprumq; hominū, semivirumq; Deum.
Est vir pube tenus, quod nobis insita virtus
Corde oriem, scela vericis arce sedet.
Hinc caper est, quia nos natura in secla propagat
Concubitu, & volucres, squamea, bruta, feras
Quod commune aliis animantibus, est caper index
Luxuria, veneris signaq; aperta gerit.
Cordi alii Sopian, alii tribuere cerebro;
Inferiora modus, nec ratio vlla tenet.
Alciat. Emb. xcvi.*

Men worship nature by the name of Pan
A man halfe-goat, withall; a God halfe-man.
About a man, where sacred reason raignes;
Borne in the heart and toured in the braines.
Belowe a Goat, since nature propagates
By coiture, in all whom life instates.
Rough Goates, as other animals, expresse
Ranke luxury, and brutish lusts excesse.
Some say that wisdom governes in the heart;
Some in the braine; none in the nether part.

APPVLVS.

This *Cave* was also haunted by the Nymphs, till frightened from thence by the obscene behaviour and revilings of the rusticke Appulus: for which they converted him into a wild Olive, whose fruit is as bitter as formerly was his tongue, which gaue an invention to the fable.

TROIAN SHIPS.

The Rutilians, failing of their succour, fight without successe, when Turnus sets the Troian ships on fire, by Cybele converted into Sea-Nymphs; perhaps so feigned because they sunk them to prevent their burning. But Plutarch writes, how they were fired by the Troian women, in the absence of their husbands, to give a period to their wanderings; who meeting them in their returne, with imbracements and kisses, some to their husbands, and some to their kinsfolke, appeased their angers. Whereupon a custome arose among the Romans, which continued as long as their Empire, that none in saluting should kisse their lips, who either were of their blood or alliance. And like enough they were set on fire by the secret instruction of Æneas, as Agathocles and others burnt their Navies after their landings, to enforce the souldier to an obstinate valour, by taking away all meanes of retiring. The former fable of their transformation was only Virgils invention; those supposed Nymphs reioycing when they saw Alcinoes ship converted into stone, which was lent to their ancient enimie Vlysses; as this latter Homers, in regard of a rocke which lay before the harbour of Phœacia retaining that figure.

ALCINOES SHIP

ARDEA.

Æneas having overthrowne the Rutilians, with the slaughter of Turnus, sets Ardea his regall Citty, on fire; from whose ashes, a meagre Heron ascended. This was feigned by our Poet, partly in that the fawle and citty have both one name in the Latin; and partly in regard of his vigilant feare, pale colour, macilency, and pittifull screamings; which denote the condition of a Towne besieged, and after sacked by the enemy. The name also signifies in Greeke a sweating of blood, the effects of warre; for that blood gusheth out of their eyes in the time of their Coiture: whose lofty flight prognosticates stormes.

The

The waues,themselues,and ships,disorder,when
Swift Cormorants from seas to shoares. resort
With farre-heard cryes; or chattring seamews sport
Within the land: or when the Herneshaw flies
From haunted Lakes, and climbs the lofty skies.

*Iam socii cum curvis male temperat unda ca-
vatis,
Quum medio celeres revolvunt ex aequore
mergi,
Clamoremq; ferunt ad littora; quib; marine
In sicco ludunt sulcae; notaq; paludes
Deferit, atq; altam supravolat Ardea nubem.*

For the Heron, being a water Fowle, taketh pleasure in the condensed ayre; needing also the helpe of the grosser, in that her wings are so heavy and unwildie.

ÆNEAS.

Æneas having established his kingdome in Latium; with the consent of the Gods is now deified by his mother Venus: washing away what was mortall in the River Numicus: (For they held that none could bee entertained into the cælesti- all assemblies, who first were not purged from their humane pollutions) and making him immortall with the infusions of Nectar and Ambrosia: Ambrosia signifying immortality, and Nectar a not being obnoxious unto death, the food of the Gods; & alluding (as diverse have observed) to that tree of life which was planted in Paradise. But the history relates how Æneas perished in the river Numicus; and being never found after, was deified by his sonne Ascanius; which he did not only in honour of his father, but to augment the reputation of himselfe and his posterity; calling him Iupiter Indiges (that is a Deity made of a mortall.) The Latines dedicated a temple to him with this inscription. To our holy Father and Terrestrial God; the gouvernour of the waters of Numicus. He was said to be the son of Venus, of his goodly forme, and affability; or in that begotten by Anchiles on an in- continent Dame, but of exquisite beauty.

Ascanius succeeded his father; him his brother Silvius (of whom his successors were named Silvij) the sonne of Lavinia, through the favour of the Latines: Iulius, Ascanius sonne, contented with the Sacerdotall dignity; from whom the family of the Iulij descended; the occasion that Iulius Cæsar was so ambitious of the high Priesthood. Latinus (to follow our Author, for the Catalogue of the Alban Kings doe not a little differ) succeeded Silvius; then Epitus, Capys, Capetus, Tyberinus (whose destiny gaue a name unto Tiber) Remulus, Acrota, Aventine, and Procas.

Pomona flourished in the raigne of this king, the Goddesse of the Hortyards and their fruitfull productions, taking from thence her name; who had her Temple, Flamen, and festivals. Beloned she was by Vertumnus; a Deity also; (for Idolatrous antiquitie made not only Gods of whatsoeuer was to life beneficiall, but euen of their passions, affectiions, vertues & vices) who changing himselfe, to purchase acces, into sundry shapes; at length becomes his owne bawd in the shape of an old woman: And to mollifie her the more, relates the story of Iphis, who hang'd himselfe for the laue of Anaxarete, converted into a statue of stone for her cruelty; By which is presented the hardnesse of her heart, and punishment of arrogancy; as in Iphis, the miseries of reiected loue, with the desperate consequences, hapning especially to those who are naturally melancholy. For though loue with much difficulty enters into the hearts of such, yet entred once, he for ever keepes his possession: These alwaies are prone to complaine and griue, and not seldome hasten their owne destinies. Vertumnus, not prevailing in a false, reassumes his owne winning shape, and now enioyes his equally wounded Pomona. He was feigned to be that God, which turned the yeare about; and thereof so named; as in respect of the many mutations and seasons to change himselfe into so many formes: now a Plow-man, now a Harvest-man, a gatherer of fruit, or one employed in the vintage. Lastly, an old woman, which is when in the declination of the yeare he marries with Pomona, in that all fruits come then to

VERTUMNVS

ANAXARETE.

maturity; and then his festivals were celebrated in October. Vertumnus is also taken for the inconstant mutability of our humane affections.

Amulius the sonne of Procus, next raigned in Aufonia, hauing not only deposed his eldest brother Numitor, but murdered his sonne Ægesteus, and forced his daughter Ila to become a Vestall, who was not then to marry by her vow, intending thereby to cut off all his posterity. But Ila bare two sonnes at a birth, begotten, as pretended, by Mars, to cloake her inconstancy: for to conceive by a God was counted an honour. Amulius gaue in charge that the twins should be drowned; and Ila buried alive, according to the law, in that she had violated her vow of chastity. But she was pardoned at the intercession of Antho, daughter to the Tyrant, and her sons preserved by the relenting executioners; who were nourished, as was said, by a Wolfe; whereof there are many statues at this day extant: but, as some will haue it, by a harlot the wife of Faustus, called Lupa by the Latines, as their vaulting houses Lupanaria. But why might not a Wolfe giue them, as a Bitch gaue sucke vnto Cyrus; being both one creature, and differing in nothing but the tamenesse of the one and wildnesse of the other? For those fierce Mastiues carried by the Spaniard into the West Indies, to hunt and worry the Natiues: turning after wild, became Wolues, and preyed vpon the Cattle of their reiected masters. And it is ordinary at this day in some parts of France for Goats to suckle the children of those poore women who either want milke, or haue other imployments, which they doe with as great affection and sedulity, as if they were their owne Kids. These brothers, the one called Romulus, and the other Remus, now men, and made acquainted with their originall: deposed Amulius, and restored their Grandfather to his kingdome. Romulus succeeded Numitor: who built a City on the bankes of Tiber, which of his owne name he called Rome, as his nation Romans. Now wanting wines, at a solemne shew they surpris'd the daughters of the Sabines, their neighbours (like those two hundred Beniamites, who stole the daughters of Shiloh, agreeable to those lawlesse times; and perhaps by necessity iustificable) the originall of a mortall warre. The Sabines led by Tatius, tooke the fort of Tarpeia through the treason of the Governours daughter, vpon promise to receaue what they wore on their left armes for her reward, she meaning their bracelets of gold; which they not onely gaue her, but threw their shields vpon her (a part of the bargaine) and so prest her to death. From thence by night the Sabines attempted to haue entred the City; but were repulsed by the late cold springs, now gushing sulphurous and scalding waters, which overflowed by the temple of Ianus. This fable hath relation to an order of souldiers, initiated with certaine ceremonious superstitions at the Lake of Vadimonius, which boyled with brimstone, who sallying that night out of Port Ianualis, repulsed the enemy. But Macrobius reports it thus out of Varro. The Romans, in the Sabine warres commenced for the ravished Virgins, made haste to shut a gate at the foot of Mons Viminalis (called after Ianualis of the euent) the enimie falling on that quarter; which as often as they shut it, of it selfe flew open; wherevpon they there placed a strong guard to defend it. While in another part the battle was fought with great fury, a sudden rumour arose, that Tatius had overthrowne vs; at which the terrified Romans who kept that passage tooke themselues to their heeles. When the Sabines were ready to enter, it is reported that a mighty torrent rusht through that gate from the temple of Ianus, whose scalding waters either burnt the enemy, or devoured them in their whirlepits. Wherevpon it was decreed, that in the time of warre, the doore of Ianus his Temple should stand open, that the God might come forth to the succour of the City. The Romans and Sabines, at length reconciled by the media-

tion

SCALDING
STREAMES.

tion of the women, became one nation, Romulus and Tatius governing together. But Tatius being murdered by the Lavinians, for not righting their injured Embassadors, the other reigned alone, untill he was deified by Iupiter and carried by Mars his father into heaven, called perhaps his sonne in that so eminent a souldier; Mars esteemed the God of warre, for teaching men first of all, how to arme, to order battailes, and what else belongs to that great profession. Feare and Terror, the names of his horses, which well comport with warres horrid encounters. Plutarch writes that Romulus was begotten by his unkle Amulius: then disguised in Armour (and therefore said to bee the son of Mars) when hee ravished his mother, which he did, not only to satisfie his lust, she being a woman of surpassing beauty; but to procure her destruction, as the heyre of his elder brother, the law condemning a defiled Vestal to be buried alive. Romulus was rumor'd to have beene assumed by Mars into heaven, in that lost in a sudden tempest of lightning & thunder (so perished Strabo the father of Pompey; and the Emperours Anastasius and Caius) as he was making an Oration to his army. But the enraged people suspecting (which comes neerer the truth) that he was made away by the Lords of the Senate, who for his rigour to them, and too much indulgency to the other, hewed him asunder in the Senate house, and conveyed him away in small peeces under their long robes: (as the Senators of Orchomene rid themselves of the Tyrant Pylistratus) were appeased by Iulius Proculus, who swore how he saw him ascend into heaven; whereupon they consecrated Temples unto him, and gaue him divine honours; changing his name into Quirinus, to gratifie the Sabines.

ROMVLVS.

Or of a speare which Romans *Quiris* call;
The souldier made by warre coelestiall:
Or so nam'd by his Speare-men; or assign'd
For that the *Cures* he and Romans ioynd.

Sive quod hasta, Quiri priscus est dicta Sa-
binis,
Bellicus à telo venit in astra Deus:
Sive suo regi nomen profuere Quirites,
Seu quia Romanis iunxerat ille Cures
Ovid. Fast.

Of whom the Romans were called Quirites.

Hersilia the wife of Romulus (one of these maids which were ravished from the Sabines) was also for her coniugall loue assumed by Iuno, the president of nuptials, into heaven to her husband. her name changed into Ora; the same with the Latines, that Hebe is with the Grecians, the Goddesse of Youth; called also Horta; in that, according to Plutarch, she exhorteth young men to virtue and noble indeavours. This Goddesse was placed in one shrine with Quirinus, signifying that an Empire is not to be purchased nor conserued by sloth; but by vertue and fortitude, the flowre of youth best suting with warfare. Thus changed they the names of those, whom they deified, that they never might be thought to have beene mortall.

HERSILIA.

OVIDS

of whom the Romans were called Quirites.
Hecuba the wife of Priamus (one of the wisest which were mentioned before
the Trojans) was all for her country, she was assured by Juno, the goddess of marriage,
that, if she married her husband, her name should be Oia, the same with the
Trojans. This wife of Priamus the goddess of Love, called also Hecuba,
married according to Juno's will the expert young man who was made her
husband. The goddess who placed in one house with Quirinus, and in another
a name is not to be taken as her consort by force, but by reason and justice.
The house of youth had living with it, but I have changed the name of the
house, they desired that they never might be thought of as being married.



OVID'S **METAMORPHOSIS:**

The Fifteenth Booke.

THE ARGUMENT.

Black Stones conuert to White. Pythagoras
 In Ilium's lingring warre Euphorbus was;
 Of transmigrations, of the change of things,
 And strange effects, the learned Samian sings.
 Recur'd Hippolytus is deifide;
 Whom safer Age, and name of Virbius hide.
 Egeria thawes into a Spring. From Earth
 Prophetick Tages takes his wondrous birth.
 A Speare a Tree. Graue Cippus vertues shun
 The Crowne, his Hornes present. Apollo's Son
 Assumes a Serpents shape. The Soule of Warre,
 Great Cæsar, slaine, becomes a Blazing Starre.

Meanewhile, a man is sought that might sustaine
 So great a burthen, and succeed the raigne
^a Of such a King: when true-foreshewing Fame
 To God-like Numa destinares the same.
 He, with his Sabine rites vnatisfi'd,
 To greater things his able mind appli'd
 In Natures search. Incited with these cares,
 He leaues his countries ^b Cures, and repaires
 To ^c Croto's Citie: asks, what Gracian hand
 Those walls erected on Italian land?
 A Natiue then, in time and knowledg old,
 Who much had heard and seene, this storie told.
^d Ioues sonne, inricht with his ^e Iberian prey,
 Came from the ^f Ocean to ^g Lacinia
 With happie steps: who, while his cattle fed
 Vpon the tender clouer, entered
 Heroick Croto's rooffe; a welcome Guest:
 And his long trauell recreates with rest.
 Who said, departing: In the following age
 A citie here shall stand. A true presage.
 There was one Mycilus, Argolian
 Alemons issue: in those times, no man
 More by the Gods affected. ^h He, who beares
 The dreadfull Club, to him in sleepe appeares;
 And said: Be gon, thy countries bounds forsake;
 To stonie ⁱ Esarnus thy iourney take.

N n n

^a Of Romulus.
^b A City of the Sabine.
^c Crotona; standing in the bay
 of Tarentum.

^d Hercules.
^e Geryons Oxen brought out
 of Spaine.
^f Without Hercules Pillers.
^g A Promontory in Italy,
 which deuides the Ionian Seas
 from the Adriatick.

MYCILVS.

^h Hercules.

ⁱ A Riuer of Calabria, not far
 from Crotona.

And

And threatens vengeance if he dis-obay.
 The God and Sleepe together flew away.
 He, rising, on the Vision meditates:
 Which in his doubtfull soule he long debates.
 The God commands; the Law forbids to goe:
 Death due to such as left their Countrie so.
 Cleare ^a *Sol* in seas his radiant fore-head vaild;
 Swart Night her browes exalts, with starres impal'd;
 The selfe same God the same command repeates:
 And greater plagues to disobedience threats.
 Afraid, he now prepares to change his owne
 For forrein seats. This through the Citie blowne;
 Accus'd for breach of lawes, arraign'd; and try'd;
 They proue the fact, not by himselfe deny'd.
 His hands and eyes then lifting to the skie:
 O thou, ^b whom twice Six Labours deifie;
 Assist, that art the author of my crime!
 White stones and black they vs'd in former time;
 The white acquit, the black the pris' nor cast:
 And in such sort this heauie sentence past.
 Black stones all threw into the fatall Vrne:
 But all to white, turn'd out to number, turne.
 Thus by ^c *Alcides* powre the sad Decree
 Was strangely chang'd, and *Mytilus* set free.
 Who, thanking ^d *Amphitryoniades*,
 With a full fore-wind crost th' *Ionian* Seas.
^e *Lacedemonian Tarentum* past,
 Faire *Sybaris*, ^f *Neathus* running fast
 By *Salentinum*, *Thurin's* crooked Bay,
 High *Temesis*, and strong *Iapygia*:
 Scarce searching all that shores sea-beaten bound,
 The fatall mouth of *Æsarius* out-found.
 A Tomb, hard by, the sacred bones inclos'd
 Of famous *Croto*: here, as erst impos'd,
^g *Alemons* sonne erects his citie walls:
 Which of th' intomb'd he *Crotona* calls.
 Of this Originall, this Citie boasts:
 Built by a *Gracian* on *Italian* coasts.
 Here dwelt a ^h *Samian*, who at once did flie
 From *Samos*, Lords, and hated ⁱ *Tyrannie*:
 Preferring voluntarie banishment
 Though farre from heauen, his mind's diuine ascent
 Drew neere the Gods: what natures selfe denies
 To humane Sight, he saw with his Soules eyes.
 All apprehended in his ample brest,
 And studious cares; his knowledge he profeſt
 To silent and admiring men: and taught
 The Worlds originall, past humane thought:
 What Nature was, what God: the cause of things;
 From whence the Snow, from whence the lightning springs:
 Whe-

^a The Sun.^b Hercules; of whose labors, see the Commentary on the 9. booke:^c Hercules.^d Hercules; of *Amphitrio* his mothers husband.^e *Tarentum* built by the *Lacedemonians*.
^f A Riuer of *Calabria*.^g *Mytilus*.^h *Pythagoras*.
ⁱ *Polycrates*, then Tyrantizing in *Samos*.

Whether *Ioue* thunder, or the winds, that rake
 The breaking Clouds : what caus'd the Earth to quake;
 What course the Starres obseru'd; what e'r lay hid
 From vulgar sense : and first of all forbid
 With slaughtred creatures to defile our boords,
 In such, though vnbeleeu'd; yet learned Words.

Forbeare your selues, ô Mortalls, to pollute
 With wicked food : fields smile with corne, ripe fruit
 Weighs downe their boughs; plump grapes their vines attire;
 There are sweet hearbs, and sauerie roots, which fire
 May mollifie; milke, honie redolent
 With flowers of thime, Thy pallat to content
 The prodigall Earth abounds with gentle food;
 Affording banquets without death or blood.
 Brute beasts with flesh their rau'nous hunger cloy :
 And yet not all; in pastures horses ioy :
 So flocks, and heards. But those whom Nature hath
 Indu'd with crueltie, and saluage wrath
 (Wolues, Beares, *Armenian* Tigres, Lions) in
 Hot blood delight. How horrible a Sin,
 That entrailes bleeding entrailes should intomb !
 That greedie flesh, by flesh should fat become !
 While by one creatures death another liues !
 Of all, which Earth, our wealthie mother, giues,
 Can nothing please, vnlesse thy teeth thou imbrue
 In wounds, and dire ^a *Cyclopean* fare renew?
 Nor satiate the greedy luxury
 Of thy rude panch, except an other die?
 But that old Age, that innocent estate,
 Which wee the ^b Golden call, was fortunate
 In hearbs, and fruits, her lips with blood vndy'd.
 Then Fowle through aire their wings in safetie ply'd :
 The Hare, then fearelesse, wandred o'r the plaine;
 Nor Fish by their credulitie were ta'ne.
 Not treacherous, nor fearing treacherie,
 All liu'd secure. When hce, who did enuie
 (What God so e'r it was) those harmelesse cates,
 And cramb'd his guts with flesh, set ope the gates
 To cruell Crimes. First, Slaughtier without harme
 (I must confesse) to Pietie, did warne
 (Which might suffice) the reeking steele in blood
 Of saluage beasts, which made our liues their food;
 Though kild; not to be eaten. Sinne now more
 Audacious; the first sacrifice, the Bore
 Was thought to merit death; who, bladed corne
 Vp-rooting, left the husband-man forlorne.
 Vine-brouzing Goates at *Bacchus* altar slaine,
 Fed his reuenge : in both, their guilt their bane.
 You Sheepe, what ill did you? a gentle beast,
 Whose vdders swell with *Nectar*, borne t' inuest

PYTHAGORAS HIS
 ORATION.

^a The *Cyclops* were Man eaters.

^b Described in the first book.

Expos'd man with your soft wooll; and are
 Aliue, then dead, more profitable farre.
 Or what the Oxe? a creature without guile,
 So innocent, so simple; borne for toyle.
 Hee most vngratefull is; deseruing ill
 The gift of corne; that can vn-yoke, then kill
 His painefull Hinde : that neck with axe to wound
 In seruice gall'd, that had the stubborn ground
 So often tild; so many crops brought in.
 Yet not content therewith, t'ascribe the sinne
 To guiltlesse Gods: as if the Powres on high
 In death of labour-bearing oxen-joy.
 A spotlesse sacrifice, faire to behold,
 ('Tis death to please) with ribbands trickt, and gold,
 Stands at the altar, hearing prayers vnknowne:
 And sees the ^a meale vpon his fore-head throwne,
 Got by his toyle: the knife smeard in his gore,
 By fortune in the ^b lauer scene before.
^c The entrailes, from the panting bodie rent,
 Forth-with they search; to know the Gods intent.
 Whence springs so dire an appetite in man
 To interdicted food? O Mortals, can,
 Or dare you feed on flesh? henceforth forbear
 I you intreat, and to my words giue eare:
 When limmes of slaughtred Beeces become your meat;
 Then think, and know, that you your Seruants eat.
Phæbus inspires; his Spirit wee obay:
^d My *Delphos*, heauen it selfe, I will display;
 The Oracle of that great Powre vnfold:
 And sing what long lay hid; what none of old
 Could apprehend. I long to walke among
 The loftie starres: dull earth despis'd, I long
 To back the clouds; to sit on ^e *Atlas* crowne:
 And from that hight on erring men looke downe
 That reason want: those thus to animate
 That feare to dye; t'vnfold the booke of Fate.
 O You, whom horrors of cold death affright;
 Why feare you *Styx*, vaine names, and endlesse Night;
 The dreames of Poets, and faind miseries
 Of forged Hell? Whether ^f last-flames surprise,
 Or Age deuoure your bodies; they nor grieue,
 Nor suffer paines. Our Soules for euer liue:
 Yet euermore their ancient houses leaue
 To liue in new; which them, as Guefts, receiue.
 In *Troian* warres, I (I remember well)
Euphorbus was, *Panthous* sonne; and fell
 By *Menelaus* lance: my shield againe
 At *Argos* late I saw, in *Iuno's* Fane.
 All alter, nothing finally decays:
 Hether and thether still the Spirit strays;

^a A Ceremony instituted by
Numa.

^b Laid before in cleare wa-
 ter, that all might be cleane
 which was imployed about
 the sacrifice.

^c By which the *Aruspici* diui-
 ned of good or bad fortune.

^d By him beloued; a City of
Phocis, where *Apollo* gaue ora-
 cles.

^e A high Mountaine in *Afri-
 ca*, fained to support the hea-
 vens.

TRANSMIGRATION OF SOVLES.

^f Funeral fires, where in they
 burnt their dead.

Hom Iliad. l. 17.

Guest

Guest to all Bodies: out of beasts it flies
 To men, from men to beasts; and neuer dyes.
 As pliant wax each new impression takes;
 Fixt to no forme, but still the old forsakes;
 Yet it the same: so Soules the same abide,
 Though various figures theire reception hide.
 Then least thy greedie belly should destroy
 (I prophesie) depressed Pictie,
 Forbeare t'expulse thy kindreds Ghosts with food
 By death procur'd; nor nourish blood with blood.
 Since on so vast a sea, my faile's vnfurld,
 And stretcht to rising winds; in all the World
 There's nothing permanent; all ebbe and flow:
 Each image form'd to wander too and fro.
 Euen time, with restlesse motion, slides away
 Like liuing streames: nor can swift Riuer stay,
 Nor light-heel'd Howers. As billow billow driues,
 Driven by the following; as the next arriues
 To chace the former: times so flye, perue
 At once each other; and are euer new.
 What was before, is not; what was not, is:
 All in a moment change from that to this.
 See, how the Night on Light extends her shades:
 See, how the Light the gloomie Night inuades.
 Nor such Heauens hew, when Mid-night crown's repose,
 As when bright ^a *Lucifer* his taper shewes:
 Yet changing, when the Harbinger of Day
 Th'inlightned World resignes to ^b *Phabus* sway.
 His raised Shield, earths shaddowes scarcely fled,
 Lookes ruddie; and low-sinking, lookes as red:
 Yet bright at Noone; because that purer skie
 Doth farre from Earth, and her contagion flie.
 Nor can Night-wandering ^c *Dian's* wauering light
 Be euer equall, or the same: this night
 Lesse then the following, if her hornes shee fill;
 If shee contract her Circle, greater still.
 Doth not the image of our age appeare
 In the successiue quarters of the Yeare?
 The Spring-tide, tender; sucking Infancie
 Resembling: then the iuycefull blade sprouts high;
 Though tender, weake; yet hope to Plough-men yeelds:
 All things then flourish: flowers the gaudie fields
 With colours paint: no vertue yet in leaues.
 Then following Summer greater strength receiues:
 A lustie Youth: no age more strength acquires;
 More fruitfull, or more burning in desires.
 Maturer Autumne, heat of Youth alaid,
 The sober meane twixt youth and age, more staid
 And temperate, in Summers waine repaires:
 His reuerent temples sprinkled with gray haire.

Nnn 3

THE VICISSITUDE
OF THINGS.

^a The Day-Starres^b The Sunnes.^c The Moones.

Then

Then comes old Winter, void of all delight,
 With trembling steps : his head or bal'd, or white:
 So change our bodies without rest or stay:
 What wee were yester-day, nor what to day,
 Shall bee to morrow. Once alone of men
 The seeds and hope, the womb our mansion: when
 Kind Nature shewd her cunning; not content
 That our vext bodies should be longer pent
 In mothers stretched entrails, forth-with bare
 Them from that prison, to the open aire.
 Wee strenghtlesse lye, when first of light possesse;
 Straight creepe vpon all foure, much like a beast;
 Then, staggering with weak nerues, stand by, degrees,
 And by some stay support our feeble knees:
 Now, lustie, swiftly run. Our Youth then past,
 And those our middle times, wee post in hast
 To inevitable Age: this last deuoures
 The former, and demolisheth their powres.
 Old ^a *Milo* wept, when he his armes beheld,
 Which late the strongest beast in strength exceld,
 Big, as ^b *Alcides* brawnes, in flaggie hide
 Now hanging by slack finewes: *Helen* cry'd
 When she beheld her wrinkles in her Glasse;
 And asks her selfe, why she ^c twice rauisht was.
 Still-eating Time, and thou ^c enuious Age,
 All ruinate: diminish by the rage
 Of your deuouring teeth, All that haue breath
 Consume, and languish by a lingring death.
 Nor can these Elements stand at a stay:
 But by exchanging alter euery day.
 Th'eternall world foure bodies comprehends,
 Ingendring all. The heauie Earth descends,
 So Water, clog'd with weight: two light, aspire,
 Deprest by none; pure Aire, and purer Fire.
 And though they haue their seuerall seates; yet all
 Of these are made, to these againe they fall.
 Resolued Earth to Water rarifies;
 To Aire extenuated Waters rise;
 The Aire, when it it selfe againe refines,
 To elementall Fire extracted, shines.
 They in like order back againe repaire:
 The grosser Fire condenseth into Aire;
 Aire, into Water: Water thickning, then
 Growes solid, and conuertes to Earth againe.
 None holds his owne: for Nature euer joyes
 In change, and with new formes the old supplies.
 In all the world not any perish quite:
 But onely are in various habits dight.
 For, to begin to be, what we before
 Were not, is to be borne, to dye, no more

^a A Wraffler of *Crotana*:
 famous for his prodigious
 strength.

^b *Hercules*.

^c By *Theseus* first, and after by
Paris.

Then

Then ceasing to be such: all though the frame
 Be changeable, the substance is the same.
 For nothing long continues in one mold.
 You Ages, you to Silver grew from Gold;
 To Brasse from Silver; and to Iron from Brasse.
 Euen places oft such change of fortunes passe:
 Where once was solid land, Seas haue I scene;
 And solid land, where once deepe Seas haue beene.
^a Shiels, far from Seas, like quarries in the ground;
 And anchors haue on mountaine tops been found.
 Torrents haue made a valley of a plaine;
 High hills by deluges borne to the Mainie.
 Deepe standing lakes suckt drie by thirstie sand;
 And on late thirstie earth now lakes doe stand.
 Here Nature, in her changes manifold,
 Sends forth new fountaines; there, shuts vp the old.
 Streames, with impetuous earth-quakes, heretofore
 Haue broken forth; or sunk, and run no more.
 So *Lycus*, swallowed by the yawning Earth,
 Takes in an other world his second birth.
 So *Erasmus*, now is hid, now yeelds
 His rising waters to *Argolian* fields.
 And *Mysus*, his first head and bancks disclam'd,
 Else where ascends and is *Caucus* nam'd.
 Coole *Amasenus*, watering *Sicily*,
 Now fills his bancks; now leaues his channell dry.
 Men formerly drunk of *Anigrus* streames:
 Not to be drunk (if any thing but dreames
 The Poets tell) since *Centaures* therein washt
 Their wounds, by great *Alcides* arrowes gasht.
 So *Hypanis*, deriu'd from *Scythian* Hills,
 Long sweet, with bitter streames his channell fills.
Antissa, *Tyrus*, and *Aegyptian Phare*,
 The floods imbrac't: yet now no Ilands are.
 Th'old Planter knew *Leucadia* Continent:
 Which now the Sea hath from *Epirus* rent.
 So ^b *Zancle* once on *Italie* confind;
 Till interposing waues their bounds dis-ioynd.
 If *Bura* and *Helice* (*Gracian* townes)
 You seeke; behold, the Sea their glorie drownes:
 Whose buildings, and declined walls, below
 Th'ambitious flood as yet the Sailers show.
 A Hill by ^c *Pitthean* *Troezen* mounts, vncrownd
 With syluan shades, which once was leuel ground.
 For furious winds (a storie to admire)
 Pent in blind cauernes, struggling to expire;
 And vainely seeking to inioy th extent
 Offreer aire, the prison wanting vent;
 Puffs-vp the hollow earth extended so,
 As when with swelling breath we bladders blow.

^a Such haue I scene in *America*.

LYCVS.

ERASINVS.

MYSVS.

AMASENVS.

ANIGRVS.

HYPANIS.

ANTISSA. TYRVS.

PHAROS.

LEVCADIA.

ZANCLE.

^b *Messina* in *Sicily*.

BVRA, & HELICE

THE MOUNTAINE

NERB TROEZEN.

^c Built by *Pitheus* the Grande
 father of *Theſeu*.

The

- The tumor of the place remained still,
 In time growne solid, like a loftie hill.
 To speake a little more of many things
 Both heard and knowne: New habits fundrie Springs
 Now giue, now take. Hornd *Hammons* at high Noone
 Is cold, hot at Sun-rise, and setting Sun.
 Wood, put in bubling *Athamas* is fir'd
 The Moone then farthest from the Sun retir'd
Ciconian streames congeale his guts to stone
 That thereof drinks: and what therein is throwne.
Crathis, and *Sybaris* (from your mountaines rold)
 Colour the haire like amber, or pure gold.
 Some Fountaines, of a more prodigious kind,
 Not onely change the bodie, but the mind.
 Who hath not heard of obscene *Salmacis*?
 Ofth' *Aethiopian* lake? for who of this,
 But onely tast, their wits no longer keep,
 Or forthwith fall into a deadly sleep.
 Who at *Clitorius* Fountaine thirst remoue;
 Loath wine, and abstinent, meere water loue.
 Whether it by antipathic expell
 Desire of wine; or (as the Natiues tell)
^a *Melampus* hauing with his hearbs and charmes
 Snatcht *Prætus* frantick daughters from the harmes
 Of entred Furies, their wit's physick cast
 Into this spring; infusing such distast.
 With streames, to these oppos'd, *Lyncestus* flowes:
 They reele, as drunk, who drink too much of those.
 A Lake in faire *Arcadia* stands, of old
 Call'd *Pheneus*; suspected, as two-fold:
 Feare, and forbear, to drink thereof by night:
 By night vnwholsome, wholsome by day-light.
 So other lakes and streames haue other powre.
Ortygia floted once; fixt at this houre:
 Once^b *Argo* teard the iustling *Cyanes*;
 Which rooted now, resist both winds and seas.
 Nor *Aetna*, burning with imboweld fire,
 Shall euer, or did alwayes, flames expire.
 For whether^c *Tellus* be an Animall,
 Haue lungs, and mouthes that smoking flames exhale;
 Her organs alter, when her motions close
 These yawning passages, and open those.
 Or whether winds, in caues impris'ned, raue;
 Iustling the stones, and minerals which haue
 The seede of fire, inkindled with their rage:
 Their furious flames the falling winds assuage.
 Or if Bitumen doe the fire prouoke;
 Or sulphur burning with more subtile smoke:
 When Earth that food and oylie nourishment
 With-drawes, the matter by long feeding spent;

HAMMONS FOYN-
TAIN.

ATHAMAS.

THE CICONIAN
RIVER.CRATHIS & SY-
BARIS:

SALMACIS.

THE ÆTHIOPIAN
LAKE.THE CLITORIAN
FOUNTAIN.^a See the Comment.

LYNCESTVS.

PHENEVS.

ORYYGIA.
CYANES.^b The Shipp which carried
the Græcians to Colchus.

ÆTNA.

^c The Earth.

The

The hungrie fire of sustenance bereft,
 Ill-brooking famine, leaues by being left.
 In *Hyperborean Pallene* liue
 A People, if to fame wee credit giue,
 Who, diuing three time thrice in *Tritons* lake,
 Of Fowle the feathers and the figure take.
 The like, they say, the *Scythian* Witches doe
 With magick oyles: incredible though true.
 If wee may trust to triall, see you not
 Small creatures of corrupted flesh begot?
 Burie your slaughtred Steere (a thing in vse)
 And his corrupted bowels will produce
 Flowre-sucking Bees; who, like their parent flaine,
 Loue labour, fields, and toyle in hope of gaine.
 Hornets from buried horses take their birth.
 Break off the Crabs bent clawes, and in the earth
 Burie the rest; a Scorpion without faile
 From thence will creep, and menace with his taile.
 The Catterpillers, who their cop-webs weaue
 On tender leaues (as Hindes from prooffe receiue)
 Convert to poyssnous Butterflies in time.
 Greene Frogs, ingendred by the seede of slime,
 First without feete, then leggs assume, now strong
 And apt to swimme, their hinder parts more long
 Then are their former, fram'd to skip and jump.
 The Beares deformed birth is but a lump
 Of liuing flesh: when licked by the Old,
 It takes a forme agreeing with the mold.
 Who sees the Young of honie-bearing Bees
 In their sexangular inclosure, sees
 Their bodies limme-lesse: these vnformed things
 In time put forth their feet, and after, wings.
^a The starre-imbellisht Fowle, which *Iuno* loues,
^b *Ioues* Armour-bearer, ^c *Cytherea's* Doves,
 And birds of euery kinde, did we not know
 Them hatcht of eggs, who would coniecture so?
 Some thinke the pith of dead-men, Snakes becomes;
 When their back-bones corrupt in hollow tombs.
 Yet these from others doe deriue their birth.
 One only Fowle there is in all the Earth,
 Call'd by th' *Affyrians* Phoenix, who the waine
 Of age repaires and sowes her selfe againe.
 Nor feeds on graine nor hearbs, but on the gumme
 Of Frankincense, and iuycie *Amomum*.
 Now, when her life ^d five ages hath fulfild;
 A neast her horned beake and talons build
 Vpon the crounet of a trembling Palme:
 This strew'd with Cassia, Spiknard, precious Balme,
 Bruz'd Cinamon, and Myrrh; thereon she bends
 Her bodie, and her age in odors ends.

O o o

TRITONS LAKE.

SCYTHIAN
WITCHES

BEES

HORNETS,
SCORPIONS.

BUTTERFLIES.

FROGS.

BEARES.

GAVES.

BIRDS.

^a The Peacock.^b The Eagle.^c Consecrated to *Venus*.THE PITH OF A
MANS BACK-BONE.

THE PHOENIX.

^d Five hundred yeares.

This

^a *Heliopolis* in *Aegypt*, the cit-
ty of the Sunne.

HYÆNA
CAMELION.

LYNX.

CORALL.

^b *Athens*, of *Cecrops* the first
King.
^c *Thebes*, immured by *Am-
pbion*.
^d Where *OEdipus* reigned.

^e Of *Pandion* King of *Athens*.
^f *Troians* descended from
Dardanius.

^g A ridge of mountaines that
extend through all *Italy*.

^h The Prophet *Helenus* the
sonne of *Priamus*.

ⁱ *Æneas* the sonne of *Venus*.

^k *Rome*.

^l *Augustus Cesar*, deriued by
his Mother from *Iulius* (called
elſe *Æscanius*) the sonne of
Æneas.

This breeding Corps a little Phoenix beares:
Which is it ſelfe to liue as many yeares.
Growne ſtrong; that load now able to transferre;
Her cradle, and her parents ſepulcher,
Deuoutly carries to ^a *Hyperions* towne:
And on his flamie Altar layes it downe.
If theſe be wonderfull, admire like ſtrange
Hyæna's, who their ſexe ſo often change:
Thoſe foodleſſe creatures, fed by ayre alone;
Who euery colour, which they touch, put on.
The Lynx, firſt brought from conquered *India*
By vine-bound *Bacchus*, his hot piſſe, they ſay,
Congeales to ſtone. So Corall, which below
The water is a limber weed, doth grow
Stone-hard, when toucht by aire. But Day will end,
And *Phæbus* panting Steeds to Seas deſcend,
Before my ſcant oration could perſue
All ſorts of ſhapes, that change their old for new.
For this wee ſee in all is generall.
Some Nations gather ſtrength, and others fall.
Troy, rich and powrefull, which ſo proudly ſtood;
That could for ten yeares ſpend ſuch ſtreames of blood;
For buildings, onely her old ruines ſhowes;
For riches, tombs; which ſlaughtred Sires incloſe.
Sparta, *Mycena*, were of *Greece* the flowres;
^b So *Cecrop's* Citie, and ^c *Amphion's* towres:
Now glorious *Sparta* lyes vpon the ground;
Loſtie *Mycena* hardly to be found;
Of ^d *OEdipus* his *Thebes* what now remains,
Or of ^e *Pandion's Athens*, but their names?
Now fame reports that *Rome* by ^f *Dardan* Sons
Begins to riſe, where yellow *Tyber* runs
From fountfull ^g *Appennines*; and there the great
Foundation of ſo huge a fabrick ſeat.
This therefore ſhall by changing propagate,
And giue the World a Head. Of ſuch a fate
The Prophets haue diuin'd. And this of old,
As I remember, ^h *Priam's Helen* told
To ſad *Æneas*, of all hope forlorne,
In ſinking *Troy's* eclipse. O ⁱ Goddeſſe-borne,
If our *Apollo* can preſage at all;
Troy, thou in ſafetie, ſhall not wholly fall.
Both fire and ſword ſhall giue thy vertue way;
Flying, with thee, thou *Ilium* ſhalt conuay;
Vntill thou find a Land, as yet vnknowne,
To *Troy*, and thee, more friendly then thy owne.
^k A Citie built by *Phrygians* I fore-ſee;
So great none euer was, is, or ſhall bee.
Others ſhall make it great: but ^l He, whoſe birth
Springs from *Iulius*, Soueraigne of the Earth.

He,

He, hauing rul'd the World, shall then ascend
 Æthereall thrones, and Heauen shall be his end:
 This, I remember, with prophetick tongue,
 Sage *Helen* to diuine *Eneas* sung:
 We ioy to see ^a our kindreds Citty grow:
 The *Phrygians* happy in their Over-throw:
 But least our heedlesse Steeds too farre should range
 From their proposed course; All suffer change:
 The heauens themselues, what vnder them is found;
 Earth, what thereon, or what is vnder ground.
 Wee, of the World apart, since we as well
 Haue Soules as Bodies, which in beasts may dwel:
 To those, which may our parents Soules inuest,
 Our brothers, dearest friends, or men at least,
 Let vs both safetie, and respect afford:
 Nor heape their bowels on ^b *Thyestes* hoord:
 How ill inur'd! to shed the blood of man;
 How wickedly is he prepar'd, who can
 Asunder cut the throats of calves; and heares
 The bellowing breeder with relentlesse cares!
 Or silly Kids, which like poore infants cry,
 Stick with his knife! or his voracity
 Feed with the fowle he fed! ^c to what ill
 Are they not prone, who are so bent to kill!
 Let Oxen till the ground, and die with age:
 Let Sheepe defend thee from the winters rage:
 Goates bring their vdders to thy payle. Away
 With nets, grins, snares, and arts that doe betray:
 Deceau not birds with lime; nor Deere inclose
 With ^e terrors; nor thy baits to fish expose.
 The hurtfull kill: yet only kill: nor eate
 Defiling flesh; but feede on fitter meate.
 With other, and the like Philosophy
 Instructed; *Numa*, now return'd, was by
 Th'intreating *Latines* crown'd. ^d Taught by his Bride
 The Nymph *Egeria*, by the Muses guide,
 Religion institutes; a People rude
 And prone to warre, with laws and peace indu'd.
 His raigne and age resign'd to funerall,
 Plebeians, *Roman* Dames, *Patricians*, all
 For *Numa* mourne. ^e His wife the Citty fled:
 Hid in ^f *Aricia's* Vale, the ground her bed;
 The woods her shroud, disturbs with groines and cries
^g *Orestes* *Diana's* sacrifice.
 How oft the Nymphs who haunt that Grove and Lake
 Reprou'd her teares, and words of comfort spake!
 How oft the ^h *Theſean* Heroe, moderate
 Thy sorrow, said! nor only is thy fate
 To be deplor'd: on worse mis-fortunes looke;
 And you will yours with greater patience brooke.

O O O 2

Would

^a *Rome*, built by the of spring
 of the *Troians*. *Pythagoras* in
 times past hauing beene the
Troian Euphorbus.

^b *Atræus* feasted his brother
Thyestes with the limbes of
 of his owne sonnes.

^c Lines whereon feathers
 were tied, with which they
 droue the Deere into their
 Toyles.

^d See the Comment.

^e *Egeria*.
^f A towne not far from *Rome*

^g *Orestes* brought the image
 of *Diana* from *Taurica*, and
 placed it in this groue of *A-*
ricia.

^h *Hippolytus* the son of *Theſeus*

HIPPOLYTUS.

^a A city of Peloponnesus, where
 Pittheus the Grandfather of
 Theseus by his mother Æthra
 once reigned,

^b A burning river in Hell.

^c Æsculapius.

^d Physick; of *Pæon* an excel-
 lent Physician.

^e Diana, of *Cynthus* a moun-
 taine in *Delos*.

Would mine were no example to appease
 So sad a griefe: yet mine your griefe may ease.
 Perhaps y'haue heard of one *Hippolytus*;
 By Step-dames fraud, and fathers credulous
 Beliefe bequeath'd to death: Admire you may
 That I am he, if credit, what I say.
 Whom *Phædra* formerly solicited,
 But vainely, to defile my fathers bed.
 Fearing detection, or in that refus'd;
 She turnes the crime, and me of her's accus'd.
 My father, banishing the innocent,
 Along with me his winged curses sent.
 Toward ^a *Pitthean* *Trazen* me my charriot bore:
 And driuing now by the *Corinthian* shore,
 The smooth seas swell; a monstrous billow rose,
 Which, rouling like a mountaine, greater growes;
 Then, bellowing, at the top afunder rends:
 When from the breach, brest high, a Bull ascends;
 Who at his dreadfull mouth and nostrills spouts
 Part of the sea. Feare all my followers routs:
 But my afflicted mind was all this while
 Vnterrifi'd; intending my exile.
 When the hot horses start, erect their eares:
 With horror rapt, and chaced by their feares,
 O'r ragged rocks the totterd charriot drew:
 In vaine I striue their fury to subdew,
 The bits all froth with foam: with all my strength
 Pull the stretcht raiynes, I lying at full length,
 Nor had their heady fright my strength o'r-gon;
 Had not the fervent wheele, which rouples vpon
 The bearing Axel-tree, rusht on a stump:
 Which brake, and fell afunder with that iump.
 Throwne from my charriot, in the raignes fast-bound,
 My guts drag'd out aliue, my sinewes wound
 About the stump, my limbs in peeces hal'd;
 Some stuck behind, some at the charriot traild;
 My bones then breaking crackt, not any whole,
 While I exhal'd my faint and weary soule.
 No part of all my parts you could haue found
 That might be knowne: for all was but one wound.
 Now say, selfe-tortred Nymph, or can, or dare
 You your calamities with ours compare?
 I also saw those realmes, to Day vnknown:
 And bath'd my wounds in smoking ^b *Phlegeton*.
 Had not ^c *Apollo*s Son imploid the aid
 Of his great Art; I with the dead had staid.
 But when by potent hearbs, and ^d *Pæon*s skill,
 I was restor'd, against sterne *Pluto*s will:
 Least I, if leene, might enuie haue procur'd:
 Me, friendly ^e *Cynthia* with a cloud immur'd:

And

And that, though seene, I might be hurt by none;
 She added age, and left my face vnknowne.
 Whether in *Delos*, doubting, or in *Greet*;
 Reiecting *Greet* and *Delos* as vnmeet,
 Shee plac't me here. Nor would I should retaine
 The memory of One by horses slaine:
 But said; hence forward ^a *Virbius* be thy name
 That wer't *Hippolytus*; though thou the same.
 One of the Lesser Gods, here, in this Groue,
 I *Cynthia* serue; preserued by her lone.

^a Twice a man.

But others miseries could not abate
Egeria's sorrowes, nor prevent her fate.
 Who, couched at the bases of a hill,
 Thawes into teares, that streame-like ran; vntrill
Apollo's Sister, pittying her woes,
 Turn'd her t'a Spring; whole current euer flowes.

ÆGERIA:

The Nymphs and ^b *Amazonian* this amaz'd;
 No lesse then when the ^c *Tyrrhen* Plough-man gaz'd
 Vpon the fatall clod, that mou'd alone:
 And, for a humane shape, exchanging^d its owne.
 With infant lips what was but earth of late
 Reueal'd the Mysteries of future fate:
 Whom Natiues *Tages* call'd. He first of all
 Th' ^d *Hetrurians* taught to tell what would befall.

TAGES.

^b *Hippolytus*, the son of *Theseus*
 by *Hippolita* the *Amazonid*.
^c *Thucan*.

Or when astonisht *Romulus* of old
 Did, on Mount *Palatine*, his lance behold
 To flourish with Greene leaues: the fixed foot
 Stood not on Steele, but on a liuing root.
 Which, now no weapon, spreading armes displaid,
 And gaue admirers vnexpected shade.

^d *Thucan*.

ROMVLVS HIS
LANCE.

Or when as *Cippus* in the liquid glasse
 Beheld his hornes, which his beliefe surpass'd.
 Who lifting off his fingers to his brow,
 Felt what before he saw: nor longer now
 Condemnes his sight. Return'd with victorie;
 His eyes and hornes erecting to the skie:
 You Gods, what e'r these prodigies portend;
 If prosperous, he said, let them descend
 On *Romans* and on *Rome*; but if they be
 Vnfortunate, ^e let them fall on me!
 An Altar then of liuing turf erects;
 The fire feeds with perfumes, pure wine iniects;
 And with the panting entrailes of a beast
 New slaine, consults, to knowe the Gods behest.
 This, when the *Tyrrhen* Augur had beheld,
 And saw therein endeaours that exceld,
 Although obscure; he from the sacrifice
 To *Cippus* hornes converts his steady eyes:
 Haile King, to thee, and to those hornes of thine,
 This place, and ^e *Latian* towres, their rule resigne.

CIPPVS.

^e *Rome*.

Delay

^a The Pallace in Rome although built long after by *Tarquinius Superbus*, and so called of the head of a man, turned vp as they digged the foundation.

^b Romans.

^c The East-wind.

ÆSCVLAPIVS.

^d At Rome.

Delay not; enter thou the yeelding gate:
 Haft, *Cippus*, haft: such is the Will of Fate.
 Thou shalt be crounda King vpon that day:
 And safely an eternall scepter sway.
 He, starting backe, from *Rome* diverts his face:
 And said; You Gods, far hence this Omen chase.
 Better that I in banishment grow old;
 Then me, a King, the ^a Capitoll behold.
 Hiding his hornes with leaue ornaments,
 The people and graue Senate he conuents.
 Then mounts a Mound, late by the Souldier made,
 And praying first (as was the custome) said
 Vnlesse expeld your Citty, here is One
 Will be your King: though not by name, yet knowne
 By his strange hornes. I heard the Augur say,
 If once in *Rome*, you all should him obey.
 He might, vnstopt, haue entred without feare:
 But I with-stood; though none to me more neare.
 Be he, ^b *Quirites*, into exile sent:
 Or, if he merit such a punishment,
 Bind him in heavy chaines, and keepe him sure:
 Or with the Tyrants death your feares secure:
 The troubled people such a murmuring make;
 As when farte off the roring furies rake
 On ratling shores; or when lowd ^c *Eurus* breakes
 Through tufted Pines: then one distinctly speakes
 In this confusion; asking, Which is he:
 All seeking for the hornes they could not see,
Cippus repli'd; 'Tis I for whom you looke.
 Then from his head (with-held) his garland tooke;
 And shew'd the hornes which on his fore-head grew.
 Not one but sigh'd, and downe his count'nance threw:
 And those cleare browes (a thing beyond beliefe)
 Adorn'd with merit, they behold with grieve.
 Nor suffer him his honour to debace:
 But on his head a laurell garland place.
 And since he his owne entrance did with-stand:
 The nobles, in due fauour, so much land
 To *Cippus* gaue, as well two oxen might
 Round with a plough from morning vntill night.
 The monumentall figure of his hornes,
 So much admir'd, the golden Posts adorne.
 Now Muses, Goddesses of Verse, relate
 (You know, nor yeares your memory abate)
 How *Æsculapius* in ^d our Citty found
 A Temple, by circumfluent *Tyber* bound.
 A deadly plague the *Latian* ayre defil'd:
 Soules from their seats the pale disease exil'd.
 Wearied with funerals, when physick faild;
 Nor any humane industrie preuaile;

They

They seeke coelestiall aid: To ^a *Delphos* sent,
 Built in the round Earths navell, and present
 Their prayers to *Phæbus*, that he would descend
 To their reliefe, and giue their woes an end.
 His Temple, Laurell, and his Quiuer, shake:
 Who thus, they trembling, from his ^b Tripod spake:
 What here you seeke, you neerer should haue sought:
 And seeke it neerer yet. *Apollo* ought
 Not now to cure you, but ^c *Apollo's* Seede:
 Goe with successe, and fetch my Sonne with speede.
 The Senate hauing heard this Oracle,
 The Citie search, where *Phæbus* sonne should dwell:
 The shore of *Epidauræ* the ^d Legate seekes:
 There anchoring, he intreats th' assembled *Greekes*
 To send their God: who might th' *Ausonian* State
 To health restore; and vrg'd the ^e charge of Fate.
 They varie in opinion, some assent
 To send this succour; many, not content
 To loose their owne in giuing others aid,
 Striue to retaine him, and the rest dissuade.
 While thus they doubt, the Day declin'd his Light:
 And Earth-borne shadowes cloth'd the world in Night.
^f Th' Health-giuing God, in sleepe, appears to stand
 As in his Fane; a staffe in his left hand:
 And stroking with his right his reuerend beard;
 From his hope-rendring brest these words were heard.
 Feare not, I come; my shape I will forsake:
 View, and mark well this staffe-infolding Snake:
 Such will I seeme, yet shew of greater size;
 So great as may a Deitie comprize.
 He with the Voice, with him and Voice away
 Sleepe flew: fled Sleepe persude by chearefull Day.
 The starres now vanquish't by the mornings flame;
 The doubtfull ^g Nobles to the temple came,
 Intreat him by coelestiall signes to shew
 Whether he were content to stay or goe.
 This hardly said, the God in Serpents shroud,
 His high crest gold-like glistring, hift aloud.
 His statue, altar, gates, the marble flore,
 And golden rooffe, shooke at th' approaching Powre.
 He, in his Fane, brest-high his bodie rais'd:
 Rouling about his eyes that flame-like blaz'd.
 All tremble. The chaste Priest, his tresses ty'd
 With sacred fillet, knew the God, and cry'd
 'Tis he! 'tis he! all you who present are
 Pray with your hearts and tongues: ô heauenly-Faire,
 Propitious proue to those who thee implore!
 All that were there the present Powre adore;
 Reiterating what the Priest had said.
 With heart and tongue the *Romans* also prayd.

^a A city at the foote of *Parnassus* supposed to stand in the midst of the Earth.

^b A Trivet whereon the *Pythionist* sat when *Apollo* by her mouth returned his answer.

^c *Æsculapius*, his sonne by *Corymbis*.

^d *Ogourenus*.

^e *Apollo's* Oracle.

^f See the Comment.

^g Of *Epidauræ*.

He

He; by the motion of his lofty crest,
 And doubled hisses, signe's to their request.
 Then sliding downe the polisht staires, his looke
 Reuerts on his old altars; now forsooke:
 Salutes his shrine, and Temple deckt with towres.
 Then creeping on the gronnd, strewd with fresh flowres,
 Indenteth through the Citie; stopping where
 The Harbour is defended by a^a Peere.
 The following troopes, and those whose zeales assist
 In honouring him, with gentle looks dismist;
 He climes th^b *Ausonian* ship: which felt the waight,
 And shrunk with bearing of so great a freight.
 The ioyfull *Romans*, offering on the strand
 A Bull to *Neptune*; anchor weigh and land
 Forsake with easie gales. Rais'd on his traine,
 He, leaning, looks vpon the blew-wau'd Maine.
 Through ^c *Ionian* Seas by friendly ^d *Zephyrus* borne,
 They fell with *Italie* on the sixth morne.
^e *Lacinian* Iunos Fane, *Scyllaan* shores,
Iapygia past; they shun with nimble ores
Amphrysian rocks; *Ceraunian*, weather cleft;
Romechium, *Canlon*, and *Narycia* left:
Sicilian Straights o'r-come, and wrackfull seas;
 Saile by the ^f mansion of *Hyppotades*:
 By *Temesa*, in ^g mettals fruitfull; by
Leucosia, and the ^h *Pæstan* Rosary.
 Neere *Capree*, and *Minerna's* ⁱ Fore-land row,
Surrentine hils, where wines so generous grow;
Heraclea, *Stabia*, *Naples* borne to ease,
Gumæan *Sibyl's* Temple: next to these,
 Hot Baths; *Linternum*, sweet with mastick flowres;
Kulturhus, who his sandie channell skoures;
Sinuessa, swarming with white Snakes; ill-air'd
Minturnæ, and ^k where piety prepar'd
 His Nurse a tomb: forth-with ^l the mansion make
 Of fell *Antiphates*; and then the Lake-
 Beseiged ^m *Trachas*: thence directly bore
 To *Circe's* Ile, and *Antium's* solid shore.
 The Sea now swelling high, this harbor holds
 The Saile-wing'd ship. ⁿ The God his wreathes vnfold:
 And, with huge doublings, o'r the yellow sand
 Slides to ^o his fathers temple on that strand.
 Rough waues asswa g'd, the ^p *Epidaurian* Guest
 His fathers altar leaues; to Sea-ward prest,
 Slicing the sandie shore with rustling scales:
 And, by her sterne the ship ascending, sailes
 Till hee to *Castrum*, to *Lavinia's* name-
 Retaining Seat, and mouth of *Tyber* came.
 All hither throng; sons, daughters, mothers, fires,
 The ^q Nunnes who keepe the *Phrygian Vesta's* fires,

^a Made of stone and timber.

^b *Roman*: Rome standing in that part of Italy which was called *Auonia*.

^c Which ioyned to the Adriaticke.

^d The west winde.

^e Which stood on the Promontory of *Lacinium*.

^f The *Æolian* Islands.

^g Mines of Gold.

^h A maritime towne of *Lacinia*, celebrated for abundance of excellent Roses.

ⁱ Promontory.

^k *Caleta*, so called of *Æneas* his nurse by him there intertomb'd.

^l *Formia*, where he reigned, of whom in the former booke, *m* *Terracina*.

ⁿ *Æsculapius*.

^o *Apollon*.

^p *Æsculapius* of *Epidauros*.

^q The *Vestal* Virgins who kept the fire of *Vesta* still burning; whose Rites *Æneas* brought with him out of *Phrygia*.

With

With lowd salutes of ioy. On either side
 The Riuer, as the Vessell stemmes the tide;
 Altars, with incense fed, the aire perfume:
 And kniues from Sacrifices heat assume.
Rome entring, the Worlds Head, He winds about
 The lofty mast; and from on high thrusts out
 His glittering head, to chuse a fitting place.
 The armes of *Tyber* doe an Ile embrace;
 Which equall streame from either banke diuides;
 Thither ^a *Apollo's* sacred Serpent slides:
 Who now coelestiall shape assuming, ends
 Their miseries, and health to all extends.

He here, a forraigne Powre, makes his abroad.
 In ^b his owne City *Caesar* is a God.
 Glorious in Peace and War: whom war's surcease
 With triumphs croud, his gouernment in peace,
 Nor race of wonder with such quicknesse runne;
 More make a blazing Star, then ^c his great Sonne.
 For of all *Caesars* acts, none may compare
 With his adopting so diuine an Heire.

^d For, was it more t' o'r-come the *British* Ile?
 Fill the seauen mouthes of ^e paper-bearing *Nile*
 With conquering sailes? ^f *Numidians* rebelling,
^g *Cinyphian* *Inba*, *Pontus* proudly swelling
 In ^h *Mithridates* to subiect to *Rome*?
 Meriting many, to triumph for some?
 Then him beget, in whose dominion
 The Gods so abundantly haue fauour'd man?

To ⁱ th' other they a Deitie decreed;
 That ^k this might not from mortall birth proceed.
 Which, when faire ^l *Venus* saw; and saw with all,
 Conspiring weapons threat ^m the High-Priests fall;
 Her colour fled: to every God she met,
 She said, behold, what snares for me are set!
 To murder me in him how Treason striues;
 Who only of ⁿ *Iulus* race suruiues!

Still must I vnderferu'd afflictions beare?
 How lately wounded by ^o *Tydid*es speare!
 Now ill-defended ^p *Troy* againe is lost:
 My Sonne *Aeneas*, with long errors tost
 On wrathfull Seas, ^q I saw descend to Hell:
 Then ^r warre with *Turnus*; or, the truth to tell,
 With ^s *Iuno* rather. How remember I
 Old harmes sustaind in my posterity?

I, through this feare, all former feares forget.
 Loe, they their wicked swords against me whet:
 O helpe! restraints their furies! nor, for shame,
 With the High-Priests blood extinguish ^t *Vesta's* flame.

Thus, through all heauen, her Sorrowes vainely speake;
 And melt the Gods: who, since they could not breake

^a *Esculapius*, disguised in that shape.

IULIUS CAESAR.
^b In *Rome*.

^c *Augustus*.

^d See the Comment.

^e A great rush, whereof the first paper was made, & from whence ours is so called.

^f Of *Cinyphus* a river of *Africa*.

^g The great King of *Pontus*, father to *Pharnaces* whom *Caesar* overthrew.

^h In that he adopted him.

ⁱ To *Iulius*.

^k *Augustus*.

^l From whom the *Iulii* descended.

^m For *Iulius Caesar* was their High Priest.

ⁿ The son of *Aeneas*, called also *Aescanius*.

^o *Diomedes* the sonne of *Tydeus*, who Wounded *Venus* in the hand.

^p Whereof *Venus* was the fauourer.

^q Whereof in the two former booke.

^r An enemy to the *Trojans*.

^t Ever kept burning in her Temple by the Vestall Virgins, intimating Religion & Piety.

^a The Destinies.

^b The Sunnes.

^c The morning Starre.

^d The Moones.

^e Infernal, as presaging death

^f See the Comment.

^g The Senate house.

^h In his single combat with *Meneclaus* the son of *Atricus*.
Iliad l. 3.

ⁱ As *Diomedes* the son of *Tydeus* was about to kill him.
Iliad l. 5.

^k His slaughter by *Dionea* a Sea-nymph.

^l Descended from her sonne *Entas*.

^m *Julius Caesar*.

ⁿ *Augustus*, his sisters daughters son, by him adopted.

^o *Caesar Augustus*.

^p In this I have not precisely rendered the words of the Author but followed the history. For *Antonius* having beleeged *Decrus Brutus* in *Mutina*, *Augustus* by the command of the Senat raised the siege with the overthrow of *Antony*.

^q A city in *Thessaly* where he overthrew *Brutus* & *Cassius*, and nere where *Julius* had formerly vanquished *Pompey* & *Sextus Pompeius*, the son of *Pompey the Great*, vanquished in a Naval fight not farre from *Sicilia*.

^r *Clæopatra*, who had married *Marcus Antonius*; their united forces overthrowne by *Augustus* at *Actium*.

The antient ^a Sisters adamantine doome,
By sure Ostents demonstrate Woes to come.
Armes, clashing in the aire with clouds o'r-cast;
Terrible trumpets, and the cornet's blast,
Proclaime the murder: ^b *Sols* afflicted looke
And pale eclipse, the World with terror strooke.
Oft, Meteors through the aire their flames extend:
Oft, drops of blood from purple clouds descend.
Black rust obscures dimme ^c *Lucifers* aspect:
And ^d *Cynthia's* charriot bloody stains infect.
The ^e *Stygian* Owle each where disturbs their sleepe
With ominous screeches: Iuorie Statues weepe.
The sacred Groues resound with yelling cryes:
And fearefull menaces. No ^f sacrifice
The Gods appease: the headlesse inwards shew
Signes of succeeding Tumults, Death, and Woe.
Dogs nightly, in the Court, about the Gods,
And holy Temples howle. From sad abodes.
The Dead arise, and wander here and there:
Rome trembling, both with Earth-quakes and with feare.
These Warnings of the Gods no changes wrought
In Fate, or Treason. Murderous fivords were brought
Into the Temple: for no place might sort
With such a slaughter, but the sacred ^g Court.
Then *Venus* smote her brest: who sought to shroud,
And snatch him thence in that *Aethereall* cloud,
^h Which *Paris* from *Atrides* rage conuaid:
And ⁱ freed *Aeneas* from *Tydidess* blade.
^k Daughter, said *Ioue*, canst thou resist the doome
Of conquering Fates? Into their mansion come.
There shalt thou see Decrees that needs must passe;
Writ in huge folds of solid Steele and brasse.
Which fate, eternall, euer fixed there;
My thunder, lightnings rage, nor ruine feare.
In lasting Adamant there maist thou reed,
What shall to ^l thy great Progenie succeed.
I read, remember well, and will relate
What may informe thee in succeeding fate.
^m He, whom thou striu'st to saue, his race hath runne
Of Time and Glory: whom, thou and ⁿ his Sonne
Shall make in heauen a God; on Earth, with praire
And Temples dignifi'd. ^o His name great Heire
Alone his Load shall beare: and strongly shall
By our conduct revenge his fathers fall.
By his good fortune ^p *Mutina* shall owe
To him her peace: *Pharsalian* fields shall flow
With blood; ^q blood twice *Philippi* shall imbrue:
On red *Sicilian* Seas he shall subdue
^r A mighty name. ^t Th' *Egyptian* Spouse shall fall,
Ill trusting to her *Roman* Generall:

To make our stately ^a *Capitoll* obay
 Her proud ^b *Canopus*, shall in vaine assay.
 What need I of those barbarous people tell,
 And Nations, which by either Ocean dwell?
 He shall the habitable Earth command;
 And stretch his Empire ouer sea and land.
 Peace giuen to Earth; he shall conuert his care
 To ciuill Rule, iust Lawes, and by his faire
 Example Vertue guide. Then looking to
 The future times, and Nephewes to ensue;
 A ^c Sonne shall blesse him from a holy womb:
 To him he shall resigne his name, and roome.
 Nor shall, till full of age, ascend th' aboads
 Of heauenly Dwellers, and ^d his kindred Gods.
 Meane-while from this slaine corps his foule conuay
 Vp to the starres, and giue it a cleare Ray:
 That *Iulius* may with friendly influence
 Shine on our Capitoll and Court from thence.

This said: invisable faire *Venus* stood
 Amid the Senate, from his corps, with blood
 Defil'd, her *Cæsars* new-fled spirit bare
 To heauen, not suffer'd to resolue to aire.
 And, as in her soft bosome borne, she might
 Perceiue it take a Powre, and gather light.
 When once let loose, It forth-with vp-ward flew;
 And after it long blazing tresses drew.
 The radiant Starre his Sonnes great acts beheld,
 Out-shining his: and ioy'd, to be exceld.
 Though he would haue his Fathers deeds preferd
 Befor his owne: yet free-tongu'd Fame deter'd
 By no commandment, yeelds th' avoided Bayes
 To his cleare browes; and but in this gaine-layes.
 So *Atreus* yeelds to *Agamemuons* fame;
^e *Ageus* so to *Thesens*: *Pelets* name
 Stoopsto *Achilles*. That I may confer
 Th' illustrious to their equals, *Iupiter*
 So *Saturne* tops. *Ioue* rules the arched skie,
 And triple world; the Earths vast Monarchie
 T' *Augustus* bowes: both Fathers, and both sway.
 You Gods, ^e *Aeneas* guides, who made your way
 Through fire and sword; ^f you Gods of men become;
^g *Quirinus*, Father of triumphant *Rome*;
 Thou *Mars*, invincible *Quirinus* Sire;
 Chast *Vesta*, with thy euer-burning fire,
^h Among Great *Cæsars* Household-Gods inshrin'd;
 Domestick *Phæbus*, with his *Vesta* ioyn'd;
 Thou *Ioue* ⁱ whom in *Tarpeian* towres we adore;
 And You, all You, whom Poets may implore:
 Slow be that day, and after I am dead,
 Wherein *Augustus*, of the world the Head,

P p p 2

^a The principall pallace in

Rome.

^b A City in *Egypt* famous
 for luxury.

^c *Tiberius*, the son of *Livia* his
 wife, by her former husband
 the adopted Heire of his
 name and Empire.

^d *Romulus*, and *Iulius*.

^e Whose Images he brought
 with him from *Troy*.

^f *Aeneas*.

^g *Romulus*.

^h *Vesta* had her chappell in
 his Pallace, & *Phæbus* a mag-
 nificent Temple of his owne
 erecting.

ⁱ *Iupiter Capitolinus*; his Tem-
 ple adioyning to the Capi-
 tol, called *Tarpeia*, of her who
 betrayed that place to the
Sabines.

Leauing

^a Yea in his life time hee suffered himselfe to bee adored for a God; nor restrained the erecting of Temples to his honour.

^b Their ensignes borne on the tops of speares.

Leauing the Earth, shall vnto heauen repaire;
^a And fauour thole that seeke to him by prayer.

And now the worke is ended, which, *Ioue's* rage,
 Nor fire, nor Sword shall raze, nor eating Age.
 Come when it will my deaths vncertaine howre;
 Which of this body only hath a powre:
 Yet shall my better part transcend the skie;
 And my immortall name shall neuer die.
 For, where-so ere the *ROMAN* ^b Eagles spread
 Their conquering wings, I shall of all be read:
 And, if we Poets true presages giue,
 I, in my Fame eternally shall liue.

VPON

VPON THE FIFTEENTH BOOKE OF OVIDS METAMORPHOSIS.

Now are wee in sight of shore: arriv'd at the last booke of this admirable Poem. Wherein his Muse flags not after so long a flight (the infelicity almost of all other Poets) but rather flies a more lofty pitch, both in matter and expression.

Numa Pompilius, by the election of the people succeeded their desired Romulus. A Sabine of the city of Cures, retaining his nationall severity, and strictnesse in manners. The wisest man of that age, in all knowledges whatsoever: not obscurely professed by Virgill.

What's hee, farre off, with Oliue crown'd, who weares
Thofe sacred robes? The Roman Kings white haire
I know; who first for Rome shall lawes provide:
From poore and little Cures sent, to guide
A mighty Empire.

*Quis procul illi autem ramis insignis oliua
Sacerdos? nescio crines in cana, mente
Regis Romani, primam qui legibus urbem
Fundabit, curibus parvis, & pauperum terra
Atissus in imperium magnum.*
Virg. l. 6.

Servius writes how his haire was white from his childhood. Strabo reports as much of Tarquinius; and Sidonius of Socrates; all men of great wisdom. Numa to encrease his knowledge traiailed to Crotona, a city in the farthest extent of Italy, built by the Argiue Mycilus by diuine appointment; who accused by his Citizens, and condemned to dy according to their law for going about to abandon Argos; the black stones, by which they gaue the sad sentence; were changed into white, & he miraculously acquitted. Declaring that they were to endeavour whatsoever the Gods shall command, who would preserve the obedient from all danger and detrement, euen then when lost in humane apprehension.

MYCILVS.

Hether Numa came to heare the learning of Pythagoras; the first, who declining the arrogancy of others that would bee called Sophi, named himselfe a Philosopher, or a lover of wisdom. Borne he was in Samos, and went into Ægypt with Amasis to learne the knowledge of the Egyptians, instructed therein by Ocnupheus the Priest of Heliopolis, and that he might more freely participate of their mysteries, initiated in their orders, and withall circumcised: a custome deriued belike from their ill intreated Guests, the Hebrews; which euen the Copties, the reliques of the ancient Egyptians, obserue at this day, although they be Christians. And as theirs, so were all his expressions enigmaticall. Then traiailed he to Babilon to bea informed by the Magi in the course of the starres, and naturall causes: from thence returned into his Country. But hating the tyranny of Polycrates, he vnderwent a voluntary banishment: then sailed into Crete, and after to Lacedemon: informing himselfe in the laues of Minos and Licurgus, at that time in great veneration; and finally came vnto this Crotona, where he taught his acquired knowledges.

PYTHAGORAS.

How pleasant in that Temple to reside
By learning raifd, and wisdom fortifi'd!
From thence to see how wandring mortals stray;
And through thick mists of error grope their way:
Contend in witt, in vaine nobility;

*Sed nil dulcius est, bene quam munera tenere
Edita doctrina sapientum, templa ferena,
Despicere unde queas alios, passimque videre
Errare, atq; viam palantes querere vicia:
Certare ingenio, contendere nobilitate:
Nosse atq; dies niti præstante labore*

*A d'ummas emergere opes, verumq; potiri.
O miseris hominum mentes o pectora caeca:
Qualibus in tenebris vite, quomodoq; periculis
Degitur hoc aui, quod tunc, ist! noxne vi-
dere,
Nil aliud sibi naturam latrare, nisi ut, cum
Corpore semel dolor abisset, mente fruatur
Iucundo sensu, curae remota, m. iug.?
— Lucr. lib. 2.*

*Vitamque faciunt beatorem
Iucundissime Martialis, hec sunt:
Res non parva labore, sed reliqua:
Non ingratus ager, focus peren-
nis,
Lis nunquam, togata, mens
quieta,
Vires ingenue salubre corpus,
Prudens simplicitas, pares amici,
Conuictus facili, sine arte mensa,
Nox non ebria, sed soluta curis:
Non tristis totus, attamen pud-
icus,
Somnus qui faciat breves tene-
bras.
Quod sis esse velis, nihilq; mali:
Summus nec minus diem, nec
opes,
Martial: libro, Epig. 47.*

Both day and night their industry apply
To gather needlesse wealth, and climb on high.
O wretched minds of men! depriv'd of light!
Through what great dangers, o how dark a night,
Force you your weary lives! and cannot see
How Nature onely craues a body free
From hated paine; a chearefull Mind possesse
Of safe delights, by care nor feare oppress.
But this is a thin diet to be prescribed by an Epicure: more sensually sup-
plied by an other of the same sect and profession,
These make a happy life compleat:
Goods left, not got by care and sweat
Rich grounds, good fiers, no sutes, vnprest
With state affaires; a quiet brest:
Cleane strength, a healthfull body, wise
Simplicity; friends that sympathize:
Food easily had, no curious faire;
No drunken nights, yet freed from care,
A chaste wife, apt to moue delight;
Sound sleepes, which shorten the long Night,
That wouldst be what thou art; t'envy
No high; nor feare, nor wish to dy.

Pythagoras withdrew the Crotonians, with his doctrine, and example, from lu-
xury and idlenesse, to temperance and industry; Calming the perturbations of the
minde with the musick of his harpe; for he held, that vertue, strength, all good, and
euen God himselfe, consisted of harmony. He imposed on his schollers a five years
silence (for learners should not argue but heliue) and honoured fishes, above other
creatures, for their taciturnety: insomuch, as he would buy whole draughts of the
fisher-men, onely to set them at liberty: which gaue to Scaliger that conceit vpon
his picture.

*Ipsa tacens species, senis ipsa tacentis imago,
Obessa eterna munera mentis habet
Pythagoram melius natura haud exprimit,
& nunc
Desuisti sapiens umbra silere docet.
Scalig. in Horo:*

These silent features, with his silence sign'd,
The sober vail of his æternall mind;
Pythagoras Nature could not better show;
Now preaching silence to the shades below.

Hee held that God was the soule of the world; from whom each creature receiued
his life, and dying restored it. And least it might be doubted that the soules of all
had not one originall, in regard of their different understandings; he alleaged that
to proceed from the naturall complexion and composition of the body, as more or
lesse perfect: whose opinions are thus deliuered by Virgill.

*Principio cœli, & terras, camposq; liquentes,
Lucensemq; globum lunc Titaniaq; astra
Spiritus intus alii, totamq; infusa per artus
Mens agit: molem & magno se corpore
misce.
Inde hominum pecudumq; genus, vitæque
volantum,
Et que matremore f. ri monstra sub æquæ
pontus.
Igne est Olli vigor, & caelestis origo
Seminibus, quæ non noxia corpora tradit*

The arched heav'ns, round earth, the liquid Plaine
The Moones bright orb and starres Titanian,
A Soule within sustaines: whose vertues passe
Throughe eury part, and mix with that huge masse.
Hence men, hence beasts, what euer fly with wing,
And monsters in the marble Ocean, spring:
Of seed diuine, and fiery vigor full,

But

But what grosse flesh, and dying members dull.
Thence feare, desire, grieve, joy; nor more regard
Their heauenly birth, in those blind Dungeons barr'd.

*Terræq; debetant artus, moribundaq; membra.
Hinc metuant, cupuntq; dolent, gaudensq; que,
nec curas
Repositans clausæ tenebris, & carcere cæco.
Virg. Æn. l. 6.*

But this opinion is confuted by St Augustine for the corruptible flesh made not the soule to sinne; but the sinning soule made the flesh corruptible, from which corruption many sins are deriued. But pride, infidelity, enuy, and the like, are properly corruptions of the soule; and raigne in those wicked Angels which haue no bodies. Moreover that this soule, or Godhead, diffused through all the world, got it selfe such diuersity of names by the manyfold operations, which it effected in euery part of the visible vniuers. Of the same opinion was Varro, placing seuerall soules in seuerall parts of the world; all deriued from God, or the greater Soule; and participating of his diuine nature. He was so pittifull euen to irrational creatures, that he exclaimed against the killing, much more detested the eating of any; as proceeding from iniustice, cruelty, and corruption of manners; not knowne in that innocent age which was called the golde. And it is apparant by the sacred scriptures, that before the deluge mens fed not on flesh; but onely of such hearbes and fruits as the earth produced; a priuiledge granted after to Noah; because they then had lost much of their nourishing vertue. Yet there is a nation at this day in the East-Indies, (with whom our Merchants frequently trade) who are so farre from eating of what euer had life, that they will not kill so much as a flea; so that the birds of the aire, and beasts of the Forrest; without feare frequent their habitations, as their fellow Citizens. Pythagoras the more to debort, divulgeth his doctrine of the transmigration of the soule, not onely from one man into another, but from man into beast, either cleane or uncleane, according to the life which hee formerly led, and from beasts againe into men; so that by the killing of these, they wickedly might expulse the soules of their friends, their kinsfolck and parents. Hee remembers himselfe to haue beene once Euphorbus, the son of Pantheus, slaine by Menelaus in the warres of Troy (a trick, saith Lactantius, to innoble his famely, in it selfe obscure, by the verses of Homer) after that a Peacock, then Homer the Poet, Piranda, Calidena, Alcea a beautifull Curtesan, Hermotinus, Pirthus a Fisherman of Delos, and lastly Pythagoras. But first of all Æthalides the son of Mercury; who granted his sute of retaining his memory after death: affected by his not drinking of infernall Lethe, the riuer of forgetfullnesse. Whereupon Æneas is made by Virgil to aske Anchises this question in Elisium.

TRANSMIGRATION
OF SOVLES.

O Father must these happy soules renew
Æthereall rayes? and to dull flesh retire?
Of light haue wretches such a vaine desire?
Who answers him out of the opinion of Pythagoras.
A thousand yeares spun out, in generall
All these the Gods to drowsy Lethe call;
Who then forgetting what in life befell,
Would now againe in mortall manfions dwell.

*O Pater ane aliquas ad columbine ire putandum est,
Sublimes animas? iterumq; ad tarda reuerſi
Corpora? que lucis miseris tam dira cupido.
Virg. Æn. l. 6.
Has omnes, ubi mille rotæ volvere per annos,
Letheum ad fluvium Deus evocat æmine
magna.
Scilicet immemores supera ut convulsa veniſſant
Rursus & incipiant in corpora velle reuerſi.
Virg. Æn. l. 6.*

This doctrine (originally received from the Egyptians) so possessed the world through the renowne of the author, that the farre-sequestred Gaules were taught it by their Druides; thereby imboldned to fight courageously for their country; as fearelesse to part with that life, which should bee againe restored. Neither were the Jewes uninfected with this error; Herod the Tetrarch conceining that the

soulē

THE VICISSITUDE
OF THINGS.LYCVS.
ERASINVS.

MYSVS.

AMASENVS.
ANIGRVS.

HYPANIS.

ANTISSA.
PHAROS.

soule of St. Iohn the Baptist, by him wickedly muredred, was entred into the body of our blessed Saviour. And thus Iosephus in his oration to his desperate Companions in the caue of Iotopata. Those pure soules, who depart from this life by the law of Nature, and obediently render what from God they receiued, shall by him bee placed in the highest heauens; and from thence againe, after a certaine revolution of time, descend by command to dwell in Chast bodies. When those whom murder themselves are imprisoned in infernall darkenesse. But this absurdity saith Lactantius, is not to be disputed against, least it should be thought that any belieued it. Plato held truely that soules should returne into humane bodies. Porphery, falsely denying this, as truely maintained, that soules once in blisse should neuer reuert to the euills and miseries of this world. Varro out of certaine wisards (interpreting and refining Plato's opinion) saith, that there is a regeneration or second birth, when the soule and body shall returne to the same vnion and conjunction; which they had before. These three vnited opinions agree with the truth of our bodies resurrection vnto ioyes eternall (as obserued by St. Austin) whereof the Ethnicks by tradition, and the bookes of the Sybills had an obscure notion. Pythagoras in the continuation of his oration, declares the vicissitude of all things through alternate generation and corruption; illustrated by various similitudes and examples; inferring, how the birth of things receiued increase, by increasing attained to their perfect vigour; from thence declining to old age, & after to corruption; the corruption of one being the generation of another; but not anything reduced into nothing. Then proceeds to the miracles, and changes of things in particular.

Lycus, a riuer of Phrygia, swallowed by the earth not farre from Colossus, ariseth eight furlongs off, and falls into Meander: Erasinus flowing from the Arcadian Lake Stymphalides, sinks, and conceales his Current, vntill he ascendin the field of Argos; thether conueyed, as they feigne, by Iuno. So Mysus a riuer of Mysia, forsakes the day and running through subterren passages, when againe emergent is called Caicus. Like these a brooke in Surry loseth his selfe at the foote of a hill, which breaking forth on the other side in sundry drills, reunites, & augmenteth the Thames with his waters. The cause is manifest: for vnder the earth there are many hollowes; and water by nature presseth to those empty places, where the riuers maintaine their obscured currents, vntill they meet with some solid opposition of matter which withstands and forces their ascension. Amasenus may bee paralleld by our Naile-bourns, which sometimes flow and as often show a dry Channell. Anigrus a riuer of Theffaly, formerly sweet became bitter; as they fable, by the Centaures washing of their wounds which they had receiued from Hercules, in the defence of his hoast Pholus, drawne thosher by the excellent odor of his wine. This riuer often stopt with barres of sand throwne up by the sea, which swelling (in Nature of a Quick sand) with the fresh, makes it altogether unpasable. Not farre from his fountaine it euaporates a filthy sauour, insomuch as altogether without fish, vntill it be augmented by the streames of Acidan; nor are those to bee eaten, the water contracting that stink from the quality of the soyle. Hypanis runs through a part of Scythia; and after a long progresse falls into the Lacke Meotis, becomming bitter by the receipt of a spring, neere the borders of the Halizones: bitter being no other then salt, as bitter Doris is vsed by Virgil for the sea. And many Fountaines we haue in the inland parts of this Kingdome, affording the best and whitest salt, which spring by the sides of fresh Riuers. Then speakes hee of Islands conuerted into continents. as Antissa formerly seperated from Lesbo's: Pharos, whereof Homer.

An

An Ile there is by surging seas imbrac't,
Which men call *Pharos*, before *Egypt* plac't;
Afarre remoued as a swift ship may
Before a whistling wind faile in a day

*Insula deinceps quædam est valde undoso in
ponto,
Ægyptum ante (Pharum vero ipsam vocant,
Tantum semota, quantum tota die caua nauis
Confecit, cui striculus ventus assirat a puppi.
Hom. Od. 13.*

Which now, by the earths encroaching on the sea, adioynes to the haue of *Alexan-
dria*. On this *Ptolomeus Philadelphus* caused a Tower to bee built of a wonder-
full hight, ascended by degrees, with *Lanthorns* on the top to direct the night sai-
ling mariner; esteemed for the worlds seventh wonder. *Tyrus*, a famous City,
which possessed the whole circuit of that Island; was ioyned vnto the continent by
the bold and indefatigable endeauours of *Alexander*: as formerly by *Nebuchad-
nezar*; once distant seauen hundred paces from *Phœnicia*. Islands contrarily haue
beene torne from their continents: as *Leucada*, taking her name from the white-
nesse of her Cliffs, was cut from *Epirus* by the labour of the inhabitants. So
Sicilia adioyned to *Italy* by the Promontory of *Pelorus*; & *England* vnto *France*,
if wee may giue credit to antiquity.

TYRVS.

LEVCADA.

SICILIA.

Helice & *Bura* two Citties seated by the Gulph of *Corinth*, were ouerthrowne
by earth-quakes, and after surrounded by the violent incursion of the sea. Shall I
feare to perish, saith *Seneca*, when the earth doth perish before mee? when
those are shaken which shake vs; and ruine vs not without their owne ruine?
The sea hath swallowed *Helice* and *Bura*: and shall I bee afraid of this little
body? Two Citties are now failed ouer; two which wee knew; deriued by re-
cord to our knowledge. How many others in other places? how many people
hath the earth, and sea deuoured? shall I repine, when I know I must haue an
end: and that all things are finite? So sundry Citties at this day in the *Nether-
lands* are covered with the waters. They say that those *Quicksands* which ly be-
fore *Deale* were once firme land, and the possessions of *Earle Goodwin*: and that
(the Bishop employing the reuenues assigned to maintaine the banks against the
incroaching of the Sea; vpon the building and endowing of *Tenterden Church*) the
sea ouerwhelmed it. Wherevpon grew that *Kentish Proverb*, that *Tenterden*
steeple was the cause of *Goodwin Sands*.

HELICE & BVRA.

Neere Træzen, a City of *Peloponesus*, a Mountaine, by the eruption of sub-
terren winds, and trembling of the earth, rose out of a Plaine. But what
was this to that by *Putzol* in the Kingdome of *Naples*, which befell in
the memory almost of the liuing: ascending partly out of a Lake, and
partly out of the retiring sea affrighted with earth-quakes, with hideous
roarings; horribly vomiting stones, and such store of Cinders, as ouerwhel-
med the adiacent buildings. The fearefull inhabitants of *Putzol*, flying through
the dark with their wives and children; naked, defiled, crying out, and detesting
their calamities. Nor can what they suffered be euer forgotten, the monument of
their terror being still in their eyes, aduanced not much lesse then a mile from his
basis. The cause of this and the like, proceeding from the hollownesse of the soyle;
wherein easily ingendred exhalations, hurried about with a violent motion, in-
flame the dry and bituminous matter; casting it upward, & making way for their
fiery expirations: to which the retreat of the sea may likewise bee attributed; for
strugling to breake forth they rarefy, and so raise the earth; which thereby made
as it were more thirsty, sucks the water through crannies into her spongy and hot
entrailes; increasing the vapors, nor decreasing the fire by reason of the Bitumen.

THE MOUNTAINE
NEERE TRÆZEN.

HAMMONS FOUNTAINE.

A Fountaine in the Lybian deserts by the Temple of Iupiter Hammon, is at nooneday Icy cold, and seething hot in the night time. Of this a number of Authors haue writ : among whom Lucretius, who hauing confuted the false thus renders the true reason.

*Quæ ratio est igitur? nimium terra magis
quod
Rara tenet circum hunc fontem, quam catera
tellus:
Multaq; sunt ignis prope semina corpus aquai
Hinc ubi roriferâ terram non obruat umbrâ:
Exemplo subitus frigidat terra, coitque.
Hæc ratione fit, ut tanquam compressa manu
sit,
Exprimat in fontem quæ semina cumq; habet
ignis,
Quæ calidum faciunt laticis tactum atque
saporem.
Inde ubi sol radijs terram dimouit aborti,
Et rarefecit calido miscente vapore:
Rursus in antiquas redeunt primordia sedes
Ignis, & in terram cedit calor omnis aquai
Frigidus hanc ob rem fit foris in luce diurna.
Præterea solis radijs iactatur aquai
Humor, & in lucis tremulo rarefit ab æstu:
Propterea fit, ut quæ semina cumque habet
ignis,
Dimittat, quasi sæpè golum, quod cominet
in se,
Mittit, & exsoluit glaciem, nodosq; relaxat.
Lucret. l. 6.*

ATHAMAS.

Of the fountaine Athamas, thus Antigonus in his history of wonders: In Athamania, neere a Temple dedicated to the Nymphs; there is a Fountaine; exceeding cold of it selfe, yet heats whatsoever hangs ouer it: and sets dry wood on fire, or any combustible matter. Plinie writes of the like in Epicus. I haue seene a little Lake that would boyle an Egge as hard as a stone in an instant: and water so mingled with fire as might easily kindle a flame: but that the water it selfe should bee cold (whereof our author is silent) is hardly subiect to beliefe; although a reason for the same bee alleaged by the former Poet, which is this in substance: That those seedes of fier, proceeding & bursting out from the bottom of the water, are not actually hott; whereby they neither inflame nor heat the water, of a contrary and resistive Nature; so as the water rather by Antiperistasis becoms the colder: but meeting abroad in the aire with matter combustible, hauing the seedes of fier and an aptnesse to kindle, as pitch, brimstone, torches, & the like; these take hold of those fiery seedes issuing through the water, as euaperations from the subterranean fiers which at distance (although it touch not) inflames and kindles those apt and prepared bodies. And that there is in earth the vigour of fire is thus affirmed by Aristotle: In many places there are springs and Riuers of all tastes & fauours: the cause of all, either of those which are within, or proceed from the earth, is to bee ascribed to the efficacy of fire: for the earth while it burnes: assumes, more or lesse, all sorts of formes, tastes, smells, and colours. By this fire our modernes conceiue that the earth hath a soule: who iudge that her wonderfull operations; generation of mettalls, and minerais, in her bowells; hearbs, plants, & trees, on her superficies; exhalation of the springs, of mysts & clowdes; the seuerall shapes of her stones, resembling men, beasts, fishes, &c. and expressing the fine regular bodies in her stones, sexangular in her Christalls, and the like; may challenge a soule for the efficient cause: not a sensitiue or reasonable one, but a different species, working all by an originally infused instinct.

Among

What then 's the cause? this ground then other grounds
By much lesse grosse, which *Hammons* fountaine bounds
Wherein the sulphurous seeds of fire reside.
When this the nights dew-dropping shadows hide,
It shrinks with suddain cold; and by the same
Comprest, as with a hand, the food of flame
Into that spring extrudes: whose feruors make
The waters of their scalding heat partake,
But when the morning sun erects his beames,
And rarefies the earth with peircing gleames;
The fiery vigor makes a swift retreat,
And from the water draws his actiue heat.
Thus growes it hot by night and cold by day.
Besides the beames, which on the water play
Raife and concoct it with their trembling light,
Abolishing the former feruor quite.
As often frosts remit what they retaine;
Vnknit their Ice, and so, resoluë againe.

Among the Cicones, a people of Thrace, there is a River, which congeales their bowells who drink thereof, and converts whatsoever it receives into stone; for it hath a slime of such a nature as cleaves together & indurates; as the dust of Patzolz, which being touched by water becomes stony; like the all by the ruins of the not fardistant temple of Venus, which still retains the forme of a tree, reported by such as have seene it, by my selfe forgotten, or neuer observed. So contrarily this water, if it touch what is solid cleaves thereunto, and candies about it: insomuch as whatsoever is throwne in, is taken out a stone within a few dayes after. A spring of the like nature there is in the Forrest of Knaefbrough.

THE CICONIAN RIVER.

Crathis and Sibaris, two Rivers of Calabria change other colourd haire into yellow; proceeding belike from the Minerall, through which they runne. Aristotle reports as much of Scamander: and thus Vitruvius; Cephissus and Melas riuers of Beotia, Crathis of Lucania, Xanthus of Troy, & sundry floods & fountaines in the fields of the Cazomenians, Erythreans, and Laodicians, haue the property to make Cattell (at the time of conception when they daily driue them thither to drink,) produce their young of seuerall colours according to the place, in some browne, in some black, and in others yellow; Which perhaps may proceed from the colour of the water, or the sand, or the weeds therein growing; as Iacobs pyed Lambs from the pilled sticks which he layd before them: effected by the strength of the imagination, fixing vpon the proposed object at that instant. So a black More hath produced a white child, resembling a beautifull picture which hung in her chamber: & an other woman a Monster haier all ouer (such as is now to be seene at London) by fixing her eyes vpon that of St Iohn Baptist in his shaggy attire.

CRATHIS & SIBARIS.

Salmacis a Fountaine of Caria euen alters the mind and makes it effeminate. Of this we haue commented in the fourth booke. But surely no water can haue such a power: rather so seigned, in that some infamous bath, frequented onely for luxury and pleasure, which infeeble the mind, & conuert a man as it were, into a woman. Such an aspersiō had the baths at Baia, both of old & in latter times.

SALMACIS.

Thou wanton Baia shunst *Marinus*;
And fountaines too libidinus.
What maruell? lust doth age vndo:
O *Tomacell*, doth wine so too?
Falernian liquor old age cheeres;
And liberall draughts of *Thyons* teares.
Takes age in ease, and sleepe content?
Then Baia what more somnolent?
What craue the baths, but solace, soules
Discharg'd from cares, and flowing booles?

*Salgees refugis Marine Baias,
Et fontes nimium libidinosos,
Quid mirum? senibus nocet libido:
An non, o Tomacelle, vina profant
Et prodest senibus liquor Falernus,
Et profant Latice Thionian?
An non est senibus Marine somnus,
Et prodest requies? soporque prodest?
Bais somniculosus quid ipsa?
Quid Therme, nisi molle, lena mite
Porantes Cyathos merumque possunt.*

PONTA.

And Festus writes how this Fable was rais'd of that Fountaine; because, the entrance thereunto being narrow, and inclosed with walls, both boys & women (no way being left for their escape) were there violated by the lust of such, as lay in waite for that purpose. Whereupon Ennius: Salmacis spolia sanguine & sudore. The like is reported by Cicero.

Lakes there are in Ethiopia, which procure either madnesse to the drinker or a deathlike Lethargy: hauing a like operation with wine, although farre more violent. For as drunkennesse, untill the fumes be dried vp, is the same with madnesse, and in that too heauy resolues into sleepe: so hath the sulphurous strength of these

ETHIOPIAN LAKE

THE CLITORIAN
FOUNTAIN.

these waters a stronger poyson through the virulency of the aire, which either oppresseth the soule with sleepe, or pronokes it to fury.

By Clitor a Citty of Arcadia, a Fountaine there is (Pliny calls it a Lake, and Vetruius a Well) which makes those that drink loath wine, & withall the smell thereof. The reason he annexeth (if any can be giuen for Antipathies.) & withall the Fable. For Mera, Euryale, Lysippe, & Iphianassa, the daughters of Prætus King of Argos, deprived of their wits by Iuno, conceined themselves to be beasts, and madly ranged about the pastures; untill they were restored by the charmes and potions of Melampus the son of Amithaon; who threw the remainder of his Physick into this Fountaine, which gaue it that property; Pride, which proceeds from excesse, whereby we are bereft of our reason, being cured by sobriety & abstinence.

LYNCESTVS.

Lyncestus, a Riuer of Macedon, called also Acidula of his acrimony, is of a contrary quality; inebriating those that drink too liberally of his waters. Seneca will haue it the same in nature and operation with the formerly mentioned, which produced madnesse; but something lesse violent. And in the Ile of Andros there is, saith Pliny, the Fountaine of Bacchus, whose liquor in the Nones of Ianuary tastes like wine; but carried out of the sight of his temple conuerts againe into water.

PHENEVS.

Pheneus a Lake of Arcadia is deadly to drink of in the night time, but in the day time wholsome; proceeding perhaps from those infectious damps which rise thereabouts, and fall thereon in the absence of the purifying sun. This brings to my remembrance that tree which growes in the East-Indies, called there the Sorrowfull, which displays his blossomes by night, but by day conceales them.

ORTYGIA.

Ortygia, called after Delos, was said to haue once floated on the Ægean Sea.

*Quam pius arcitorrens, oras & littora cireæ
Errantem, Micone celsa, Gyrag, reuinxit;
Immotamq; coli dedit; & contemnerent ventos
Virg. Æn. 1.3.*

Which kind Ione (shifting too & fro) did try
To Gyros, and high brow'd Micony
For culture fix'd, and bold winds to defy.

Said perhaps to be vnstable, in that heretofore, as Zant at this day, shaken miserably with Earth-quakes.

CYANÆ.

The Cyanæ or Stymphalides (the first name giuen them of their blackish colour, & the latter of their supposed concussions) are two great Rocks, which ly where the Euxian sea rusheth in at the Thracian Bosphorus; and in that so neere, as oft appearing but as one to the sayler, seeming allso to moue by the motion of the ship, they were feigned by the Poets vnstable, & at sundry times to iustle one another. Yet this disprooues not but that Islands there are which swim on the water. I my selfe haue seene one. (saith Seneca) in the Lake of Cutilia, adorned with trees and fruitfull in pasture, carried hether and thether, not onely by the wind but the aire, insomuch as neuer constant to one station; proceeding from the grauity of the water and leuity of the earth, though bearing trees, yet of no solidity. Created perhaps with the concretion of whatsoeuer floated on the Lake by the glutinous moisture; the stones poery, and not subiect to sink, of the nature of Pumice. I haue heard a Sea-man constantly auouch, and that with oaths how being about the close of the euening within sight of an Island, and lowering their sailes, lest they should fall vpon it in the dark, could neither see it in the morning, nor find it for all their search; not doubting of the remouall thereof in the meane season.

ÆTNA.

The mutations of Ætna, and causes of her flaming exhalations, the Poet here sufficiently, and wee elsewhere haue at large discussed.

Those

Those who wash themselves in a Lake called Triton, neere the Hyperborean Pa- TRITON, LAKE, lene, were said to haue their bodies couered with plume. Herodorus writes that the feathers signifie snow, which fell in those Northerne parts so thicke on the inhabitants. And Pliny, that neere the Ryphaean mountaines (where Palene is supposed to haue stood) in regard of the continuall snow which fell in flakes like feathers; the country was called Pterophoros, which added to the other, might make up the fiction.

The Scythian women turne men into Birds by sprinkling them with poyson: SCYTHIAN why not, as well as into Asses and Wolues; for which there are both histories and WITCHES, conuictions? But leaue we this to Wierus, and his Antagonist Bodin.

Bury an Oxe and Bees will spring from his putrified bowels. An experiment first BEES. found out by Aristæus. A creature louing labour: the legitimate progeny of laborious parents. Of whom Virgil among his other praises.

Bees haue a part of the diuiner mind-
And breath æthereall.

Esse apibus partem diuinæ mentis, & beatissimam
Æthereas dixere. Virg. Georg. l. 4.

For the wisdom of the creature, according to Seruius, is derived from the diuine Mind, as his body from the Elements: which since in Bees as in men (for they feare, desire, sorrow, and ioy; approued by their conflicts, their gatherings from flowres, & sense of the weather (to which may be added their forme of gouernment, obedience to authority, punishment of sloth, of sedition, and disburdening themselves by sending forth Colonies) that something they haue in them of diuinity. Nor is this way of producing Bees unlikely; Since Sampson found hony in the carcassee of a Lion: Bees being bred thereof, and not settling therein, as the Riddle importeth. And it is no vnusuall practise to ingender Silke-wormes in like manner with a Calfe; first fed with mulberry leaues, & then beaten to death with cudgels: store of the same leaues being buried with him in his belly.

The martiall horse produceth Hornets: alluded to those who degenerate from the HORNETS. strenuous vertues of their parents: and turning high-way theeuers, surprise the suspectlesse passenger.

Crabs with their Clawes broken off, and buried in the ground, conuert into Scor- SCORPIONS. pions. The same is affirmed by Pliny. Yet are they vnlike in shape, and more differ in magnitude. Nay some of the former so huge, as we read in the East Indian History, compiled by no vnfaithfull Author, that they haue torne the legs and armes of men from their bodies. But the Scorpion is not so big as a Creysfish; alike and much of that colour. The only creature, (some flies excepted) that stings with his taylor, mortall, if the sore be not presently anointed with their oyle, to be had in euery house in those countries which produce them.

Catterpillers conuert into Butterflies. So Silkwormes eating through their BUTTERFLIES. owne made prisons, become white flies; alike, but greater then moths: the male dying in coiture, and the female no longer suruiuing then onely to cast her seed, like that of a plant; which quickens the yeare following together with the sprouting of the Mulberry tree.

Frogs are ingendred of the knotty seed of that slime, which froths from their bodies. These quickning, at the first are all head and taile; and after, thrusting forth feet, and changing their forme, creep out of the water. Some of the seed not seldome attracted by the sun, falls downe in little frogs with the raine. After six months they resolve againe, as they say, into slime, and renew the spring following.

The whelp of the Beare is no other then a lump of liuing flesh, before it bee licked BEARES:

into forme by the Dam. By which the Egyptians presented a man deformed by Nature but beautified by art; or one who in his first of youth is dissolute and undigested in minde, but after in his riper yeares adorned by discipline and experience. For the naturall historyes record that the birth of the Beare is without eyes, without haire, or distinction of members; onely hauing eminent pawes, the rest like a clot of concreted blood, which the Dam broods ouer with her brest and thighs, and by little and little giues it shape with her tongue. But Delecampus reports how hee saw a Beare big with whelp, killed, and ript up by the hunters, whose young ones were perfect in all their proportions. That ancient error proceeding from that tuffe thicke skin which infolds them, not to be got off, but by her long licking, appearing before like a lump without forme. This creature sleepees all winter in some close and warme Caue, a part of which time they stirre not at all; another part stirre but remoue not. When the Dutch-men wintered in Nova Zembla, the Beares went to sleepe about the midst of November, & then the Foxes began to come forth, which durst not before. It is noted by some of the ancient, that the shee Beare breedeth and lyeth in with her young, during the time of her rest; and that a Beare bigge with whelp hath seldome beene seene:

GRUBS
BIRDS.

THE PITH OF A
MANS BACK-BONE

Grubs convert into Bees. So Cod-bates, and Straw-bates which ly under water into May-flies: and Magots in the end haue wings. Who would beleue that Pigeons, Peacocks, Eagles (but especially Ostriges) were produced from the yolk of an egge, if we did not knowe it? Some thinke that the Pith of the Backbone of a man, converts in his sepulcher to a Serpent. Which Pliny also affirmes that hee hath heard of many: for diuerse creatures proceed from blind and occult originalls. Plutarch reports that a Serpent was taken about the dead body of Cleomenes. And Paulus Aemilius, that one was found in the tombe of Charles Martel: which may confirme the former opinion; nothing but the corps being there to produce them. In the beginning the Serpent infused his poyson into man; and no marvaile if from that contagion a Serpent should be ingendred of his marrow.

THE PHOENIX.

From the dead body of a Phœnix another ascends, who solemnises his funeralls: which here is elegantly enlarged. They say, (saith Pliny) I knowe not whether fabulous or no, that there is but one of that kinde, and hee seldome seene in the world: of the bignesse of an Eagle, glittering about the necke like gold, the rest of his body purple, his azure traine distinguisht with rosecolour, and his head adorned with a plummy Coronet: in the rest agreeing with our Author. Neither, saith Scaliger, is the Phoenix altogether fabulous: for such wee read of in the Commentaries of the East Indian Navigations; although they discredit the history with their annexed fictions; as that his bill hath three tonnels, through which he makes a melodious sound, imitated by the inhabitants in their vnmusical instruments. Tacitus writes how a Phœnix was seene in Egypt in the reign of Tyberius; Paulus Fabius, and Lucius Vitellius then Consuls. The first care of the young one is to bury the old, who tries his strength by carrying the stone Muccha; and after transporting his fathers corps to the Altar of the Sun, there sacrificeth it vnto him; to whom it is consecrated. These things, saith he, are vncertaine, and fabulously augmented, but no doubt but sometimes in Egypt such a bird is seene. Of his death, restoration, and long life, thus singeth the excellent Claudian.

© felix heresq; tui, quo saluimus omnes,
Hoc tibi suppeditat vires: praebeatur origo
Per cinerem; mortui te non pereunte sen-
sus.

O happy! thine owne heire: what ruins all!
Adds strength to thee; restor'd by funerall.
Age, thou not dying, dyes: The ages gon

Were

Were scene by thee, the revolution
Of time thou know'st; then when the tumid Maine
Swallow'd the mountaines in his liquid Plaine;
When Phaetons errors set the world on fire.
None toucht thy safety, nor didst thou expire
With stifled earth. The Destenies nor draw,
Nor cut thy thread; not subiect to their law.

*Vidisti quodcumq; fuit te secuta reſe
Cum ſeaeuolutum uis noſti quo tempore Pon-
tus
Fuderit elatas ſcopulis ſtagnantibus undas:
Qui Phaetonteis erroribus aſcit amas.
Et clades te nulla rapit, ſoluſq; ſuperſtes
Edomita tellure manes non flamina parca
In ſa dura legunt, non ius habere nocendi.
Claud. Epig.*

By this narration, how ever fabulous, and example of the Phœnix, the ancient fa-
thers, Tertullian, Epiphanius, and Ambroſe, goe about to illustrate the immorta-
lity of the ſoule, and reſurrection of the body. Theſe are ſaid to be ſuch who excell in
piety and vertue: rare, if any, and renewed but once in ſue hundred yeares with the
Phœnix: Indifferent things are common; but the excellent are valued for their
rarity.

The Hyenna alternately changeth his ſex. A beaſt alike in ſhape but bigger
then a Wolfe, with longer feet and greater legs; more reſembling a mans. Wonder-
full things of this creature are writen; how among the ſheep Coats, he will imitate
the voice of a man, call the ſhep heards by their names, and then worry them; coun-
terfeit the vomiting of a dog to allure others thither, that hee may ſaſiſie his hun-
ger. He ſculks in Caves, and is ſo in loue with mans fleſh, that hee will ſcratch the
buried out of their gr aues. The hunters take him as Scaliger obſernes, by training
him into their Snares, with ſongs and muſick. The ancient opinion that they were
of both ſexes is reiected by Aristotle; the male hauing onely the marke of the fe-
male, and ſhe of the male. But by the fiction of his yearely change, the Egyptians
preſented a man inconstant to himſelfe, and his owne intentions, now vertuous,
ſtrong, and couragious, a ſubduer of his mind as well as of his body; and againe moſt
vicious, miſerably weake, and impotent in all his affections. Sabinus compares thoſe
divines to Hyenaes, who in the waighty controversies of the Church, declare not
themſelues, but teach ſo ambiguouſly, as not appearing to adhere vnto either.

HYENNA.

The aire-fed Camelion partakes of thoſe colours which he toucheth. A creature
not altogether vnlike a Lizard; about the length of a mans hands. His head vnpro-
portionably big; his eyes great and moving without the writhing of his neck, which
is unflexible; his back crooked, his ſkin ſpotted with little tumors, leſſe eminent as
neerer the belly; his taile ſlender and long; on each foot he hath ſue fingers; three on
the outſide and two on the inſide: ſlow of pace but ſwiftly extending his tongue; of
a marueilous length for the proportion of the body, wherewith he preyes vpon flies;
the top thereof being hollowed by nature for that purpoſe. So that deceiued they be,
who thinke they only feed vpon ayre, though ſurely ayre is their principall ſuſte-
nance. For thoſe who haue kept them a whole yeare together, could neuer perceiue
that they fed vpon any thing elſe, and might perceane their bellies ſwell;
after they had drawne in the aire and cloſed their iawes, which they open a-
gainſt the rayes of the ſun. Greene they be of colour, and of a dusky yellow; brighter
and whiter towards the belly; yet ſpotted with blew, with white and with red. They
change not into all colours, as reported; laid vpon greene, the greene predominates;
vpon yellow, the yellow; but laid vpon blew, or red, or white, the greene retaineth his
hew notwithſtanding, only the other ſpots receaue a more orient luſtre; laid vpon
black, they looke black, yet not without a mixture of greene. All of them in all pla-
ces are not coloured alike. They haue little blood in them, and that onely about the
heart, the want whereof maketh them naturally cold, and their coldneſſe fearefull;
the cauſe as Aristotle coniectures of their changing of colour; but rather proceed-
ding

CAMELION

ding from their glassy and almost translucent bodies, which take and reflect the colours which are neereſt. The auncient opinion was that the Camelion could change into all colours, red and white excepted: which Alciat together with his feeding on the aire, thus applies out of Plutarch.

*Sic & adulator populari uiscitur aura,
Hiansq; cuncta deuorat:
Et ſolum mores imitatur Principis atros;
Albi & pudici neſcius.
Alciat Em. LIII.*

On popular aire ſo flatt'ry feeds
And palliats princes black miſdeeds:
All colours taking to invite
But modeſt red and ſpotleſſe white.

Exprefſing alſo thoſe verſatile wits that can ſute themſelves to all times and occaſions.

LYNX.

The Lynxes urine converts into ſtone. This is a ſaluage beaſt with a ſpotted ſkinne, which preyes vpon others; inſomuch as in Scandia, where they moſt abound there are few wild beaſts beſides to be ſeene. Their urine was ſaid to turne into a hard and glaſſy ſubſtance, ſhining with a fiery luſtre, not vnlike a Carbuncle, whereof they called it Lyncarius. This knowing they enuioſly couer their piſſe with the earth, which notwithstanding growes thereby the ſooner ſolid. But ſuch a ſtone either neuer was; or not now to be found. Of all Creatures the Lynx is the ſharpeſt ſighted: alluded to thoſe, who can cleerely diſcerne, and ſee a farre off, as well with the eyes of their minde as their body.

CORALL.

Corall vnder the water a plant; ſoft, greene and bearing white berries; dragd out of the ſea becomes red and equals a ſtone in hardneſſe: but of this enough formerly.

Pythagoras proceeds to the mutation of nations, kingdomes and Citties; their increaſe and ſatall diminution: how heauen and earth, all vnder the one, and vpon the other, are obnoxious to alteration. Milo loſt his prodigious ſtrength, and Helena wept when ſhe beheld in her glaſſe the deformity of that face, which had ſet all Greece and Asia on combuſtion. And it was an auncient cuſtome among women to offer when they grew old, their looking glaſſes to Venus, that they might not behold ſo killing a ſpectacle.

He concludes with his former diſſwaſion from the ſlaughter and eating of the Creature, as a diſturbance to the ſoules departed, and an introduction to cruelty. Him alſo will we leaue with this Encomium, which is giuen him by Iuſtine. Pythagoras came to Crotona, and by the authority of his wiſedome; reduced that people from luxury to frugality; praizing vertue and condemning exceſſe; putting them daily in minde how many Citties had periſhed by that peſtilence. To the women he commended chaſtety and coniugall obedience: to the young men modeſty, and profitable ſtudies; aboue all extolling abſtinency, as the mother of euery vertue. From Crotona he removed to Metapont; where after his death they converted his houſe into a Temple, and decreed him diuine honours. In the warres which the Romans had with the Samnites, it was told them by the oracle of Apollo, that they then ſhould preuaile: when they had ſet up two ſtatues, one of the wiſeſt, and another of the valianteſt of all the Grecians, in the moſt frequented place of the citty: wherevpon they erected the ſtatues of Pythagoras and Alcibiades in the angels of the Comitium.

NUMA POMPILIUS

But Numa could be no diſciple to Pythagoras; who flouriſhed according to Halicarnaffeus, ſoure ages before him; and ſoure yeares before Crotona was erected by Micilus. Of whom formerly Liuy: They falſely aſcribe the learning of Numa to the inſtruction of Pythagoras; who aboue a hundred yeares after (Ser-
vius

Numa then reigning in *Rome* had his scholes at *Crotone* and *Metapont*; seated in the most remote parts of *Italy*; From whence what fame of him, had they beene *Coertanij*, could haue arrived at the *Sabins*? had he desired to haue learnt what commerce of language? or with what safety could one man haue trauielled; through so many nations, dissonant in speech, and differing in manners? Rather I think that his mind had a naturall inclination to virtue; instructed not by forraigne arts, but by the austere and rigid discipline of the Ancient *Sabins*, then which none of old was more vncorrupted. Yet our Poet surely not out of ignorance, erred with others; but rather to introduce the doctrine of *Pythagoras*, containing such diversity of changes agreeable to his argument.

Numa, elected king of the *Romans*, governed that warlike nation with great peace and tranquillity; yet rather like a Priest than a Prince; initiating many superstitious Ceremonies, grounded upon naturall causes: which made the Senate to burne his bookes (long after found in his unknowne sepulcher by the turning up of a Plough) as derogating from the honour of their Gods, and contrary to the religion then in use, as the *Prator* offered himselfe to be sworne. For the poyson of his politique Ceremonies (invented to bridle the barbarous people) had so farre prevailed, as the antidote of his better doctrine, administred out of his graue, which he had concealed as vnseasonable for that ruder age, had no power to expell. Hee built Temples to the Gods but erected no Images; not beleining that they were Corporeall, or to the eye apprehensible. Had that custome, saith *Varro*, continued, the Gods had beene worshiped more purely. Of which opinion were diuers of the wisest *Heathen Law-giuers*.

He dying, his wife *Egeria* forsooke the City to vent her sorrow (which desires no witnesse) in the woods of *Aracina*. For *Numa* gaue out that he nightly lay with this Nymph or Goddess *Egeria*; who together with the *Muses*, revealed these his lawes and mysteries; to giue them the greater authority. For the ancient Law-giuers ascribed the receipt of their lawes from one deity or other to amuse the minds of the superstitious vulgar with some forged miracle. As *Osyris* from *Mercury*, *Minos* from his omnipotent father with whom for nine yeares space hee conversed; *Lycurgus* from *Apollo*, *Solon* from *Iupiter*, and the lowly *Mahomet* from the Angell *Gabriel*.

Virbius once *Hypolitus*, now a God of those groues, goes about to comfort *Egeria*; and extenuate her sorrow with the relation of his former calamities; torne in peices by his horses through his stepmothers fraud and fathers imprecations. The Curses of Parents fall heavy on their Children, although undeserved, as this of credulous *Theseus*. Rash beleife is the author of much mischief, and vn-suspended rage of too late repentance. The chaste youth suffers for anothers unchastity. But virtue, though afflicted for a time, can never be finally suppressed: Eminent in the example of *Bellerophon*; but especially of *Ioseph* and his miraculous aduancement. Miserably disioynted *Hypolitus* is set together and restored to life by *Æsculapius*; *Diana*, his patronesse (changing his youth into age, and his former ominous name into *Virbius*, which signifies twice a man, the better to conceale him,) conveyed him hether and made him one of the Inferior Deities. But what saith *Lactantius*? *Diana* when she had almost lost her louer, much bruised and torne by his unruly horses, called *Æsculapius*, an excellent Phisitian (and therefore feigned to restore life vnto the Dead) to his timely helpe, whom she as soone as he was recovered, conveyed to those sequestred aboads. What showed this diligence in his concealed cure? these priuate retreats? his long conuersation with a woman, and that in a place vnfrequented? the change of his name? and lastly her

HYPOLITVS!

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detestation

detestation of horses? but the guilt of her incontinency, and of such a loue as agreed not with a virgin. This virbius, who boasted to haue beene Hipolytus was according to some authors a cunning Imposter, suborned by the Priests of Diana Aricina, to draw a greater concourse to that Grove, that their gaine might increase by more frequent devotion. Nor haue others in latter ages served their turnes with lesse incredible forgeries.

ÆGERIA

But nothing can comfort Ægeria; she resolues into teares, and those teares into a fountaine. Numa is said to haue beene her husband, as St. Augustine reports out of Varro, in that often he repaired thither privately, and made vse of that water in his Hydromancy. Thus the actions of men are mingled with falsehoods, and converted into fables. Hydromancy is an art of deuining by water, first practised by the Persians. In which they also raised their Gods, or rather the infernall spirits by whom they were instructed. But as Psellus obserues, their answers were still deliuered in a confused sound, which could not be fully vnderstood (as their oracles elsewhere in words that admitted of seuerall constructions) to cover their deceit and vncertainty: From these this curious King is said to haue receiued those superstitious lawes, which he gaue to the Romans. Many also in springs themselves (as he belike in this fountaine) did see aparitions of things to come. Pausanias makes mention of a well in Ægina by the Temple of Ceres, where the sick hauing sacrificed, beheld the end or continuance of their diseases. Iamblicus of another in a Cane at Colophon; of whose waters the Priest hauing tasted; after certaine night sacrifices, became invisible and gaue answers. Apuleius writes out of Varro, that the Trallians enquiring by this kind of Magick of the euent of the warres of Mithridates, one appeared in the spring to the boy who lookt in, in the shape of Mercury, and sung the future successe therof in three hundred and sixty verses.

The transformation of Ægeria no lesse amazed Virbius and the neighbouring Nymphs, then that moving clod did the Ihuscan Plowman, which tooke a humane forme and was called Tages. Of whom thus Cicero in his second booke of diuination. Tages when the earth was turned vp, and the Plow had made a deeper impression, rose vp, as they say, in the Tarquinian fields, and spake to the Tiller. It is written in the Etrurian records, that he was seene in the forme of a boy, although old in his wifedome. The husbandman amazed, and exalting his voice in admiration, drew thither a great concourse of people, and within a while all Thuscany; who spake many things in that populous audience, by them remembered and committed to writing. His oration contained onely the discipline of diuination by the entrailes of beasts, which after increased by experience, but is referred vnto this originall; wherefore (saith that author in another place) the Senate in the daies of our Ancestors, and flourishing estate of the Empire, did well decree, that fixe youths of principall parentage should be consigned to as manie Thuscans, to be instructed in that knowledge, least so great an art, by the meanes of the teacher, should diminish the authority of Religion in becomming mercenary. Now Tages his birth from a clod, declares him to haue beene some obscure fellow and of unknowne originall (for such were called the *sonnes of the earth*) who suddenly grew famous by his skill in diuination. Which kinde of Prognostickes though frivolous in themselves, haue that notable effect of raising the imagination and confidence of the souldier (the generall excuse by which such curious and superstitious Arts are palliated) yet had this religious truth interwoven with their vanity, that Victory was disposed by the diuine appointment.

No lesse wonderfull then this was the transformation of Romulus his lance into a Cornell Tree: for Romulus as Plutarch relates, throwing for exercise his Cornell
Lance

Lance on Mount Palatine, stucke it so deepe in the earth, as it could not be pulled up, though attempted by many, which after sprouted and became a tall tree: the prodigie declaring how that common wealth should flourish by armes. It prospered as long as their Empire, and in the beginning of their civill warres beganne also to wither. In the end, the roote being violated by the uncircumspect workemen, employed by Iulius Caesar in his adorning buildings, it utterly perished.

As much to be admired were the hornes of Genutius Cippus, a Romane Prator. The history, agreeing with our Poets relation, is recorded by Valerius Maximus and others: but not in this particular believed by Plinie. Yet Delcampus makes mention of a certaine maide of a noble familie, called de Fortiue, who had a horne on her forehead as long as her finger, cut off by little and little with a thread, which was bound about it: and Fabricius, a Chirurgion of our times, of a youth in France, who had one so great, that it resembled a Rams both in shape and magnitude. Now hornes were the symbols of honour, fortitude, and Empire, not onely among the Ethnicks, but the Hebrewes themselves: in so much as radiancy, the crowne, and horne, are in the sacred scriptures univocall expressions of glory and dignitie. So Moses was said to have hornes in regard of his faces refulgencie: and such the Pagans did attribute to Bacchus and Isis, the one taken for the Sunne and the other for the Moone; as the Aurspici here, by the hornes of Victorius Cippus, foretell his succeeding Empire, if he did but enter the city. But observe the never to be imitated vertue of this Roman, who rather elected voluntary exile then to use his power, & the favour of the people, to deprive them of their liberty.

The Romans afflicted with pestilence, sent Ogolesus unto Delphos to consult with the oracle. When humane helpe failes vs, we are to fly to the heavenly Physitian; to whom even the Ethnicks could ascribe their recovery.

CIPPVS

ÆSCVLAPIVS.

From humane helpe nor power of art this springs:
Nor hath my hand, but that great King of Kings,
Cur'd, and preferu'd thy life for greater things.

Non hæc humani opibus, non arte magistra
Provenimus, neq; te, Æneæ mea dextera servat.
Maior agit Deus, atq; opera ad maiora ve
servat. Virg. Æn. l. 12.

Apollo directs them to his sonne Æsculapius at Epidaurus, who forsaking his Temple, comes aboard their ship in the forme of a serpent, and sailing to Rome, makes choice of his seat in the Island of Ilber. But the Tyrians and Lacedemonians bound their Gods in chaines to prevent their departure. This Æsculapius (of whom we have formerly spoken at large) was said to be begot by Apollo, in that the sunne is the author of salubrity. He was figured with a graue long beard, but Apollo beardlesse, not only to shew how perfection in Physicke is not obtained but by long experience, but also how all things which are generated grow old; when the author of generation continues still youthfull. Dionisius of Siracuse tooke his golden beard from the Chin of his statue saying, that it was vnseemely for him to weare a beard, when his Father was without one. He was called Æsculapius of resisting, and subduing the deadly inclination of diseases. But to come to the history: It is reported by Lactantius how he was borne of unknowne parents; who being exposed, was found by hunters and committed to Chiron; who instructed him in Physicke; that by birth he was a Messenian, but dwelt at Epidaurus; from whence as St Augustine writes, he came to Rome: that so expert a Physitian might practice with the greater reputation in so famous a City. Hee was numbred among the Gods, saith Cellus, for adding such excellency and lustre to that art, which before was but rude and vndigested. The Epidaurians therefore consecrated a Temple unto him without the walls of their City, where hee had his statue in

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the

the forme of a Physitian, holding his long beard in one hand, and a staffe involved with a serpent in the other. For the Serpent was sacred vnto him, not onely, according to Macrobius, for the quicknesse of his sight. Whereof Horace.

*Cut in amicorum vitium tam cernit acutū
Quam aut aquila, aut serpens Epidaurius.*

Why of thy friends defects, dost thou such notice take?
Sharpe lighted as Ioue's bird, or Epidaurian snake.

But because so restorative and soueraigne in Physicke, and therefore deservedly the Character of health. So the Brasen Serpent, the type of our aternall health, erected by Moses, cured those who beheld it. How many auncient medals bore the figure thereof, with these inscriptions. Salus Publica, Salus Augusti, Salus Antonini, &c? And here Æsculapius is said to haue converted himselfe into that forme, in that men, by diseases growing suddenly old; by health, as it were, renew their youth, as a snake that hath cast her skinne. In this shape he sailed vnto Rome (whom Lactantius affirms, to haue bene the great diuell, called a Serpent in the sacred Scriptures, and said to haue serpentine feet by Pherecides) who chose his seat in the Ile of Tiber, and then vanished out of sight; where his temple was built, and his festiwalls kept in the Calends of Ianuary. And now in the Horthyards of St Bartholomeus at Rome there is a ship of marble to be seene, with a serpent on the batches in memoriall of his transmigration. His Temple was placed in that Ile, for the salubrity of the aire, the physicall vse of water, and in that his Temple at Epidaurus stood without the City.

IULIUS CÆSAR.

Yet he a forraigne power. But Roman Cæsar was deified in Rome. Some few of whose atchieuements are here revived: As his conquest of our Britain, wherein the conquered were the gainers, hauing got thereby civility and letters for a hardly won, nor a long detained dominion. In Ægipt he ouerthrew the treacherous Ptolomy: at once revenging the death of Pompey, and gratifying the ominous loue of Cleopatra with the guift of that Kingdome. At the battell of Thapsus in Africa he put Scipio to flight, with his associat Iuba; the one wounding and throwing himselfe into the Sea, that Africa might not boast of the sepulcher of a vanquishd Scipio, which a Scipio had conquered; the other with Petreius, flying into Mauritania, at a sumptuous Feast invited one another to mutuall wounds; the royall & Roman blood polluting the funerall banquet: Pharnaces King of Pontus, and sonne to the great Mithridates, falling vpon Capadocia a Roman Province was set vpon by Cæsar with such incredible celerity, that like lightning he crusht him, as soone as seene; and as suddenly departed: whereupon he writ to the Senate, Veni, vidi, vici, and often called to mind the good hap of Pompey, who had got his principall honour in subduing a nation so feeble, as himselfe had vanquished in the space of foure houres with a piece of an Army. His victories merited many, and for some he triumphed. The first presented the Rivers of Rhene, Rhodanus, (the one in Germany, and the other in Gaule) with the fettered Ocean. The second, Nilus, Arcinoe, and the flaming tower of Pharos. The third the Charriot of Pharnaces and the spoiles of Pontus. The fourth King Iuba with his Mauritians; and Spaine twice conquered. But notrophies were showne for those his greater victories of Pharsalia, Thapsus, and Munda; For ciuill warres were not honoured with triumphs. Neither would he triumph for the conquest of Gaule, that it might not barre his standing to be Consul. But all these glories was not like vnto that, saith our Author (O Ovid fore see thy exile!) of his adoption of Augustus, the sonne of the daughter of his sister Iulia; and therefore to bee deified, that the other might proceed from no mortall parentage. But to this he must swim through his blood, of which the Gods giue

give certaine, but unwaileable Ostents, wherein our Author rather useth the liberty of a Poet then the strictnesse of an historian; not a few of those etheriall tumults being peculiar forerunners of the generall Indgement; which perhaps he borrowed from these verses of the Sybils.

Armies trumpets, fearefull fragors, yelling cries,
All eares shall heare about the suns vprife.

And in another.

Swords in the spangled heauens shall then by night
In the east and west extend their blazing light.
Ashes in showres vpon the earth shall fall:
Luster desert the Sunne in hight of all
His towring pitch. The moone shall then looke red,
And teares of blood from her darke Charriot shed.
Hard rocks shall groan. Arm'd troops of foot and horse
Incounter in the aire with horrid force.

Enses atq; tube simul, & sole ex oriente
Terribilem sonitum, mugitumq; audiet omnis
Mundus. Sib. Ora. l. 4.

Cum visi fuerint cali stellantis in oris
Nocturni gladii, casus ad solis & ortus,
Pulvis & ex celo terram descendit in om-
nem
Proinus, & medio cursu lux aurea solem
Deferet, & terram, fulgenti lumine luna,
Sanguinem guttis stillantibus, irradiabit,
Signaq; saxa dabunt, & in alta prelia nu-
be
Cernitis petiturq; equitumq; sonantibus au-
ris. Sib. Ora. lib. 3.

Of the Latter we not onely read, but haue heard of in our times. And even this last yeare, 1629. reported it was by some of good credit, how they saw two opposite Battalions, launching out their speares, and discharging, as it were, their muskets in the aire, victory now reling and in the end one giuing chase to the other. Of the Sun and the Moones defects wee haue elsewhere spoken. Those fiery Metors which are seene in the aire, are of diuerse shapes, and distinguished by diversity of names; as Torches, Beames, Lances, Goats, and Dragons: all terren and humid exhalations, inglobed in aire, and set on fire by agitation, extinguished with the dissolution of the inclosure, or consumption of the matter. But the rayning of blood must needs be miraculous; whereof many histories, and our owne among others, make mention. The weeping of Images was ever held fatal to those whom they affected, as Apollo's Statue at Cuma, and Iuno's at Lauinium: the one portending destruction by war to the Grecians (Cuma being a Greeke Colony although seated in Italy) and the other by pestilence to the Lauinians. For such, saith Plutarch, to sweat, to weep, and shed seeming blood; is not altogether impossible. For wood and stone, oft gather that rust from moysture which may againe dissolue, and contract the different colours of the former. Yet this denies not but that the like proceeded not seldome from their Gods (or much rather Devils) as presages of future calamities: and not seldome from the imposture of their Priests; as in our age an Image in Italy, famous for the sweating of blood, was discovered by the taist to be iuyce of mulberries, conueied into the hollowes thereof: found out as Blackwell the Arch-priest reported by the Prelates deputed by the Pope to examine the truth of the miracle. So may Images appeare to sigh or groane; by the vnseene breathing of some inward part, or a violent diuision. But no inanimate body can utter articulate sounds; or spirit without corporeall instruments. It was held an ill signe when the liuer of the sacrificed Beast had neither head nor heart. And Cæsar, saith Suetonius, hauing at that time sacrificed many, and finding the entrailes in all vnfa- uourable (that is, displaced, ill coloured, or some part thereof wanting) would not- withstanding goe vnto the Senate in contempt of religion. Ghosts or rather De- uills, assume an aery, thin, and therefore fluxatiue body; which by heat is extenua- ted, and consequently dissipated; but condensed, and confirmed by cold in so much as not to be seene by the heatfull light of the day. Whereupon grew that opinion (as here) how Ghosts and other aparitions of terror, did wander onely in the night,

and vanished with the dawning. So the Ghost of Anchises before the rising of the Sun was forced to part with Æneas.

*Iamq; vale, torquet medios nox humida cur-
sus.
Et me sequens equus oriens afflavit anhelis.
Dixerat & tenuis fugit consumus in auræ.
Virg. Æn. l. 12.*

And now farewell: the humid night descends.
I lent Days breath in his too swift repaire.
This said like smoake he vanisheth to aire.

But these fore warnings, and others more true, recorded by historians, could not prevaile, or keepe Cæsar at home; all his honours and triumphs now proving no other then those ribbands and Garlands which garnish an Oxe prepared for the sacrifice; basely and ingratelously slaine by those he trusted most; and of whom he had best merited. For vnto Marcus Brutus he had giuen the goverment of Macedônia; to Cassius that of Syria; and had made the Sinon, Decimus Brutus, one of his heires in remainder. Who through his wounds gaue a greater to the publique; which exhausted more Roman blood then all the rest of their ciuill Contentions; who endeavouring by an ignoble way to recouer, lost their liberty for ever. And withall themselves; abhorred and chased out of the Citty by the incensed people; some dying by their owne hands, and all of them violently within three yeares after. Thus fell the perfection of man (who even in death had a care to dy decently) excellent in arts, and glorious in armes; whose actions no penne but his owne (and yet how modestly!) could expresse. The great enlarger of the Roman Empire; nor lesse to be renowned for the sweetnesse of his inclination, his facility in forgetting of iniuries, munificency and clemency; more deseruing diuine honours, then any of those so celebrated sonns of Iupiter; Bacchus, Alcides, or Alexander.

Destinies.

Afflicted Venus (the supposed mother of the Iulian famely, whose effigies Cæsar bore for his impresse) endeauours (as here feigned) to prevent the decree of the destinies: but by Iupiter informed how vainely, since irrevocable and permanent. And therefore feigned to be the daughters of Necessity.

*Fatis agimur: cedito fatis.
Non sollicitæ possunt cura
Mutare rati flamina fusi.
Quicquid patimur mortale ge-
nus,
Quicquid facimus, venit ex alto.
Omnia certo tramite vadunt
Primusq; dies dedit extremum.
Senec. in Ædi.*

Fates guide vs; vnto Fates yeeld wee
Care cannot alter their decree.
For what we suffer, what we doe,
Cœlestiall orbes proceeds from you.
All goe in a perfixed way:
The first præscribeth the last day,

They are called Parcæ of producing, in that they conferre at our births either good or euill: the one supposed to draw forth the thread of humane life; the second to twist, and the third to cut it a sunder. They are three, saith Aristotle, in regard of the triple diuision of time. Atropos, hath a respect to that which is past, signifying how things past can neither be changed nor revoked; shee who hath the care of the future is called Lachesis; because the events of naturall causes are certaine: but Clotho intends the present; and therein only dischargeth her duty. Yet Plato more diuinely: how there is one God the Creator of the Vniuerse, the Prince and Father of the Gods and cœlestiall vertues: who are only his ministers, and order all things at his obeyed direction; his lawes constant and vneuitable, and therefore called Fate or necessity; whose effects no force, no art, nor wisdom can impeach or alter. The Stoicks held all things to be governed by Fate, and the Epicures by Fortune.

The

The Sire of all when he the world had made
Of Chaos first, and circumscrib'd the flame,
Or fixt æternall lawes, and to the same
Himselfe subiected, with the world beside;
To Desteny vnseparably ty'd:
Or wandering chance at randome rules the state
Of mortall things, not preordain'd by Fate.

*Sive parens rerum primùm informia regna,
Materiamq; rudem summa cœdem recepit,
Finit in æternum cælum quæ cuncta cœperet,
Se quoq; lege tenens & Secula iussa ferentē,
Fatorum immoto divisi limite mundum,
Sive nihil possum est, sed fors incerta vagatur,
Fœvq; refertq; vices, & habent mortalia casum.* Luca. l. 1.

But this must first be warely understood. For God hath not tyed himselfe to the chaine and connection of second causes, as appeared by the standing still, and going back of the Sunne, with other miracles that are contrary to the course of Nature: neither may wee suppose his providence to be like a clock, whose plummetts were wound up at the beginning, and euer after goc of themselves. From this transcendant power of the Desteny over-ruling Iupiter, the scoffer Lucian drew arguments to dethrone him. Much lesse must wee thinke that any thing happens by chance: for even in lots and accidentall deaths he challengeth the disposition. But in common speech wee call that fortune which falls out beyond the expectation of the agent. Betweene either opinion the grauest among the Heathen stood in suspense. When I heare of these and the like, saith Tacitus, I can giue no certaine iudgment, whether the affaires of mortals be governed by Fate and immutable necessity, or haue their course and changes from fortune.

Iupiter comforteth Venus with revealing the future merits of Augustus, who should revenge the death of his father (which he did at the battaile of Philippi; hauing also caused three hundred Senators and Roman gentlemen of the contrary party, to be slaine, like sacrifices, on the Ides of March, at the tomb of Iulius) and should by armes subiect the habitable world to his Empire: that after he should governe with iustice and giue peace to mankind (rather giuen by the king of peace who then entred the world) For the gates of the temple of Ianus were at that time shut: which neuer hapned but twice before, once in the daies of Numa, and againe in the consulship of Manlius Torquatus. Of this tranquility thus Virgill (here imitated by our Poet) makes Iupiter foretell.

Insuing times shall sacred peace install:
Religion, auncient faith, and concord, shall
Iust lawes ordaine: the doores of horrid warre
Huge Links of brasse and Iron bolts shall barge,
Dire fury breathing blood within shall sit
On heapes of armes; his hands behind him knit,

*A spem tuam postis, miscens secula bellis,
Cana fides & uestis, Remo cum fratre Quirinus
Iura dabunt, dira ferro & compagibus arctis
Claudentur belli: porta furor impius intus
Sena sed super arma, & centum vinctus abenis
Post tergum nodus, fremit horridus ore cruento,* Virg. Æn. l. 1.

This temple was built by Romulus, upon the peace concluded with Tatius, where in stood the Image of Ianus with two faces, to expresse the union of those two nations. The doores locked up in the time of peace, were onely to be displayed when warres began, by the institution of Numa. Either (as we haue said before) because the suddaine eruption of the sulphurous fountaines in that place repulset the surprising Sabins, and therefore to stand open in dangerous times, that from thence againe they might expect their safety; or that in warre they should thinke of peace, it being erected upon a reconciliation, or rather, that when they went to the warres they should pray and make vowes for their owne and the publique safety.

Now Cæsars soule, expiring through three and thirty wounds; is receiued by Blazing starres. ascending Venus; and in her odorons bosome contracting a deity, mounts up in a blasing

blasfing starre vnto heauen. Such Meteors are said to portend warre, pestilence, and
 famine, this then foreshewing the diuine displeasure for his murder. Yet as them-
 selues, so their effects proceede from naturall causes, being of the same matter with
 the starres, and generated by the concretion of some atheriall substance. The hayry
 bush is the irradiation of the sunne-beames through the body of the commets for by
 manifold observation they are alwaies found to be directly opposite. These meteors
 were held to be about the moone two thousand yeares since by Hipparchus; and
 halfe as long agoe by Albumazaro, although hardly beliened by any. Yet this lat-
 ter age hath not onely discovered the same for truth by exact observation, but that
 many haue bene about the orbe of the Sun. Those with bushy traines last not long,
 because the matter is loosely compacted, & thereby afford the sun beames a passage.
 The other (which differ only from the starres in continuance) continue commonly
 about a yeare, and sometimes as that in Cygnus, for many. These, as aunciently held,
 by their hot and dry qualities drinke up and inflame the blood, which procures an
 excesse of collicke, and consequently incites the minde, which followes the tempera-
 ture of the body, to impatience wrath and hostility. So the earth hauing her preg-
 nant iuyce exhausted by that thirsty heat, becomes barren, and famisheth her sons:
 the aire infected with stinking vapours, and distempered with immoderate feruor,
 ioyning with the ill inclination of the body, ingenders burning fevers, frensies and
 pestilence. This the auncient referred to the matter of the comet, conceauing the
 bush to be a fiery and inflamed exhalation, which dissipated and dissolued, spreads a-
 broad its feruor. But the Moderne iudging the comet to be of a pellucid and dia-
 phanous matter, coniecture that the consequent heat proceeds from the uniting of
 the Sunne-beames in their passage through the same, as wee see by experience in
 burning glasses: which others deny, because, that onely happens in the center of
 union, or concourse of the recollected beames, whereas the streamings of the Com-
 met are imparted rayes, and largely displayed. Great changes in the world haue
 sometimes bene signed with propheticall wonders; but that these should portend
 the death of peculiar Princes, is perhaps but an old error, proceeding from an ig-
 norant observation of such as dye the yeare following, which among so many will
 continually happen. Nero endeavoured to divert from himselfe their supposed ma-
 lignity by the slaughter of his nobles, so advised by the Astrologian Babalus. More
 couragious and discreet was Vespasian, who, when one was iudged to protend his
 death, made reply: This bushy haire doth not aime at me who am bald, but at
 the comet-like looke of the King of Parthia. But this appeared after the death
 of Iulius, arising at the eleauenth houre, and blasfing for seven dayes together, the
 people beleeuing that it was his soule assumed into Heauen: whereupon a starre was
 set vpon the Crowne of his statue; who decreed him diuine honours, erecting to his
 service Temples and Altars; placing his name in the Zodiack, for so exactly con-
 forming the computation of the yeare to the course of the sunne, although insensi-
 bly it hath gone awry. For the vernall Equinoctiall, which at the Nicean coun-
 sill Anno Dom. 328. was vpon the one and twentieth of March, falls out in our vn-
 corrected Iulian yeare on the tenth; because of the Sunnes finishing his annuall
 course, in three hundred threescore and five dayes, and neere eleuen minutes lesse
 then sixe houres; when putting a whole day betweene every forth yeare, and neg-
 lecting to subtraict those exceeding minutes, in proceffe of time the Sunnes place in
 heauen did vary from his place in the Calender. This error is reformed (at least in
 part) by the Gregorian Account; reckoning the Iulian yeare overlong by so many
 minutes, as in one hundred thirty and three yeares accomplish one day; making the
 period to consist of foure hundred yeares: in each of the first three Centuries vpon
 the

the hundreth yeare they forbear the supernumerary leap day, but the last century they follow the usuall course of intercalation; so that in four hundred yeares they haue three leap-yeares lesse then the Iulian. This deification of Cæsar was a custome, which had beene discontinued from the daies of Romulus. (who fatally met with the same fortune in the Senate) but maintained long after; the succeeding Prince first setting fire to the funerall Pile; when an Eagle was let out of the highest turret to carry his soule into heaven (whereof we haue formerly spoken) reputed and adored for a God ever after. And some of account was suborned to sweare that he saw him ascend: as Proculus for Romulus and Geminus for Drusilla; the latter receiuing seauen thousand and eight hundred pounds for reward. This custome endured so long, that even some of the Christian Emperors so deified their fathers and Predecessors. Iulius ioyes to see him selfe from heauen excelled by Augustus; in whose transcendent praises, & prayers for his safety, our Poet concludes this admirable Poem, now arriuing at the end of his first intention. Nor ouervalued in his prophetical rapture, it hauing so long outlasted the Roman empire, and his same outstretched the bounds of their Conquests.

SSC

FINIS.

To the Reader.

DIvers yeares are now past since I began the Translation of Virgils *Aeneis*: but finding it to be a heavy burthen (my minde being also diverted from these studies) I gave it over, even in the first entrance. Yet I haue published this assay, in tender of my obedience to Sovereigne commaund; although with all my owne inability: having faire hopes that so Great an Authority attended by my free acknowledgement, will excuse my presumption, and mitigate the severity of Censure.

The first Booke of
VIRGILS
ÆNEIS.

THE ARGUMENT.

*Aeneas, by wild tempests crosst,
 Is throwne upon the Libyan coast:
 Whom while Elisa entertaines,
 Loue sheds his poyson in her veines.*

LO I, who whilom softly warbling plaid
 On oaten reedes, the woods then leauing, made
 The neighbouring fields obey the avarice
 Of husbandmen; to the sea worke of price:
 Now horrid warre, and of that Heroe sing,
 Who fatally from *Ilium* wandering,
 First reacht *Italia* and *Lavinia's* strand.
 Much suffer'd he by sea, & much by land,
 Through wrath of Gods, by *Iuno's* hatred wrought,
 And much by warre: while he to *Latium* brought
 His Gods; a Citty built: whence *Latines* come,
 Great *Alban* Sires, and walls of lofty *Rome*.
 The cause, o *Muse*, relate: what God his foe?
 What made Heauens Queene a man so pious throw
 Into so many dangers, so great toyle?
 Doe foules coelestiall with such hatred boyle!
 There was an auncient Citty, peopled by
 The *Tyrian* Colonies, to *Italy*,
 And farre-remoued *Tiber* opposite;
 Hight *Carthage*, proud in wealth, and fierce in fight:
 In *Iuno's* loue then all on earth more deare;
 More pris'd then *Samos*: here her charriot, here
 Her armes she plac'd: this foster'd, this had made
 The Worlds great Head, had *Desteny*es obeyd.
 But she had heard the *Troian* Progeny,
 Hereafter should the *Tyrian* towers destroy:
 Thence that farre-ruling Race, in battaile bold,
 Should *Libya* wast: This fate the *Parce* told.
 This feares, those armes remembers, which before
Troys walls she for her much-lou'd *Argos* bore:
 Old seeds of wrath, and bitter grieffe, infect
 As yet her mind: deepe rooted in her brest
 Was *Paris* Iudgement, and the iniury
 Of her despis'd forme; His kindred high

In her distast; and *Ioue*-rapt *Ganimed*
 To honours rais'd: her flame this fuell fed.
 Who farre from *Latinus* droue the *Troians*, tost
 On Seas; poore Reliques, which the *Grecian* Hoast
 And dire *Achilles* fury left vnflaine:
 Wandring through all th'vnhospitable maine
 For many winters, driven by force of Fate.
 A worke so great to raise the *Roman* state!
Sicilia yet in fight, they hoise their sailes,
 And plough the foming brine with prosperous gales:
 When *Iuno*, who in rancled bosome bare
 Eternall wounds, thus said; Must I despaire
 And yeild my selfe as vanquisht? Cannot I
 This *Troian* Prince devert from *Italy*?
 Because the *Fates* forbid. Could *Pallas* fier
 The *Grecian* Fleete, and drowne them in her ire,
 For one mans sin; *Oileus* rapefull loue?
 She horrid lightning from the clouds of *Ioue*
 Flung on their shippes, and seas with stormes vp-turnd:
 Him, vomiting hot flames, his entrails burnd,
 Her whirle winds fixt on poynted rocks. But I,
Ioue's sister, wife, and emperesse of the sky,
 Still with one nation warre: who will adore
 Our Power, or offer on our altars more?
 She this revolving in her burning brest,
 T' *Aeolia* flies, the land of windes, possesse
 By *Aeolus*: who here in fetters binds
 The howling Tempests, and still strugling windes;
 Pent in vast caues: they muteny the more,
 And in the hollow mountaine lowdly rore.
 Great *Aeolus*, thron'd in a lofty tower,
 With scepter calmes their rage, and curbes their power;
 Else Sea, Earth, and high heauen, that heady throng
 Would sweepe away, and hurry all along.
 Almighty *Ioue*, this fearing, these inclos'd
 In pitchy caues, high hills thereon impos'd:
 And gaue a King, who knew how to restraine,
 To calme their strife, and when to giue therein.
 Whom *Inno* thus intreats. O *Aeolus*,
 (For vnto thee, the King of men, and vs,
 Giue power to smoothe, and lift the floods on high)
 A nation, long with me at enmity,
 Now sailes through *Tyrrhen* Seas; who *Ilium*
 Would bring to *Italy*, and Gods' ore-com:
 Their ships strike with thy stormes; or bury these
 In the vast deepe, or scatter on the seas.
 Twice seauen Nymphs serue me, elegantly faire;
 Yet none with *Deiopa* may compare:
 Her for this merit, I to thee will ioyne
 In constant wedlock, to be only thine:

She

She shall thy bed and boord for euer grace
 And make thee father to a goodly race.
 Then *Æolus*: O Queene, 'tis thine to will;
 My duty thy commaundment to fulfill.
 This kingdome, scepter, and my grace with *Tone*,
 Sprung from thy bounty; that I feast aboue
 Among the Gods: by thee so potent made
 O're tempests and proud stormies. This hardly said;
 His lance into the hollow mountaine pulst:
 Windes as in troopes through that wide passage rush
 Earth rend with whirlwindes: on vast seas now rauen.
 East, South, South-west windes, ioyntly quit the caue
 In hideous gusts; high billowes driue to shore:
 Shrouds rattle, men cry out, and surges rore.
 Forth-with darke clowdes from *Troians* take the fight
 Of Heauen, and Day; the Sea vsurpt by Night.
 Skies thunder, and quick lightning fires the aire:
 All menace instant ruine. Cold despaire
 Dissolues *Aeneas* feble knees: dismayd,
 He sighs, and hand to heauen erecting, said:

Thrice happy you, who in your parents sight
 Before *Troy* fell in honourable fight!
 O *Diomed*, of *Greekes* the most renown'd;
 Why could not thy strong hand this life confound
 In *Phrygian* fields? Where great *Sarpedon*, where
 Braue *Hector* fell by fierce *Achilles* speare:
 Where *Simois* in his tainted streames o'rewhelmes
 So many worthies, heapes of shields and helmes.

This vtterd, from the North the lowd wind warres;
 Flats all their sailes; swolne seas advans'd to starres.
 Ores crack: the winding ships their sides expose
 To crushing floods, which in hugh mountaines rose.
 These on high billowes hang; the yawning waues
 Shew those their bottom sands, and troubled graues.
 By Southwindes rapt, on hidden rocks three fall,
 (Those fatall rocks th' *Italians* Altars call);
 The seas all-wracking Ridge: three *Eurus* spight
 Droue on dire *Syrts*, (a lamentable sight)
 Bilgd on the flats, in quick-sands wrapt. Before
 His eyes, a mighty Sea o're that which bore
 Faithfull *Orontes*, and his *Lycians*, flew;
 And from the Poope the Maister head-long threw:
 Then in swift eddies turnes; thrice hurries round
 The foundred vessell, in that whirlepit drown'd.
 Armes, plancks, and *Troian* riches, here and there
 Flote on broad seas. And now these tumults ere
Iliones strong ship; the shippes which bold
Achates held; which *Abas*, which the old
Alethes bore: the hostile water breakes
 Through all their ript-up seames, and springing leakes.

Neptune meane while perceiu'd the sea to rore
 With blustering windes, which from the bottome rore
 The tost-vp waues, incenst, the cause suspects;
 And o're the flood his sacred head erects.
 There sees *Aeneas* wretched fleet distrest:
 His Troian friends by seas and skies opprest.
Iuno's deceit and hate her brother knew;
 Who *Zephyrus* and *Eurus* hailes: Are you
 (Said he) so confident in your high birth;
 That dare, without our leaue, mix heauen with earth,
 And with your tumults swell th'iraged Seas?
 Which I--- Yet first we will our floods appease:
 Nor shall like infolencies be forgot.
 Fly timely hence; and tell your King, the lot
 Gaue vs, not him, the empire of the Deepes,
 And this fear'd Trident. Ragged rocks hee keeps,
Eurus, your court: there let him domineare;
 And o're th'incaued windes his Scepter beare.
 Sooner then said, he calmes the boistrous maine;
 Scatters the cloudes, the Sun restores againe.
Cymothoe, *Tryton*, now their force vnite;
 Ships shoue from rocks, rais'd by his Tridents might:
 He loosens the vast *Syrtis*, the surges raignes;
 And rakes with nimble wheiles the liquid Plaines.
 As when Sedition often flames among
 A mighty People, the ignoble throng
 To out-rage fall: then stones and fier-brands fly,
 Rage armes provides: when they by chance espy
 One reverent for his worth, all silent stay
 With listning eares; whose graue perswasions sway,
 And pacify their mindes: so when the rude
 Tumultuous Seas their King and Father viewd,
 Their fury fell. Who vnder clear'd-vp skies
 With slack rein'd steeds on prosperous charriot flies.
 Altering their course, the weary *Troians* stand
 For nearest shores, and reach the *Libyan* strand.

Deepe in a Bay an Ile with stretcht-out sides
 A Harbor makes, and breakes the iustling tides:
 The parting floods into a land-lockt sound
 Their streames discharge, with rocks inuiron'd round:
 Whereof two, equall lofty, threat the skyes;
 Vnder whose lee the safe Sea silent lies:
 Their browes with darke and trembling woods arayd,
 Whose spreading branches cast a dreadfull shade.
 Within the hanging rock a caue, well knowne
 To sacred Sea-nymphs, bencht with living stone,
 In fountaines fruitfull. Here no hauser bound
 The shaken shippes, nor anchor broke the ground.
 Hether *Aeneas* brought seuen ships (no more
 Were left of all) the much desired shore

The *Troians* now possesse: who land in hast,
 And on the beach their Sea-sick bodies cast.
 Then fier from flints *Achates* strikes: touch-wood
 The sparks receaues, inlarg'd with flaming food.
 Corne, in salt water drencht, they spent and pin'd,
 In hast produce: some parch on coles, some grind:
 Meane while *Aeneas* climes a steepe ascent,
 And throwes his eyes on all the seas extent,
 In search of *Phrygian* ships: for *Anthus*, chac't
 In stormes; for *Caphis*, for the bright armes plac't
 On *Caicus* high poope: but none descry'd.
 Three stragling stags then on the shore espy'd,
 Who all the heard, that followed flooly, led;
 And now along the ranker vally fed.
 His bow and quiver, which *Achates* bore,
 In hast he snacht; and those that stalkt before
 (Their branched hornes aloft advancing) flew:
 Then to the couert they the rest pursfew;
 Nor left, till seauen lay bathed in their blood:
 The number of those ships which scap't the flood.
 Return'd to euery one doth one afford:
 Then wine (by good *Acestes* laid aboard
 When lately they *Trinacria* left) imparts
 In flowing bowles; thus chearing their sad hearts.

O Mates (for we to sorrowes are inu'r'd,)
 O you who greater mischiefes haue indu'r'd,
 God also will impose an end to these.
 You rabbid *Seylla*, rocks inraging Seas,
 And dire *Cyclopi*an clifles, haue scene, and past:
 Raife vp your spirits; from your boosomes cast
 Deiecting feare. The memory of these
 Perhaps in future times as much may please.
 Through various fortunes, dangers more then great,
 We *Latium* seeke, where *Fates* a quiet seat
 For vs intend; there shall we *Ilium* raife:
 Be bold; your selues preserve for better dayes.

This said, with chearefull lookes the care opprest
 Disguiz'd his sorrow, smotherd in his brest.
 They take the quarry, for repast provide;
 And from their bodies strip the spotted hide:
 Some spir their panting lins, in peeces cut;
 Fier vnder brazen caldrons others put.
 Then strength with food restore; the ground their bed;
 With old wine heated, and fat venson fed.
 Hunger with feasts subdewd, the boords remou'd;
 They now their griefe expresse for their belou'd
 Companions losse: perplext twixt hope and feare,
 Whether aliue, or dead, nor cald could heare.
 But most *Aeneas* cares compassionate
 The stout *Orontes* death, the cruell fate

Of *Lycus*, *Amicus*, *Cloanthus* bold,
 And valiant *Gyas*. Now the day grew old
 When *Jupiter* from heavens high arch explores
 Ship-furrowed Seas, broad earth, resounding shores,
 And people farre dispers't: then from the sky
 Vpon the *Libyan* kingdomes fixt his eye.
 To whom, possessed with these cares, thus spake
 Sad *Venus*, while salt teares, through anguish, brake
 From her faire eyes: O thou eternall King
 Of men and Gods, whose armes the thunder sling:
 What hath *Aeneas*, what could *Troians* doe?
 That all the world should thus reiect these few
 (So many slaine) and all for *Latium*?
 It was thy promise that in time to come
 The *Roman* Chiefes, deriv'd from *Tucers* blood
 Should rule the ample Earth and *Neptunes* flood.
 O what hath chang'd thy will! Some hope of Ioy
 Declin'd my sorrowes in the fall of *Troy*,
 And her sad ruine, that a friendlier fate
 Should cure those wounds, and re-erect their state:
 Now like misfortunes no lesse spight extend:
 O King of Gods, when shall their travells end!
Antenor yet could passe the *Grecian* Hoast,
 And safely land on the *Illyrian* coast;
 March o're *Liburnia*, and *Timavus* spring,
 Which in nine channells lowdly murmuring
 Sweepes to the sea, and all the fields ore-floues
 With roaring waues: there for his *Troians* chose
 A constant seat, there, to his living fame,
 Inmur'd *Patavium* built, and gaue a name
 To his owne nation: there the armes of *Troy*
 They fixt; who now yntroubled peace inioy.
 But wethy of spring, to be deifi'd,
 Rob'd of our fleete! Betray'd by *Ianos* pride!
 From *Italy* repulst! Is this the meede
 Of Vertue? Thus inthronest thou thy feede?
 The fier of Gods and men his daughter cheares
 With such a smile as stormes and darknesse cleares:
 Then kissing her, repli'd; o *Erecine*
 Dispaire not; fates are firme to thee and thine.
Lavinium's promist walls thou shalt behould
 And to the euer-fixed starres great-soul'd
Aeneas raise: this is our doome. Since care
 So pales thy cheekes, I will their fate declare.
 Sterne warres he shall in *Latium* wage, fierce foes
 Subdew; a citty build, and lawes impose:
 Whom winters three, three Summers following,
 (The *Rutuli* o're-throwne) shall see a King.
 But young *Ascanius*, now *Iulus* nam'd,
 Who *Ilus* was ere stately *Ilium* flam'd;

While

While floly-sliding months fill vp the date
 Of thirty yeares, shall rule the *Latian* State.
 Remouing from *Lavinium*, he shall place
 His throne at *Alba*, where great *Hectors* Race
 Shall for three hundred yeares that Scepter sway:
 Till that faire Vestall, high-borne *Ilia*,
 Two sons to *Mars* shall at one burden beare:
 Then wolfe-nurst *Romulus* the crowne shall weare,
 And build the high *Mavortian* walls: he shall
 Of his owne name the people *Romans* call.
 No limmit nor no period wee intend
 To their extent: their raigne shall neuer end.
 Curst *Iuno*, who sea, earth, and heauen aboue,
 With her distemper tires, shall frendly proue;
 And ioyne with vs in gracing the long-grownd
 And soueraigne *Romans*; still with conquest crownd.
 The time shall come, ordain'd by *Fate*, and vs,
 When as the Life of great *Asaracus*
 Shall *Phibia*, high *Mycena*, captivate;
 And triumph o're the downe-trod *Argine* state.
Troyes *Cesar*, from diuine originall
 (Whom they will *Iulius* of *Iulus* call)
 Shall then succede: his far-stretch't victories
 The Ocean waues shall bound; his fame, the skies,
 Laden with Easterne spoyle, him shalt thou then
 To heauen assume; on earth ador'd by men.
 Insuing times shall sacred *Peace* install:
Faith, *Vesta*, *Romulus* with *Remus*, shall
 Iust lawes enact. The doores of horrid warre
 Huge links of brasse and iron bolts shall barre.
 Dire *Fury*, breathing blood, within shall sit
 On heapes of armes; his hands behind him knit.

This said, he sends the sonne of *Maja* downe
 That th'vnknowne land, and new erected towne
 Might harbor giue: least *Dido* from her state
 Should chace the *Troians*; ignorant of *Fate*.
 With winged heiles fast stooping from the sky
 He lights on *Libya*, and his embassy
 Performes. The *Moors* aside their rudenesse lay;
 And readely the will of *Ioue* obay.
 The gentle Queene, to pittie first inclind,
 Receaues them with a free and bountuous mind.

Pious *Aeneas*, hauing spent the night
 In wakefull cares, arose with early light;
 To make discouery on what Country cast;
 Whether by beasts (since all lay wild and wast)
 Or men posselt: this seriously intends;
 And to impart his knowledge to his friends.
 Vnder a hanging rock the Navy lay,
 Conceal'd with trees, which made a night of day.

Ttt

With

With him he bold *Achates* onely tooke
 And in his hand two steele-tipt iauelins shooke.
 His mother meets him in the silvan shade;
 Arm'd and accoutred like a *Spartan* Maid:
 Or like the swift *Harpalice* of *Thrace*;
 Out-stripping steeds, and *Hebers* heady Race.
 The huntresse on her shoulder hung her bow;
 In amorous windes her dangling tresses flow,
 Her spreading garments tuckt about the knee;
 Who thus began: Harke young-men, did you see
 None of my quiver-bearing sisters, clad
 In *Lynxes* skinnes? Nor heard them when they had
 The foming bore in chace, with shouts and cryes?
 This *Venus* spake; thus *Venus* son replies:

Wee nor thy sisters saw, nor heard their cry.
 But o what art thou! sure a deity!
 Such beauty shines not in a mortall face;
 Nor spake they so that are of humane race;
 Or *Phæbus* sister, or a Nymph thou art:
 What ere, of favour! and reliefe impart:
 Say, vnder what strange clime? In all the round
 Of Earth, what land haue our misfortunes found?
 Here wander we, the place nor people knowne;
 By Seas and tempests on this country throwne:
 Thy Altars our fat offering shall imbrew.

She thus reply'd: Such honours are not dew.
 The *Tyrian* virgins quivers vse to beare:
 And purple buskins, bound with ribands, weare.
 The *Punick* Realmes, *Agenors* Citty, man'd
 By *Tyrians*, know; though in the *Libyan* land:
 A Nation great in armes. Here *Dido* raignes;
 Who fled from *Tyrus*, and her brothers traines.
 The iniuries and circumstance to tell
 At large, were long: in brieft it thus befell.
Sycheus was her spouse, in wealth about
 All that *Phænitia* knew; nor lesse her loue.
 To him her fire, with sacred Auguries,
 In nuptiall bands the modest Virgin tyes.
 And now her brother, dire *Pigmalion*, held
 The *Tyrian* scepter: he in ill exceld
 Even men possest with hellish Furies: who
 With trecherous hands before the alter slew
 Secure *Sycheus*: by the blind desire
 Of gold incenst; and slights his sisters fire.
 The murder long conceal'd, with many wiles
 And flattering hopes, the louers grieve beguiles.
 When lo, her husbands Ghost (he vninter'd)
 In dead of sleepe, with gastly looke appear'd:
 The bloody altar, his deepe wounds displaies;
 With all the secret murder bewrayes.

Then

Then charg'd her to forsake that place with speed:
 And hidden treasure to supply her need:
 Reveales. These motives *Dido's* thoughts incite:
 Who mustering y^p her friends, prepares for flight:
 Such flock about her, who or hate or feare
 The Tyrant. Now in seaz'd-on ships they beare
 Their wealth to Sea; with it ill purchased
Pygmaliions treasure; by a woman led:
 And there arriu'd, where now to lofty skies
 The stately walls and towers of *Carthage* rise
 The purchas'd foyle called *Brisa*: built within
 The compasse of a Bulls extended skin.
 But what are you? Whence come you? whether bound?

He sighing said, his words in passion drown'd:
 Goddesse, should I from their originall
 Our sufferings tell; should you giue care to all
 The Annals of our toyles; approaching Night
 First in *Olympus* would inclose the light.
 We auntient *Troians* (if that name be knowne)
 Long tost on sundry seas; by tempests throwne
 On *Libyan* shores: *Æneas* is my name,
 Who bring with me my rescu'd Gods; my faine
 Surmountes the starres: now *Italy*, the place
 From whence we sprung, we seeke; *Ioues* sacred Race,
 Lost *Phrygia* I with twenty ships forsooke;
 And, by my mother-Goddesse counsell, tooke
 The way which fates prescrib'd: seauen, vnberest
 By seas, and cruell stormes, alone are left.
 Vnknowne, distressed, on the *Libyan* wast
 We stray; from *Asia* and from *Europ* chast.

Venus the sad expressions of his hart
 Thus gently interrupts: What ere thou art,
 Thou by the favour of the heavenly Powers
 Suruiu'st to see the *Cathaginian* towers.
 Goe on to *Dido's* Court: thy men againe
 (Vnlesse my skill in Augury be vaine)
 And scattered ships, thou shalt in safety find;
 Borne into harbor by the Northerne wind.
 Twelue ioyfull swans behold, late chased by
Ioues trowing Eagle through the empty sky;
 Which now in ordred files together light
 On vnder earth; or thither bend their flight;
 How, freed from danger, sporting in a ring,
 They clap their siluer wings, and ioynely sing:
 Even so those storme-chas'd ships in glad comfort
 Are entred, or now safely saile to Port.
 Proceede, and tread that ready path: This said
 In turning she her rosy neck displayd
 Her tresses with *Ambrosia* dewd expire
 A heauenly odor; her enlarg'd attire

Trailes on the ground: her gate a goddesse shoves.
 He by these signes his flying Mother knows;
 And thus purlews her: Art thou cruell growne!
 Why dost thou, to deceaue thy son, put on
 Such varied figures? O, why may not wee
 Ioyne hands, discourle, and seeme the same we be!
 Accusing thus, his way to *Carthage* holds:
 Whom *Venus* in a dusky clowd infolds;
 That none might see them in that gloomy mask,
 Hurt, hinder, or their cause of comming ask.
 The pleased Queene to *Paphos* then retires,
 Where stood her Temple: there a hundred fiers,
 (Whose flagrant flames *Sabea* gums deuoures)
 Blaze on as many altars, crownd with flowers.

Meanewhile they both the troden path pursue,
 And from a hill the neighbouring Citty view:
 That ample Pile (a village late) they then
 Admire; the gates, the streets, and noise of men.
 The *Tyrians* ply their tasks: some bulwarks reare,
 Strong walls extend, and stones or roule or beare:
 Some seats for houses choose, some lawes proiect,
 Graue Magistrates and Senators elect.
 Here these an ample Heuen dig; there they
 For lofty Theaters foundations lay:
 Others in quarries mighty Pillars hew,
 To grace the Spectacles that should ensue.
 Industrious Bees so in the prime of May
 By sun-shine through the flowry meddows stray,
 When they produce their young, or store their hieue
 With liquid hony, or in cabins stieue
 That pleasant Nectar: when they take the loads
 Which others bring, or chafe from their aboads
 The lazy drone; the hony redolent
 With flowers of thime: all hot on labour bent.
 O happy you whose citty thus aspires!
 (*Aeneas* said) and her high roofes admires.
 With that (o wonderfull!) wrapt in a clowd,
 Inuisible he mingles with the crowd.
 A shady groue amidst the Citty stood:
 Here *Tyrians* erst, when by the raging flood
 And furious tempests on those borders throwne,
 Dig'd vp a Horses head, by *Iuno* showne:
 Which never failing Plenty did fore-tell;
 And that they should in glorious armes excell.
 Here *Tyrian Dido Iuno's* Temple plac'd;
 In offerings rich, by her faire statue grac'd:
 The staires of brasse, the beames with brasse were bound,
 The brazen doores on grinding hinges found.
 The fights within this sumptuous Fane his feare
 Did first assuage; and first *Aeneas* here

Durst hope for safety, his sad spirits rais'd:
 For as on all those rarities he gaz'd,
 (The Queene expecting) their felicities
 And emulous arts admiring, he his eyes
 Now fixt on *Ilium's* fatall fights, through all
 The world divulg'd: the *Grecian* Generall,
 Old *Priam* sees; and sterne *Achilles*,
 Cruell to both. Struck with such sights as these,
 To *Achates* said; what place, what region
 So distant, where our labours are vnknowne!
 Lo! *Priamus*! here vertue hath her meede:
 And our misfortunes humane pitty breed.
 This same may help procure: suppress thy dread.
 This said, his thoughts vpon the picture fed;
 His heart with sighs, his eyes with riuers fraught:
 For now he sees how they at *Ilium* fought.
 Here fled the *Greekes*, the *Troian* youth pursue:
 Bright-helm'd *Achilles* there the *Phrigians* slew.
 Not farre of *Rhesus* white pavilion stood,
 By cruell *Diomed* through streames of blood
 In dead of night surpriz'd; who bare away
 His horses to the *Grecian* Camp, e're they
 Of *Xanthus* drank, or of *Troyes* pastures fed.
 Here *Troilus* disarm'd and wounded fled;
 Poore boy, to weake to match *Achilles* force:
 Cast from his charriot by his frighted horse,
 Yet holds the reines; his neck and tresses traild
 On purpled earth; his speare the dust ingraild.
 Now with a robe the *Ilian* dames repaire
 To partiall *Pallas* Fane, with flowing haire:
 While they their bosoms beat, and sue for grace;
 The angry Goddesse turn'd away her face.
 About *Troys* wall thrice *Hector* vncontrol'd
Achilles draggs, and sels his course for gold.
 Deepe groans and sighs *Aeneas* heart oppresse;
 When he beheld th'insulting foe possesse
 The body, armes, and charriot of his friend;
 While *Priams* knees to proud *Achilles* bend.
 Then sees himselfe amidst those sterne alarmes:
 The Easterne squadrons, and black *Memmons* armes;
 With *Amazonian* troopes, and moone-like shields;
Penthesilea scoures the trampled fields;
 Her seared brest bound with a golden bend:
 Bold Maid that durst with men in armes contend.
 While he these wonders sees, while yet amaz'd
Dardan Aeneas on each object gaz'd;
 Fair featur'd *Dido*, with a goodly traine
 Of gallant Courtiers, entred *Iunos* Fane.
 As when *Diana*, prest to revels; crownes
Eurotas banks, or *Cynthus* lofty downes;

A thousand mountaine Nymphs about her throng;
 She with her quiver on her shoulder hung,
 Marching in state, surmounteth all the rest,
 And fills with ioy *Latona's* silent brest.
 Such, chearfull *Dido*; in such port past by:
 Hastning the work, and future monarchy.
 Then in the Temple, on a throne prepar'd,
 High-mounted sits, inviron'd by her guard:
 Who iustice distributes, their taskes divides
 In equall shares, or else by lot decides.
 When lo *Aeneas*, entring in a throng,
Anthens, *Sergestus*, spies, *Cloanthus* strong,
 And other *Troians*, scatter'd by the blast
 Of furious windes, on shores farre distant cast.
 He stood amaz'd, amaz'd *Achates* stands,
 With ioy and feare; no w greedy to ioyne hands,
 But troubled with vnknowne euent forbores:
 Who clothed in that hollow clowd, explore
 The fortune of their fellows; in what Port
 They left their fleet, and cause of their resort.
 For some by choice from euery ship were sent
 To sue for help; who now their wronges present.
 Accessse and audience ginen, the ablest man,
 Vndaunted *Ilioneus*, thus began:

O Queene, by *Ioue* inabled to erect
 A Citty, and with iustice to subiect
 A stubborne people: we, wrackt *Troians*, craue
 Thy succour; from dire flame our nauy saue.
 Pity a pious Race; respect our state:
 We come not hither to depopulate
 The *Libyan* townes, nor prey vpon your coast:
 Such power, such pride, the vanquished haue lost.
 There is an antient land, *Hesperia* nam'd
 By those of *Greece*; for warre and plenty fam'd:
 Tild by the *Aenotij*; by their offspring since
 Call'd *Italy*, of *Italus* their Prince:
 Hither our Course we bent.
 When with the sodaine flood *Orion* rose,
 Wrapt all in stormes: the violent southwind throwes
 Our ships on flats, twixt rocks and breaches tost;
 Whereof a few were driuen vpon your coast.
 What race of men is this! what barbarous guize
 So much defames your country! which denies
 To wretched men the hospitable strand!
 But takes vp armes, not suffering vs to land.
 If that mankind, and mortall power you slight;
 Yet feare the Gods, who censure wrong and right.
Aeneas was our prince; none more compleat,
 More iust, more pious, nor in warres more great.
 Whom if the *Fates* preserue, if yet he breathe,

Nor

Nor cruell shades his generous soule receaue;
 You neuer shall repent to haue begun
 In curtesy, nor of the fauour done.
Sicilia too, our armes and townes sustaines;
 Where *Troian*-borne renown'd *Aceskes* raignes.
 Bee't lawfull that we hale our ships ashore;
 Rig, and repaire, what seas and tempests tore.
 Our Prince and Mates refound, for *Italy*
 We will (if *Fates* so please) our course apply.
 But if our stay be lost; if *Libyan* waues,
 O best of *Troian* Fathers, proue your graues;
 Nor of *Iulus* any hope remaines;
 Then back we saile to where *Aceskes* raignes.
 Thus *Ilioneus*: all the *Dardans* ioyned
 In lowd' content.

Then modest *Dido* briefly thus reply'd:
 You *Troians* cease to feare, lay care aside.
 Strong foes, and our new kingdome, vs inforce
 To guard our bounds, and take so strict a course.
 Who not *Aeneas*, who not *Ilium* knowes?
 Their vertues, valiant worthies, warres and woes?
 Wee *Moore*s are not so dull: nor doth the Sun
 With frighted steeds so much our *Carthage* shun.
 Whether you great *Hesperia*, *Iuno's* land,
 Or *Erix* seeke, *Aceskes* new commaund;
 Depart you safely shall with aid and gold.
 Will you with vs this rising Empire hold?
 My Citty's yours; hale vp your ships: to me
Troians and *Tyrians* shall one people be.
 And would the same South-winde had hither brought
 Your Prince *Aeneas*! soone he shall be fought
 Through all our confines: happily he may,
 Wrackt on the shore, in woods or citties stray.
 Cheard with these wordes, *Aeneas* and the bold
Achates, long their persons to vnfold.
 Thus first *Achates* vrg'd his princely friend:
 O Goddesse-borne, what doe thy thoughts intend?
 Thou seest all safe, thy fleet and followers found;
 One only lost, which in our fight was drown'd:
 The rest fore-told thee by the heauenty Faire.
 With that the breaking cloud resolues to arie.
Aeneas shining in the light abode;
 His lookes and shoulders equall to a God:
 His mother curl'd his haire, his visage deckt
 With rosy raies of youth, and sweet aspect.
 Such art to *Ivory* addes; such wee behold
 In *Parian* marble, garnished with gold.
 Who thus bespake the Queene, while all that were
 In presence wonder; Lo, the fought is here:
Troian Aeneas rapt from *Neptunes* spoyles.

O thou

O thou who only pittiest our sad toyles,
 We *Gracian* reliques, who haue suffered all
 The ills that can by land or seabefall,
 And thus necessitated, are by you
 To harbor ta'ne: to render what is due,
 Wee *Dido* are to poore, for such a grace:
 Though adding all the scattered *Dardan* race.
 The Gods (if they loue vertue, if inclin'd
 To fauour iustice, and a noble mind)
 Thy bounty shall reward. What parentage
 Brought forth such goodnesse! o what happy age!
 While shades the mountaines cast, streames to the Maine
 Their tribute pay, or skyes the starres sustaine;
 (What land so e're I tread) we will proclame
 Thy honour, prayses, and deserved fame.

Then *Ilioneus* by his right-hand takes
Sergestus by the left; bold *Gyas* shakes,
 And stout *Cloanthus*. This in *Dido* breeds
 Wonder with pittie mixt; who thus proceeds:

What fortune hurries thee, o Goddesse-bore,
 Through so great dangers! by what tempests torne!
 Art thou *Aeneas* which faire *Venus* bore
 To *Troyes* *Anchises* by swift *Simois* shore?
 For *Tucer*, banisht *Greece*, for *Sidon* made;
 To win another realme by *Belus* aid:
 My father *Belus* then in *Cyprus* fought;
 And that rich kingdome in subiection brought.
 Since when, the destiny of *Troy* I knew;
 Your honour'd name, and *Gracian* princes too.
 He, though a foe, did much the *Trojans* grace:
 And said himselfe was of the *Troian* Race.
 O young-men, therefore enter our free Court.
 We, through a world of perils, in such sort,
 By fortune tost, at length were hither brought:
 To helpe th'afflicted by affliction taught.

This said, *Aeneas* to her Pallace led,
 Giues thanks vnto the Gods, their altars fed:
 Meanwhile t'his followers on the beachy shores
 Sends twenty bulls, a hundred bristled bores,
 Fat lambs a hundred, and their mother ewes,
 With mirth-exalting wine.
 The inward Chambers exquisitely drest
 With princely riot, they prepare to feast.
 The rare-wrought coverlets with purple shine:
 In gold, on siluer boords, with art diuine.
 Their grand-fires valiant acts were caru'd, and all
 The story from their first originall.

Aeneas (whose paternall loue no rest
 Affords) *Achates* to his fleet addrest
 To bring *Ascanius* to the court in haste.

For all his care was on *Ascanius* plac'd;
 With presents which from *Ilium* he brought,
 Rapt from those spoiles: a Robe with tiffue wrought;
 A vail with bright *Acanthus* wreath'd, th' attire
 Of *Argive Hellen*, when lusts fatall fire
 She brought from *Sparta*, which should *Troy* deuoure;
 Her mother *Leda's* admirable doure:
 A Scepter, which *Ilione* the faire;
 The eldest daughter of King *Priam*, bare:
 A Carquet of pearle, a Crowne in chaff
 With pretious stones. *Achates* went in hast

But *Venus* to new arts and counsels flies:
 That *Cupid*, in *Ascanius* disguise,
 Should beare these presents; wounding with desire
 The furious Queene, her bones imbrac'd with fire.
 That wauering court, deceitfull *Moores*, the spight
 Of *Iuno*, feares: these cares increase with night.
 She therefore thus to winged *Lone* begun:

My strength, my power, my glory; o my son;
 That *Ioue's* *Typhoean* thunder slight ft: I fly
 To thee; a supliant to thy Deity.
 Thy brother, my *Æneas* wretched state,
 Rapt on all seas and shores by *Iunos* hate,
 To thee is knowne: our sorrow oft was yours:
 Whom *Dido* holdes, and with kind words allures.
 But yet I feare these hospitable rites
 May strangely change, through fly *Saturnia's* flights.
 Prevent we therefore fraude with fraud; and wind
 The Queene inflames, least *Iuno* change her mind;
 That she with me may my *Æneas* loue:
 Which how to compasse my advice approue.
 The royall Boy, the chiefe of all my cares,
 Call'd by his fire, for *Carthage* now prepares.
 With gifts sau'd from the flood of flaming *Troy*:
 Lull'd in soft sleepe, I will conceale the Boy
 In high *Cythera*, or *Idalian* shade;
 Least by some spy our practice be betray'd.
 Doe thou but for one night this fraud pursue;
 And boy, the figure of a boy induc:
 That when glad *Dido* layes thee on her breasts,
 Amidst full bowles of wine, and royall feasts;
 When she shall cull and kisse, thou maist inspire
 Sweete poyson, and inflame with secret fire.

His mother *Lone* obayes: his winges he straight
 Puts off; and iets in young *Iulus* gace
 But *Venus* with soft sleepe *Iulus* charmes;
 And to *Idalia* beares him in her armes:
 Whom sweet *Amaracus* infoldes with flowers.
 And fannes with odors in those shady bowers,
Cupid with guifts to Court, without delay

(Conducted by *Achates*) takes his way.
 Now entred; *Dido* on a golden bed
 Her person plac'd, with sumptuous carpets spread.
 Divine *Aeneas* and the youth of *Troy*
 Now meet, and on *Sidonian* purple ly.
 Some water for their hands; some baskets bare
 With *Ceres* gifts; some towels smoothe and faire.
 The meat within prepar'd by fifty Dames:
 Who likewise incense threw on sacred flames.
 A hundred maids, and youth as many, wait;
 The boord with dishes charge, and massy plate:
 The ioyfull *Tyrians* by command resort
 To this great feast; whom figured beds support:
Aeneas gifts, *Iulus* they admire,
 The Gods fain'd speech, his lookes that sparkle fire;
 The Robe, and vale with wreath'd *Acanthus* bound.
 The wretched Queene, now ready for a wound,
 Cannot behould enough; behoulding fies:
 The Boy, and gifts, at once her heart surpris.
 He hauing hung about his neck, and showne
 Much loue vnto a father not his owne;
 The Queene acost: fixt was her soule, her looke:
 Now ignorant *Dido* to her bosome tooke
 The trecherous God. He of *Idalia*,
 His mother, mindfull, striues to steale away
 Her thoughts from dead *Sychemus*, and remoue
 Desires long buried to a liuing loue.
 The silent first feast past, and boords vnspread;
 They set on crowned Goblets in their stead.
 Lowd voices through the ample pallace rung.
 On guilded yards light-bearing cressets hung;
 Which fullen night subdew with flaring beames.
 When *Dido* tooke a hole; imboist with iems,
 Fill'd full of wine; by *Eelus* vs'd, and those
 Of *Belus* Race: then silence doth impose.
 O *Iupiter*, be this a day of ioy,
 Said she, to vs of *Tyre*, and these of *Troy*;
 For strangers thou protectst: let after dayes
 This day record, thou *Bacchus* thou dost raise
 Free mirth; pleas'd *Iuno*, all propitious proue:
 This night, O *Tyrians*, celebrate with loue.
 Vpon the boord the honour of the wine
 She powres: then sips; and doth the health assigne
 To *Bitias*; rouz'd, the sparkling boule he quaff
 At once, and steept himselfe in a full draught.
 Next other Lords. On harp, with Ivory wrought,
 Vnshorne *Iopas* playes; by *Atlas* taught.
 He *Cynthia's* wanderings, and *Sol's* labours sung;
 Whence man and beast, whence raine and lightning sprung:
 Of both the *Bears*, *Arcturus*, *Hyades*.

Why

Why winters Sunnes so haft to set in seas;
And what delay the tardy night with-drawes.
Troians and *Tyrians* ioyne in lowd applause.
Poore *Dido* in discourle consumes the night;
And fatall loue carouseth with delight.
Of *Priam* much, of *Hector* much inquired;
The armor which *Auroa's* sonne attir'd.
Now of *Tidides* horses; now how great
Achilles force. My guest, said she, repeat
The *Grecian* treacheries, *Troys* finall fall:
Your wanderings from their sad originall;
That now haue seauen tempestuous winters past:
Toft on all seas, and on all countres cast.

The end of the first Booke of
Virgils Æneis.

Splendidis longævalediconugis.

ERRATA

In the Margent.

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